Letters and Papers addressed
to the Board.
Vol. 298

Ceylon Mission
in
Southern India.

Howland, W. W. 1860–1871,	1–60
Meigs, B. C. 1860–1861,	61–67
Quick, J. 1860–1870,	68–103
Sanders, M. D. 1860–1871,	104–193
Sanders, Mrs. C. W.	194
Smith, J. C. 1859–1871,	195–270
Smith, T. S. 1867–1871,	271–273
Spaulding, L. 1860–1871,	274–308
Townsend, Miss H. E. 1867–1871,	309–323
Ward, N. 1860–	324–330
Ward, Mrs. H. W. C.	331–335
Webster, Miss, M. 1868–1869,	336–342

Rev. N. N. Howland
Rec'd, Ap. 6.

V

Miss'y Atlas.

Conway Apr. 4. 1860

Dr. Anderson,

Dear Sir,

I returned Tennent's Ceylon this week. I should have sent it sooner but waited for an opportunity. I am much obliged for the privilege of reading it. I see a notice of a Memoir of Bishop Wilson of Calcutta. I should think it would be a valuable addition to the Library at the Mission Rooms.

I am thankful to be able to say that my health seems to be very decidedly improved. On account of this favorable

Rev. N. N. Howland

Rec'd Ap. 6.

V

Miss. Atlas.

Conway Apr. 4. 1860

Dr. Anderson.

Dear Sir;

I returned Tennent's Ceylon this week. I should have sent it sooner but waited for an opportunity. I am much obliged for the privilege of reading it. I see a notice of a Memoir of Bishop Wilson of Calcutta. I should think it would be a valuable addition to the Library at the Mission Rooms.

I am thankful to be able to say that my health seems to be very decidedly improved. On account of this favorable

change I hope I may be able to see you before long to take ad[illegible] as to the time of returning to Jaffn[illegible]

The difficulty of finding suitable places for our children is greater than I anticipated. - We have been able as yet to make arrangements for only one of the four whom we must leave in this country. -

In view of the urgent call for more Missionaries in various parts of the world, and of the increased probability of the return of both Bro Smith and myself to our work I sometimes fear that I spoke too strongly as to the desirableness of appointing Mr Bates to our Mission. - There is however a relief in the fact that it is on many accounts easier to transfer a man from Ceylon to Madras

than from Madura to Ceylon.- It may be well to consult the Mission on the subject. There will be time to do so before he would be ready to go.— It is not on account of any change in my opinion as to the necessities of our field that I speak thus, but because of the great demand there seems to be in connection with the wonderful openings in other parts of the world.—

- I was sorry that the Editor of the Herald (in February No.-) should speak of want of encouragement in the Ceylon Mission.- Those accounts which his remarks prefaced contained items of great encouragement. - There is more encouragement when a tree really begins to bear fruit, though much less to attract attention than when covered with blossoms.-

It is moreover sometimes necessary to make allowance for the feelings of Missionaries new in the field who generally have to pass through a period of discouragement as they become acquainted with the defects of native Christian character, and other difficulties connected with the work.---

I have thought for some time of the expediency of the Board issuing a Missionary Atlas as a kind of Jubilee Offering.- Let it be prepared in a neat though not too expensive form containing perhaps first a map of the world with the Mission stations marked upon it, like Bridwell's large map;- then another map of the world representing the different religions by different colors- as Pagan,- black, Mahometan, green &c.- Then a map of each continent, and also of prominent

countries as one of China - one of India. - So. Africa. Western Asia, be accompanied by brief statistics and perhaps a copy of the "Missionary tree" representing the progress of the work.

Such an Atlas should be found in every Christian family in the churches which contribute to the Board. They might perhaps be sold at cost and distributed by the effort of the Pastors.

This thought has come to me in consequence of my finding how little definite knowledge there is among those families in which the Herald and Journal of Missions are distributed, while the same families would perhaps have maps of the Crimea and Sardinia to trace the progress of the kingdoms of this world. - It has come also in connection with my increasing conviction that the Missionary

spirit must be cultivated more in families before we can hope for any great advance upon the present astonishing indifference that prevails in the churches.-- and the above plan has occurred to me as perhaps one practicable way of effecting something in that direction. ~~awakening a more interest~~.-- Its success would depend much upon the interest which Pastors would be led to take in it.- And others can judge better than I can how far they can be relied upon for co-operating in such a plan.-- It is not of course to be a substitute for the Mo. Concert,- but as an auxiliary -and I think that in many of the country towns not one in ten of the church members attend the Mo Concert.- -- A young lady the daughter of a deacon of the

church in this region, who is abroad at school wrote home to her parents lately how much she enjoyed the privilege of attending the Mo. Concert.- which she had never once in her life attended before!-- though it should be stated that she lived two or three miles from the place of holding the Concert.- as many Christian families do in these country towns.- and as it is held Sabbath evening it is impossible for those who live at a distance to return.- so that the Concert is a mere village meeting and but poorly attended at that.-

Excuse my long letter. I did not think of writing at such length.- The subject too is one which perhaps does not belong particularly to your Department

but I felt more free to speak to you.

Mrs. H. unites with me in sincere love to yourself and family.

Yours truly

W. W. Howland

2

Conway Aug 10th 1860

Rev. R. Anderson D.D.

Dear Sir:

Yours of the 8th was received last evening. We shall be at home next week and shall be happy to see you. Mr. Adams left on Monday this week for an absence of three weeks. If you think best to defer your visit till his return you will kindly inform us.

Mrs H. unites with me in love to yourself and Mrs A.

Yours truly

W. W. Howland

Rev. W. W. Newland.

Carney, Aug. 10. 1860

Rec'd Aug. 13/60.

Write Aug. 14.

Worcester Oct. 18. 1860

Dr. Anderson

My dear Sir:

As Tennent's Ceylon has been now for some time in the Library at the Rooms I think it may be in less demand. - I would like to take it again if not in use. If I can have it, will you kindly request some one to send it to me by express to Worcester directing to the care of Mr. Galen Carpenter. - Fountain Street Worcester. - If convenient I would like to have it sent to-morrow. - I write to you as I do not know who has the charge of the Library. - - - Yours truly

W. H. Moorland.

Rev. H. H. Howland
Worcester Oct. 18, 1860.
Rec'd. Oct. 19
ans. Oct. 29 -

Clements Ceylon ✓

Sent by Express as requested
Oct. 29. 1860 -

Rev. W. W. Howland 4

Rec'd Feb. 12.

and Ans. 12

Conway, Feb. 11. 1861

Dr. Anderson

My dear Sir:

I was absent when your letter came, and write by the first mail after my return.

I requested Mr. Adams to state to you Mrs. H's circumstances, and consult as to our return to Ceylon. We had thought she might leave in March, with the expectation of confinement on board ship if there was to be a physician on board, and Dr. Green who has been with Mrs. H. repeatedly in times of sickness approved of that course, and indeed (I think) first suggested it, when he was expecting to go with us.—

When Dr. G. decided not to go
this Spring we wished to know wh
Bro. Gard or any other physician
was to sail with the company to le
in March, and requested Mr. A
Adams to state to you the reas
and make the inquiry. - He s
you advised us not to think of s
leaving in March, - and said th
probably no Captain of a Vessel
would be willing to take us un
such circumstances. - We then
up the expectation of leaving in

As in your letter just received
you make no allusion to your p
ious decision I think you mu
~~oth~~ have forgotten it, - or that
you now think we had better g
by this opportunity notwithstand
circumstances. - I thought of goi
directly down to Boston to see yo
but think it on the whole better be

write and inquire whether there is to be a physician in the company (you spoke of Mr. Scudder, but did not say whether Mr. David S. or Dr. John S.) and whether the Captain would consent to take us. — We had no expectation of taking a nurse, presuming that the Missionary ladies on board would render some aid.

She expects to be confined about the last of April, which would be above six weeks from the time appointed for leaving. —

We take two children with us one nearly seven years old and the other two years. —

For the other four children whom we leave, we have made arrangements, perhaps as satisfactory as we could expect. —

If we do not go now, we might be detained till fall, as I suppose

ships must leave early in June in order to reach Madr before the setting in of the Mo soon, and the storms about th time, -- and Mrs. H might not be strong enough to leave so soo

Though if every thing were in rea ness before her sickness, - and she could go on board without mu care or fatigue she might be able to go there. ---

I think we can make arra ments to go now, - if we commence preparations immediately. - Pleas write by return of mail if poss ib

There are some reasons for ou remaining, so that we feel ready to stay or go, as Providence seems to indicate.

My health is not as firm as I wish it were, - but I think I may perhaps venture to go

Yours truly W. M. Morlan

Rev. W. W. Howland, 5

Rec'd Feb. 16.

ans. Feb. 16

Conway Feb. 14. 1861.

Dr. Anderson;

My dear Sir;

I have received your letter advising us not to leave at present. It is a disappointment to us to be delayed after having been so long absent from our work, and some of the brethren seem anxious for our return. We thought we might go in March if there is to be a physician in the company, but probably it is not best, and we wish to be cheerful in the decision. You speak of our not leaving till fall, but do not mention reasons. Is it improbable that an opportunity will occur in June which we might avail ourselves of if Mrs. H. is able, as I hope she would be, and is it not desirable that we make preparation

and be ready for such opportunity.
If I am to remain till fall, it
would, I think be better for me to
engage in some regular employment
such as supplying a pulpit if I can
an opportunity, and thus relieve the
Board of so much expense, as well
as of the odium of a returned Mis-
sionary doing nothing. I think my
health would not suffer from so
doing if not in too difficult a pla
We commenced boarding last fa
that Mrs. H might have more time
preparations for leaving in the Spr
But the expense was so much m
than that of housekeeping that at
end of January we had used up
appropriation for the first three mon
of this year, and there was no al
natioo but to commence housekeep
again in as economical a way a
possible with no help but that of the ch

I should mention however, that our expenses in connection with our children have been more than usual. Our two oldest boys went to Easthampton in September with the expectation that they would have permanent homes there, attending school in the winter, and working summers, and as the allowance expected by the families for their board was not received we met their expenses for clothing, books, tuition &c and still pay for the one who remains there (one having returned on account of sickness in the family where he lived). Five children are still with us, though we have places provided for those who remain in this country where they can go when we leave.

I am sorry to encroach upon your valuable time but I shall esteem it a great favor if you can inform me at your early convenience.

(1) Whether there is a probability of an opportunity for sailing for Madras in June? and if so

(2) Whether it is not desirable that we should go then if Mrs H. is able (as I hope she will be)

(3) Can I have any help from the Board for meeting expenses till that time? as I have already used up the appropriation for the first qu of the year.

(4) Can the allowance for our oldest commence with last September, when he left us for the home in which he to remain? and can the allowance the other children begin when they us, for permanent homes elsewhere?

(5) If it is not probable that an oppo nity occur in June, have you any s gestions as to my seeking a place to p I have understood that a record is by some one in Boston of vacant place of candidates. Is there objection to my plying there? and can you inform me whom to direct? and can I use your n as reference?

Yours truly

M. W. Howland

Worcester, March 27. 1861

Rev. R. Anderson. D.D.

My dear Sir,

In reply to the inquiries in your letter of the 20th inst I will give what information I am able from recollection.

A church was formed by the Missionaries on their first arrival in Colombo. (see Panoplist, 1817 p.)

Native members were received to this church. It is said in Miss'y Herald 1825 p. 34 q. "We consider ourselves and all our native members, as forming but one church."

The formation of separate churches is mentioned in the Miss. Herald 1832 p. 180 in a letter from Mr Poor as follows "For the greater convenience of exercising necessary discipline we have lately formed separate churches one at each station and divided the members accordingly, forming ourselves at the same time into an association on the plan of a presbytery for mutual aid in regulating the concerns of the different churches. We shall as before hold our quarterly communions together."

3.) All the separate churches have the same Articles of Faith and Covenant. Candidates for admission to the churches are propounded, admitted by vote of all the male members, and disciplined, in the same forms which prevail in the Congregational churches in this country. In the church meetings the same language is used. The records are kept by the Missionary in the English language, except in those churches over which a native Pastor has been ordained. The churches with native Pastors have regularly appointed deacons. There is a practical difficulty in appointing Officers in the other churches, as those who would usually be selected for the office are liable to frequent removals from one station to another as native assistants to the Missionaries. I believe, however, that deacons have been appointed rather informally in one or two of these churches.

4.) The origin and object of the Ecclesiastical body is indicated (I think) by the above extract from Mis. Herald. (1832. p. 180.) It was composed of all the Missionaries, including the Missionary Physician and Printer. In this body

all matters relating to the interests of the churches were decided. The "quarterly communions" when the church members from all the stations come together, were also appointed by this body, and recorded in its Book of Records kept by a clerk chosen annually.

As to the reception of the ordination of Missionaries or whether any power of discipline was ever exercised by it I am unable to state definitely.

The terms "Association" and "Presbytery" would neither of them be appropriate for this Ecl. body. Its decisions were more obligatory than those of Associations, and it did not exercise the power of a Presbytery.

I am not able to state whether any Presbytery or Association properly so called has existed at any time in the past history of the Mission.

Yours truly

W. W. Howland.

P.S. Will you kindly inform me of the result of the application to the Committee for allowance for my son at Easthampton. - directing this week to the care of Mr. Galen Carpenter, Worcester Mass. - afterwards to Conway Mass.

Wm. H. H. Goodland.

Worcester, March 27, 1861.

Recd March 29.

approved & [illegible]?

Conway April 5. 1861

Rev. S. B. Treat.

My dear Sir,

I shall be very happy to be able to render any assistance in the enterprise you mention in yours of the 2d inst. - and will commence at once the preparation of the Sketch of the Tamil Missions which you request. - I shall be thankful for any farther suggestions as to its form and material which may occur to you. - If you should be in this vicinity I should consider it a privilege to meet you, and confer with you on the subject. -

Yours truly

W. W. Howland

Rev. H. H. Howland

Conway Apr. 5. 1861.

Rec'd Apr. 8.

Conway Sept 16. 1861

Dr. Anderson.

Dear Sir:

I sent the report of the Madras mission by Saturday's mail. I write now to request you to make one or two alterations.

1. In the Madura report where in speaking of the Ch. Evangelical Society it says "It is not merely the germ of a Home Missionary Soc'y. but a Home Miss'y Soc'y in full operation &c" please cross out the first part and let it read It is a H. Miss'y Society in full operation &c. --

2. In the Ceylon report where ~~it says~~ in the latter part of the report it says

"These are the germs of real fruit." I think it might do to say "these are real fruit" -- Of this however you can judge. -

I mention these alterations, as it occurred to me that the word germ is used in all the three reports (though in two of them as quotations from the letters of the Missionaries) and as it is not a common word it might attract attention, and be open to criticism.

Yours truly

W. W. Howland

Rev. W. W. Rowland,

Conway, Feb. the 18th,

Rec. Feb. 17,

✓

Rev. W. W. Howland.
Rec'd May 28.
Ans Jun 29

Conway May 24. 1861

Rev. S. B. Treat:

My dear Sir:

As I have written the sketch of the Ceylon Mission, I send it to you, (by Express) that you may read and make suggestions before I write sketches of Madura and Madras Missions. As the introduction concerning the character of the people, and also many things in the rest common to all the Tamil field will not need to be repeated, the sketch of the other two missions will not need to be together more than half what I have written.

What I now send will fill 16 pages of the size and type of the "Miscellany" of the Miss'y Herald.

or 21 pages of the body of the Herald. I propose to have three or four pages of statistical and descriptive matter. - As a list of the Missionaries, and time of their arrival in the field; - an explanation of maps, with a few words concerning each station, and perhaps a chronological notice of important events in the history of the mission, - and the statistics of churches and schools in the latest Annual Report of the Mission. --

In what I have written you will perceive I have followed the example of the man who showed some [illegible] as a specimen of his house! - I have done so because I find all kinds of people more interested in details than in mere methods, descriptions or histories. -- Whether I have taken the right course, or if I have, whether I have made a judicious selection and arrangement

ment, or such an one as you need for your purpose, I must have it for you to say. If it is necessary to abridge what I send I shall be obliged to you to suggest what may be omitted. I do not feel confident that I have done ~~that~~ the work as it ought to be, and think I shall be very ready to receive any criticisms. I am sorry that the handwriting of some parts of it is not more legible.

I shall be glad to hear from you as soon as convenient.

Yours truly

N. W. Howland.

P. S. Please say how soon you would like to have the whole completed. I have been hindered somewhat by various duties and events, or I should have made more rapid progress.

N. W. H.

(over)

I should have said that in preparing the sketch I had in my mind the design to state

1. What there was to be done
2. What was done — or the means used
3. The result
4. The present necessity

10

Conway June 11th 1861

Rev. S. B. Treat

My dear Sir.

I sent you the Sketch of the Ceylon Mission two weeks or more since which I hope you have received. - I write to inquire whether the state of the Treasury will defer the publication of the Sketches of the Missions and render it unnecessary to prepare the rest at present. -

In connection with the Circular issued to the returned Missionaries I have given my attention to preparation of Sermons &c. to be ready to supply a pulpit when I have opportunity. May I hear soon

Yours truly W. W. Howland

Rev. H. H. Howland

Conway June 11. 1861.

Rec'd June 12.

ans " 29

Rev. S. B. Treat.

Rev. W. W. Howland
Rec'd June 12.

ans July 30 —

Conway June 11th 1861

Rev. R. Anderson, D.D.

My dear Sir:

I have received your circular, and am making inquiries for a place where I can supply a pulpit. I write to inquire whether you can inform me more definitely as to the probability of the Board being able or not to send us out in the fall. that I may make plans for self and children accordingly

My health is much improved. We have a son born May 8th. Mrs H. is very comfortable. - and unites with me in love to yourself and Mrs. A.

Yours truly W. W. Howland

(over)

P. S. Will not the Committee
re- appoint Dr. Green to the Ceylon
" Mission to supply Dr. Wards place
I fear he will hardly be able
to endure the Madura climate
and work, and the Brethren in
Ceylon will feel that they have
a claim upon him.
Bro. Lord would, I think be an
acceptable Physician in Madura
Excuse me for speaking of this
W. W. H.

Conway July 2d 1861

Rev. S. B. Treat
Boston Ms.

My dear Sir.

Thanks for your letter received last night. I will endeavor to visit the places you mention:- Ashfield, West Hawley, Heath and So. Deerfield.. I preached at the Monument ch. So. Deerfield last month.- but will take occasion to call upon the Pastor and introduce the subject.- He was absent when I was there...

I will go on with the sketch of the Samil Missions as you suggest.

Yours truly
W. W. Howland

Rev. H. H. Howland

Conway July 2, 1861.

Rec'd July 5.

Conway, Aug. 18th 1861.

Dr. Anderson

My dear Sir.

I have just received your letter of yesterday asking if I will prepare the Reports of the Ceylon and Madura missions. I will do as you request, and can commence as soon as I receive the Documents. I have been supplying the pulpit here during Mr. Adams' vacation, but finished last Sabbath, and have no engagement for the future. I have the last annual Report of the Board, and the Miss'y Heralds of the year, all excepting Oct. 1860. and Feb. 1861.

Yours truly

W. W. Howland.

Rev. N. N. Howland

Conway Aug. 13, 1861.

Rec'd Aug. 15.

Doc^s sent Aug. 15.

Conway Aug. 26. 1861

Dr. Anderson,

Dear Sir,

I send herewith the report of the Ceylon Mission. I did not know how much notice should be made of Dr. Ward. If you think more should be said of the circumstances of his death &c, the account of his last hours taken from Bro. Smith's letter is in the Miss'y Herald for June, p. 189. In looking over the correspondence of the Madura Mission I see no "Tabular view," though perhaps the sheet of "tables" in connection with the Annual Report will be sufficient. - I shall be able to commence preparing the report of the Madura Mission in two or three days. If you can, within that time, send me a line informing me whether the report of the Ceylon Mission is what is wanted, and making any suggestions which may occur to you in reading it, I shall be much assisted. - Shall I put down the name of Dr. Green as a member of the Madura Mission. I have omitted it in Ceylon. -

Yours truly

(over) W. W. Howland.

P. S. When the Report is printed I should be glad to see a proof sheet of it before its going to press, if it can be sent me without causing delay or inconvenience. — M. W. B.

Conway Aug. 26, 1861.
Rec'd Aug. 29.
Ans. Sept. 3.
Return Proof.

Conway Sept 2d 1861

Dr. Anderson,

Dear Sir,

I sent the report of the Ceylon Mission last week Tuesday, which I hope you received safely. I opened it after it was sealed to make a correction, and the Post Master, having the materials for sealing it again offered to do it for me, and I feared did not succeed very well. -- In the letter accompanying the report I asked for suggestions, and inquired about Dr. Green. - also spoke of there being no "Tabular View" of the Madura Mission. - I have as yet received no reply. - I find all I want by way of tables for statistics of Madura Mission. When the Documents were sent me Mr. Chapin wrote "Dr. Anderson thinks there may be a few more letters to send you in a few days" - If there are any more necessary for the report I hope I shall receive them soon. I see an extract in the July Herald from a letter from Mr Chester Apr. 6, which I do not

Conway Aug. 26, 1861

find among the letters. It speaks of religious interest at Pasumalie, and at one of the villages near Madura. I have only an account of interest at Mallankinam.

In preparing the Ceylon Report I did not think of the death of Mrs. Poor. Should it not be noticed? I hope I may hear from you soon.

Yours truly
W. W. Howland.

Conway
Rec'd Sep. 3.
Ans. Sep. 13.

16

Conway Sept 4, 1861

Dr. Anderson

Deer Sir.

I was glad to receive your letter this evening. The letters from Madura came last night. I write now to speak of the introduction to Mr. Graeys letter in the Herald for Oct. on the leaf sent me. It speaks of the manifestations of feeling as "the workings of human sympathy and human imperfection" — It would not be understood in this country that beating the breast and striking the head against the floor are common methods of expressing grief or other strong feeling among that people, — indeed I think it is common

Conway Sept. 2, 1861.

among other Oriental nations.
Such things would not be more extravagant for a Hindoo than crying and sobbing aloud would be in this country. — Would it not be better therefore (if it has not gone to press) speak of it rather as the way of expressing deep feeling common in that country. — There seems need of being careful in speaking of the work of the Holy Spirit, or of anything connected with it. —

Yours truly
W. W. Howland

The form has gone to p
I do not think the wo
remark faulty.
S. R. W.

Rev. N. N. Howland

Conway Sep. 4. 1861.

Rec'd Sep. 6.

Mr Worcester

Conway Sept. 5th 1861.

Dr. Anderson,

Dear Sir.

I send herewith the report of the Madura Mission. It is longer than I expected, and planned to have it. But I will send it as it is, and you can cross out what you think best. Two pages and a third of the manuscript will about equal one page in the printed report. - or seven pages of manuscript to three pages of print. - I will send the documents by express, and they will probably reach you one day later than this.

I should mention a few things, especially as I cannot see a proof, and printers, I know sometimes take liberties.

1. In spelling the names of stations I have followed the last year's report, thinking Bro. Webb good authority - with the exception of Mandapasalie, which I understand by Bro. Taylor's letter (July 20) is hereafter to be spelt with a p. instead of b. - In the Herald it is still spelt with an b. and they will be likely to continue it unless told not to.

2. In the order of the stations the written report places them alphabetically. I have followed the order of last year. -- If the printers have saved the tables (as they sometimes do) they will put them in probably as they were in the Herald i.e. alphabetically. -- If they are in alphabetic order in the tables they should be also at the beginning of the report. - or both as they are. - Concerning this you must direct. -- I suppose the order in which they have heretofore been regards the age and importance of the station as central or otherwise. -

3. In the manuscript report, the statistics in the table of Congregations of Mandapasalie. Malur. and Mandu. Madura are interchanged. - I discovered the mistake in copying. by noticing that very small number put down against Mandapasalie. - and by comparing with the last year's report put them right. - The printers may think it very mistake unless told. especially if they have saved the tables published in the Herald.

Yours truly

W. W. Howland.

P. S. It has been a privilege for me to prepare the reports, as I thereby have had the privilege of refreshing my mind as to the progress of the work. - The Mission field is rapidly increasing in interest. -

I have not noticed in the Report the plan for itinerating. - nor upon particularly of medical Dispensary or distribution of books. -- The former is still prospective, and there is nothing of prominence in the others, - and I see that in reports of other missions all departments of labor are not noticed.

Conway Sep. 5. 1861.

Rec'd. Sep. 7.

Ans. Sept 16

Conway Sept 6, 1861

Dr. Anderson,

Dear Sir.

I sent the report of the Madura mission this morning by mail, and the correspondence of both missions by express. I write now to say that I have just now noticed in the "Morning Star" just received an account of the ordination of Francis Asbury ~~as~~ as native Pastor over the new church in Navaly, on the third of July. I think he is a good man, and well qualified for the office. It should be mentioned in the report in connection with the account of the formation of the church, and also alluded to in the latter part of the report here as ~~where~~ once or twice in the summing up of the items of encouragement. You will please make the necessary alterations.

As I have not succeeded in finding a place to preach I think perhaps it is better for me rather than to be on the look out for.

means of self support in that way to give myself this winter to the study of Tamil, and other things in that connection, which I shall need on my return to Ceylon, in the mean time preaching on the subject of missions in different churches as I have done heretofore. - This looking for a place is very unpleasant work, and I fear may produce an unpleasant impression which may injure the cause. - I need the study proposed very much, and my health heretofore has not been such as to encourage me to attempt it. - I suppose you have not a moment's time to think of this now, but if you can when you have liesure signify your approval or the contrary of my proposal, it will be a fa[vor]. I have received fifty dollars for supplying here in Conway during Mr. Adam's vacation which I shall deduct from my allowance from the Board, and as it is already known to some extent that I wish to preach, by way of supply, I may have other occasional applications. I have one now, for a week from next Sabbath. I shall also endeavor to study the strictest economy in my expenses as I have done. - It is on this account that we thought it not best to attend the meeting

of the Board at Cleveland.. as it would be an expensive journey.-

The occasion of the ordination of Ashbury at Navaly must have been one of great interest to Bro. and Sis. Spaulding.- He offered the ordaining prayer. -- Sermon by Bro Sanders.-- The other three native Pastors all took part in the exercises.---

Affy yours
W. W. Moreland.

P. S. I see by referring to reports of Mission that Asbury is the manner of spelling the name of the Pastor instead of Ashbury. as I thought.

Conway, Sep. 6. 1861.

Rec'd Sep. 9.

Ans'd

THE BOARD AND ITS REDUCTION.

To the Editors of The Independent:

The communications in your last two numbers in regard to the disparity between the missionary spirit in the church and the missionary work, and especially the great fact that the contributions to the funds of the American Board fall so far short of the necessary amount, must impress themselves with a painful interest on the mind of every Christian and every philanthropist who will seriously consider them.

Can it be that, with God's manifest blessing on this work--with so many fields whitening for the harvest, and so many laborers willing to devote their lives to the service, all these glowing opportunities of blessing millions, who will else sink from pagan darkness to endless night, are to be foregone, and the American Christians of the XIXth century sluggishly to compose themselves to the work of disbanding schools—giving up stations already occupied—and turning a deaf ear to the calls from new fields, because, perchance, we must receive as a fixed fact (as your missionary correspondent urges) that the churches will not, for the stupendous work, raise for an entire year one-half or one-third the amount used by the Government in this war for a single day? Must we submit quietly to this dire alternative? Every sentiment of philanthropy and religion absolutely forbids.

Nor is it all necessary. The plan of *systematic contribution*, if thoroughly carried out, will prove a remedy entirely efficacious. Let each congregation in the land resolve itself into a missionary society, and each member agree to pay a definite sum monthly; let the names of the children as well as adults be taken, and no sum, however small—even to a cent per month—be overlooked; let each parish be divided into districts, with collectors for each, who shall, at stated times, call upon delinquent subscribers, (if any;) and as surely as drops make the ocean, so surely will these contributions from the thousand sources swell into a mighty aggregate which will far exceed the maximum ever received by the Board, or the conception of the most sanguine friends of missions. In illustration, I might mention the success of this plan in our own place, where the subscriptions for missions—notwithstanding a very considerable debt arising from a new church and parsonage—have been raised from $25 or $30 per annum to $200; and this amount is realized with no more individual sacrifice than the other was.

I say, therefore, let each pastor throughout the land immediately enter on this work as a special agent of the Board, and cease not his efforts until every member of his congregation is enrolled for a definite sum, however small, monthly, and the Board will no longer be obliged to depend upon spasmodic efforts, the results of extra appeals—it will not again meet, as we fear it must meet in October, with heavy hearts, weighed down by a load of debt, to determine the mode of *contracting* their sphere of operations; but their treasury will be amply filled, and from sources which, while kept open by this systematic instrumentality, will yield an unfailing supply.

Angelica, N. Y., Aug. 26th. W. J. N.

political [illegible] genuine reformation is [illegible] nary war drew out of obscurity its Washingtons, its Henrys, its Jeffersons, its Adamses, its Franklins, its Hancocks, why may not the present war develop men worthy to be the successors of those immortal heroes, sages, and patriots? To convert this hope into a certainty, it is only necessary that each shall do his duty in the premises. Up then, and every man to his post, whether of danger, of honor, or simply usefulness.—*Commercial Advertiser.*

A SAD MISTAKE.

A very staid and worthy old gentleman, whom a successful mercantile career of more than thirty years had placed in independent, if not affluent circumstances, yet, through either custom or a desire to add to his already ample store, still continued his business and his visits to the counting-house. One morning the good wife had postponed the meal in consequence of his absence, until that rare and valuable thing in a woman—her patience—was well-nigh exhausted. At last, however, he made his appearance; and without any excuse for his tardiness, but looking especially glum and out of humor, he sat him down to eat. A cup of coffee partially restored him, and opening his mouth, he spake:

"Most extraordinary circumstance, most extraordinary indeed!"

"Why, what do you mean, my dear?" demanded the lady.

"Mean? Here have I had to open the shop with my own hands, and after sitting in the doorway a full hour, waiting for my boys, not one of them made his appearance, and I was forced to close the shop again, to come to breakfast."

The lady cried with unfeigned horror, "You have not been to the shop? Why, it's Sunday!"

"Sunday!" returned he; "Sunday! Impossible, madam; we did not have fish for dinner yesterday!"

STEADYING THE ARK.

Some very good people have an omnipresent sense of the impropriety of having the ark jostled. Go where they will, they carry with them an awful dread of seeing a religious thing touched by anything social, political, or patriotic. It matters not what may be the emergency, an association, convention, or society, composed of Christian men, meeting for a given object, must not step aside to do a work so secular as to express its views on any great national question, even though the question involves the well-being of all the objects the Christian holds to be most sacred. Such questions, they say, are of "Cæsar," and what has God to do with "Cæsar?" So this class of men—these sticklers for the proprieties—will sometimes contend, in the name of peace and unity, against the adoption of a resolution, in a public meeting, until they succeed in driving out the concord which they were so anxious to see unbroken. How much better it would be for them to recognize the truth, and to act upon it, that there may be times in the history of a nation when the questions which agitate it are so momentous as to be eminently privi-

AND ITS PE

Conway Sept 9. 1861

Rev. S. B. Treat,

Dear Sir.

My attention was called by a friend yesterday to the enclosed article. I am interested in it, and the thought occurs to me whether the subject is not one of sufficient importance to be brought before the Board at its annual meeting in a report or "paper" by one of the Secretaries. Such a paper might include the whole subject of the necessity of special effort by the Pastors to awaken a deeper interest among the members of their congregations in the Missionary work, and how to do it. This last might include the best means of keeping every man woman and child informed as to the progress of Christ's kingdom, and the best way of interesting every man woman and child to give something, yearly, monthly or weekly:—and there should be more detail in the modus operandi than the writer of the article gives. i.e. whether these monthly

Sept. 1861.

contributions take the place of the monthly concert collection or are extra and how collected. — It might involve more labor than some would be willing to undertake to have every house visited monthly, unless it were done by children.

I hope it may not seem out of place for me to suggest this subject. I do it, because it seems an important one, and I write upon the impulse of the moment without much thought. —

Yours truly

W. W. Rowland

P. S. I suppose you are aware that the Bethlehem Missy Society in England owes much of its efficiency to their plan of securing contributions from every member. —

Conway Sept. 7. 1861.
Rec'd Oct. 10.

Conway. Sept. 13. 1861.

Dr. Anderson

Dear Sir.

I send the report of the Madras Mission. It is some longer than last year's report. As the English school is closed, I thought Dr. Winslow's opinion of what has been effected by it should have a place. - and also that the testimonial to Mr. ~~Thurston~~ Hunt should be noticed. - In the documents sent me there were no statistics as to the number of Catechists, and teachers, or of the No. of church members, or admissions during the year. - Nor was there any statement as to the amount of printing during the year. - It is mentioned that there are four schools at Royapuram, and that one of them has a male and female teacher. - and that the number of schools at Chintadrepettah is the same as last year. and in another place that there are eleven schools in all. - so I put down 12 teachers, and I put down 3 catechists by putting things together in the same way. - As to the churches I have merely said "there has been but little change during the year" - which is mentioned in substance in one of the letters. - If you have a statement as to amt of printing you can insert it. * One of the letters is from Pastor

Hunt of Chawagacherry, and was probably put with these by mistake owing to the similarity of names. I mention it that the ~~letter~~ mistake may be rectified.

I send all by mail as the expense will be less by one third than I paid for the letters alone by express.-

Yours truly

W. W. Howland.

Conway Sept. 13. 1861.
Recd. Sept. 16.
Ans'd Sept 16

Conway Oct. 10, 1861.

Rev. S. B. Treat,

Dear Sir,

I have been much interested in reading the account of the meeting of the Board at Cleveland, and am encouraged by the prominence given to the necessity of reaching every individual, man woman and child, - the poor as well as the rich. - I cannot but hope that the good results of such an effort will be seen, if it is thoroughly carried out. -- But there is, I find, an amazing amount of inertia among even the Pastors. - And will it not be necessary to follow up what was said by some such influence as a circular to be sent ~~addressed~~ to every Pastor of the churches connected

Conway Oct. 13. 1861.

with the Board, not only urging them to undertake some such plan, but giving the details of some one or more good plans, something like that of the Bylaws in England, or others. -- Unless some plan is definitely proposed I fear that not one half the Pastors will take the time to devise one, -- and if one is proposed those who like it will adopt it, and those who do not will perhaps try to make a better one, tho' they have not enough interest to attend it without this stimulus. -- The suggestion made at the meeting that such contributions be frequent, - monthly or even weekly according to the direction of the apostle seems to be of great importance, - also that each Collector should have a small district (perhaps not more than two families) so that the work of canvassing may not be too great. --

It may be unnecessary and seem out of place for me to make suggestions but I prefer to run the risk of its being

rather than that anything should fail of being done which might promote the cause we all have so much at heart.

Yours truly

W. W. Howland.-

P. S. Although a circular would involve considerable expense and trouble,- would it not be more likely to secure the desired end, than if published in the journal?.- and sufficiently so to compensate,- and justify the other expense and labor?.-

Rev. N. H. Howland

Conway Oct. 10. 1861.

Rec'd. Oct. 12.

Ans " " 12

Ch. of B. Board.

Conway Oct. 15. 1861

Rev. S. B. Treat.

Dear Sir

I received your of the 12th last evening. If you think I can be useful in the way you mention I am ready to try the experiment, and will meet you at Springfield as you propose, at any time you may mention.

Yours truly

W. W. Howland.

Rev. N. N. Hovland

Conway Oct. 15. 1861.

Rec'd. Oct. 16.

Conway Nov. 5th 1861

Rev. S. B. Treat,

Dear Sir,

I have received a letter from Mr. Hagen this evening mentioning that you are to be at his house Friday evening (8th inst.) I write now to request you to bring the Sketch of the Ceylon Mission which I prepared and sent you as I would like to refer to it, and have not a perfect copy. I would also like to borrow from the Library the Mis. Herald for 1836 (I have not been able to find it in this vicinity) which you will favor me by bringing to Springfield.

Yours truly

W. W. Howland.

Rev. H. H. Howland

Conway Nov. 5. 1861.

Rec'd Nov. 7.

Conway Nov. 20th 1861

Mr Chapin;

My dear Sir.

I left Tennent's bugler with Mr Hagen at Springfield He said he would have an opportunity to forward it soon to you.. I hope you will receive it safely.

Mr. Treat said he thought I could have a set of the large pictures illustrating India scenery and Missions. which Dr. Perkins procured in England for interesting Sabbath School children and others.. As I am now going around in this country. I should be glad if you can send me a set of them.

i.e. those relating to India.

Please send by express.—

Dr. Andersson promised to send me a "Memorial Volume" If he has not sent it, ~~you~~ I would be glad to have it sent in the same package.

Yours truly

W. W. Howland

P.S. It would be a convenience if I could receive the pictures to day, so as to use next Sabbath.

W. W. H.

Rev. W. W. Howland

Conway Nov. 20. 1861.

Rec'd. Nov. 22.

Sent as desired.

Rev. W. W. Howland, 25

Rec'd Dec. 20.
and Jan 16

Conway Dec. 18, 1861.

Rev. S. B. Treat,

Dear Sir.

Said one of the neighboring Pastors, who is deeply interested in Missions "We are all mourning that we are to lose the Journal of Missions." - I found that he especially regretted the discontinuance of the Dayspring -- as a means of interesting the children. -- I have thought much about it, and venture to write and inquire whether it may not be best after all to continue the Dayspring for the children. It does seem as though the Board could not afford to sever this link which binds them with the hearts of the children. -- If made in an attractive form, like the "Child at

Home" of the Tract Society. it would I think be paid pr at the same rate with that paper more readily and cheerfully, - and would be worth a great deal more than if circulated gratuitously. - the fund of Missionground that the best way to secure the perusal of what we publish is to put a price upon them... and I presume it is so here...

Let it be pictorial, - with engravings and letter press equal to the Tract Society's paper, - and secure contributors who know how to write pr children - sprightly as well as judicious. - The Missionaries could with but little trouble send sketches of scenery, maps, &c which would furnish material pr the engraver, and accompany with letters - as material pr the Editor... - Till these could be secured there would be found ~~material~~ models ~~to~~ for pictures in bo

already published, such as the "Morning Star". -- Twenty five years in Persia &c, &c..

I do not know how far the Fr. Society's paper pays for itself, but I should think the Dayspring would seem as many subscribers, - and it seems as though it would be better to go on with it now than to wait and take it up afterwards.#

I hope I shall be pardoned if I have taken too much liberty in making this suggestion. -- You must understand the whole matter a great deal better than I can, and very probably have thought the matter all over and over again.. Still I thought it would do no harm to say how it seems to me.. - I shall not expect to have you take time to answer this.

I have not visited as many Pastors as I expected to ~~have~~ done

before this.. My own health and the circumstances of my family have prevented me somewhat from going abroad. I find sympathy and interest in your proposals, but a desire to think of the matter, and consult with church members before adopting new plans.. The doubt has also been expressed whether as much would be procured by having only monthly contributions, as by the present method of both monthly contributions (at the concert) and yearly (by Collectors). I expect to visit again the places where I have been, and other places also.. If you know of instances where the plan has been adopted with success, facts of this kind will be valuable.. As pledges made beforehand for the year, the outcome will be manifest, certainly about at the outset, when the plan is adopted.

Yours truly W. W. Howland

Conway Jan 3rd 1862

Dr. Anderson,

Dear Sir:

I have received yours of Dec. 31st and shall endeavor to be ready to sail for Madras when an opportunity offers. We expect to take with us three children. Their ages are eight and three years and an infant of eight months.

We find it very difficult to secure satisfactory places for the four children we are to leave. Our eldest (William) whose name you recorded as residing at Easthampton, has returned to Conway. The family where he

was, thought they could not
meet the expense of keeping
him, and it was not in all
respects a desirable place for h
He is now in a family in Com
for the time being. It may p
a permanent home for him, tho
not exactly such an one as we
should like. Our second so
(Samuel, nearly 14 years of age) wil
probably remain with Mr Sihes
this town. Susan (aged 12) and
Edward (10 years) can have a
home with my sister, Mrs Ar
in this town, unless some othe
good opening should be foun
All the four will probably requi
the allowance granted by the
Board, if they remain in the
places I have mentioned.

Mrs H. is not well. We shall
do all we can that she may

regain health and strength
before the time for sailing.

Yours truly
W. W. Howland,

Rev. W. W. Howland.
Conway. Jan 3. 18[illegible]
Recd. Jan. 7.

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Answered for filing

27

Rev. W. W. Howland.

Rec'd. Jan. 22.

Ans " 23

Conway Jan 20th 1862

Rev S. B. Treat.

Dear Sir.

I have received yours of the 16th inst. and return the letter of Mr. Rood. with thanks.

I would like to see a copy of the quarterly letter you speak of as just issued by Mr. Worcester. (if printed.)

I have not been able to do as much by way of visiting Pastors as I thought I should. I have been prevented by various causes, such as the state of my health; the feebleness of Mrs. H.; a change in the place of one of our children involving considerable consultation and some travel; and supplying vacant pulpits as I have had opportunity.

Since I received notice from Dr. Anderson that we are expected to be ready to sail for Madras by the first good opportunity I am devoting all my leisure to preparations for leaving, involving arrangements for those of us who remain in this country and for those who go.

I have had pleasant conference with Bir Soomis of Shelburne Falls, Dean of Greenfield, Lord of Buckland, Clark and Strong of So. Deerfield, Bal[illegible] of Shelburne, Clark of Ashfield and Thompson of Goshen I shall be able to report more particularly as to results after seeing them again. I hope to see others. - I proposed at the last meeting of the Franklin Association as a subject "The value of a missionary spirit in the churches and the best means of promoting it" Mr Lord of Buckland was appointed to write upon it. - I look forward with

considerable interest to the discussion of the question at the next meeting in February.

You inquire as to the support of particular schools in Ceylon by S. Schools in this country. I received a circular and letter on this subject from Mr. Worcester a year since. I then expected to go out last Spring. As I did not, I ought to have suggested to Mr. W. to write to some one of the missionaries on the ground. If he has not done so, he would perhaps like to do so now. It will probably be nearly a year before I shall be in Ceylon and a letter returned from me, and not knowing what work will be given me on my arrival, or how I shall be ~~placed~~ placed, it would not be best for me to make any promises as to writing. Mr. Sanders would be a good man to attend to it were he not already almost crushed with care and labor. I think it

would perhaps be as well to write to the Mission and let them appoint some one of their number. The stations are so near together that it could be done without much delay. There were last year 24 village schools in the Mission.

The completeness of Mr. Wood's historical Sketch of the Turkish Missions awakens the apprehension that the one I prepared of the Ceylon Mission will not answer for publication. Might it not be well to send it to Bro. Lord with the request that he prepare a sketch of the three Tamil Missions making as little or as much use of that manuscript as he likes. I shall hardly have time now to rewrite, and the sketch of the Madura Mission is barely commenced.

Yours truly

W. W. Howland.

Rev. W. W. Howland.
Rec'd Feb. 18.

Conway Feb. 12, 1862

Mr Treat,

Dear Sir:

The Franklin Association has been in session here yesterday and to day. The question I spoke of (The value of a Missionary spirit in the churches, and the best means of awakening it) was not reached on the docket and was deferred till the next meeting. Bro. Lord of Buckland, who was appointed to write on the subject, has a deep interest in the Miss'y work, and some others also; as Bro Loomis of Shelburne Falls, Dean of Greenfield, Clark of So. Deerfield and others, and I trust good will come from the

discussion. Bro. Loomis mentioned to me to-day that he holds a missionary meeting once a year in all his out districts, where the pe are too distant to attend the mo ly concert, at which he gives Mi intelligence and takes a contri tion for the Board. It occurred me as a good example for othe to whom it might be suggested He prepares himself very thorough for these meetings. This year he takes up Africa.- its relations to past and the future, in the e lishment of Christ's kingdom.

I spent Sabbath before last Greenfield, Mr. Dean distributed circulars for the family subscr

The difficulty I find in w Pastors in any systematic effo for keeping their people informe to the progress of the Mission

leads me to inquire whether there is not need of a movement of some kind in our Theological Seminaries. I think one difficulty with Pastors is, that they are not themselves well informed as to the progress of the work, and with all they have on their hands shrink from the labor necessary to obtaining definite information. If when they come from the Seminary, they were not only well furnished with their spiritual weapons, but well posted as to the great field in which they are commissioned as leaders, it would be comparatively easy to keep up their information, and there would be an interest in doing it.

Some of our Pastors might be commended to one who should receive a General's commission in the army while ignorant of the very position of such places as Port Royal, Ship Island &c.

and without interest enough to read intelligence of particulars as to the progress of the war, in any other place but the one which he himself occupied at the time.

Is a man prepared to enter the field till he knows definitely, not only what has been done in the great work of establishing Christ's kingdom in the world, but what is doing, and what is to be done?.. And why is not as essential that a candidate for the ministry should be prepared for an examination in this as in the history of the church in parallel

Is there not a need of something done in our Theo. Seminaries, (and perhaps in our colleges also) in this direction? And are any of the Professors sufficiently interested to undertake it.. perhaps by lectures,.. perhaps by interesting the members of the Soc. of Inquiry to compass the whole world,.. thoroughly.. in their meetings, completing it in two or three years, or in some other way.--

Yours truly, W. Morland

Excuse my freedom in making suggestions.--

Rev. W. W. Howland,
Rec'd Feb. 24.

Conway Mass Feb. 21st 1862

Dr. Anderson

Pay to Clarke D.M.G.

Dear Sir.

When I applied last year for the allowance ($60.) for my oldest son (William S. Howland) he was with Dr. Clarke of Southampton, expecting to have his home there. He left at the close of the year, on account of Dr. Clarke not feeling able to keep him without an additional allowance. He has since had his home with Dea. Asa Howland of Conway, who has engaged to keep him. I write to day to Mr. Gordon for the allowance for the current year. Dea. Howland will draw the money as his guardian when we leave.

Yours truly

W. W. Howland.

Dr. Anderson.

Pattiotta Jan 8. 1863

Dr. Anderson,

Dear Sir,

I send with this a letter from D. Stickney, Native Pastor at Valany. - I have been intending to write to you myself but my time was never so fully occupied, at first in connection with meeting the numerous natives both Christian and heathen who came to call upon us, and then in taking some of Bro. Sanders duties in addition to my own, in preparation for his leaving on a visit to Madura and the Hills.

I can only say now, that it is impossible to express the satisfaction and gratitude I feel in being permitted to be here again, with the hope of doing something more for this people, and that I realize more than ever what a preparation there is for the outpouring of the Spirit of God here. - This is our great want

our urgent necessity." —

My health is good for me. Mrs H. and the children are also in usual health

"We are in the midst of the week of prayer, and are having interesting meetings, and some indications of the presence of the Spirit."

Bro. Sanders and family and Miss Agnew left Dec. 25th and we hear to-day of their safe arrival at Maloor, the station of Bro. Burnell.

"I see progress in the work here which I hope to write you more fully before long."

Mrs H. unites with me in love to yourself and family.—

My grateful remembrance also to your associates at the Mission House

Yours truly
W. N. Howland.

Calcutta Jan. 5. 1863
Rec'd. March 18. 1863
Ans. Apr. 30

Baptist

Batticotta Apr. 6. 1863

Dr. Anderson.

Dear Sir.

In coming back to my former field I find my interest in the work here by no means diminished. The field as a whole was brought before me by the numerous visitors both Christian and heathen who came from day to day to welcome us on our return. I thus received an impression of the progress of the work which was encouraging and at the same time a view of the pressing necessity of earnest faithful labor. This was impressed upon me even more forcibly in going through the villages in my own field. In some few places it seemed as though there were in almost every house some bond of sympathy which might be the means of drawing the inmates to Christ. Here I would meet one who had studied in our Seminary but who now stands as a heathen, though probably with no confidence in the religion he appears to profess. There is one who in the village school once read the Bible and prayed and seemed

almost like a true Christian. In the next house one who studied in the Oodeville Girls Boarding school has been given in marriage by her parents among the heathen. She has her Bible in her chest, but dares not read it. She says she sometimes prays but is compelled to go to heathen temples, and to rub the sacred ashes on her forehead. In another house I meet one who has been a member of the church but has been excommunicated. He began his downward course, perhaps, by yielding to the pressure of relatives in marrying a heathen wife, and in this connection has been carried away by the strong current of heathenism. But he will tell you that he has no confidence in any other way of salvation but through Christ. I come home with the ~~exclamation~~ thought "What a work for the Spirit of God!" and cannot but cry "O Lord how long?"

There are in many of these villages one or more, and sometimes a little company who do not bow the knee to Baal. There they are, a light amid the surrounding darkness, shining feebly perhaps, still shining. These little gatherings are growing in strength and numbers, and form the material, we trust, for future churches.

Thus these great masses of heathenism are

permeated by the truth, and we may hope that ere long from the thousands in these villages, they may come "as clouds and as doves to their windows." Joffna ~~is~~ on the map looks like a small place, and Batticotta is not to be found. Yet here are more than 30,000 heathen connected with this little station. The Missionary is welcome at every house, almost without exception, and almost every where finds those ready to listen, and the fact that so many have heard so much of the truth makes the necessity all the more pressing. for greater effort to bring ~~us~~ it home to their hearts and consciences. The call and the opportunity for rejection has been given, and the hardening process has already commenced. The Gospel is already becoming a savor of death to death. It is this state of things which brings a weight of responsibility, and a feeling of necessity for labor almost crushing.

At the commencement of the year we observed the week of prayer at the station. Three prayer meetings were held each day,-- one at sunrise, both at the station and out stations:-- and also at four o'clock in the afternoon.-- with a general meeting at the church at ten o'clock in the morning. On Monday there was manifest a

sense of sin among Christians and a readiness to confess which I felt could only be the work of the Spirit. I sat and listened astonished yet grateful. This humble confession of sin continued on the following days although the subjects appointed for each day were brought forward for special prayer. Whatever subject was introduced, the minds of those present seemed to turn to their own sins and deficiencies, and a desire to unburden their hearts to God in prayer and to one another. Fearing that sympathy might have its influence, and some might be moved by that alone, I endeavored cautiously to say what might tend to check any such tendency. The result convinced me still more that the Spirit was indeed in our midst.

As was to be expected, there soon began to be those among the impenitent who were anxious for the salvation of their souls. They were principally pupils of the English school at the station. The members of the Training school were mostly absent for vacation. Some who had but recently been among the proud scoffers were now seeking Christ as their only Saviour, and spoke openly of their great sinfulness and asked the prayers of others on their behalf. Many came to my room to talk with me about their souls. They would

come sometimes singly, and sometimes in companies of two, three or more. At the close of the interview with one company another would be waiting at the door, and sometimes one after another would come till late in the evening, and I would retire weary yet rejoicing. There was no excitement, but there was evidently a powerful influence at work, such as we do not often have the privilege of witnessing. The interest continued for some weeks and there was somewhat interrupted by the vacation of the schools, and the ~~the~~ diversion of attention connected with the season of the annual harvest. Those who hoped they had found Christ were some of them exposed to peculiar temptations among their heathen relatives during vacation, and we have cause for gratitude that any of them were kept from yielding. Their tuition, and in the case of some, their board also is paid by heathen parents or relatives, and the threat of taking them out of the school was one calculated to have great power over them. As the pupils had no connection with the Mission, their interest was sometimes a mystery to the heathen parents who are accustomed to give the Christians but little credit for

sincerity One woman, the mother of one of the boys meeting the Principal of the English School said "How is this? Here is a boy who has no connection with the Mission, and is not studying for any such purpose. He goes to school and pays his tuition for the purpose of studying English, yet ~~this boy~~ he comes home and talks to me without fear about religious matters, and at night goes away and for a long time preaches away, mumbling all alone to himself. As a Principal of the school is it not your duty to interfere and put a stop to such things?"

These boys are like sheep amidst wolves, and we are constantly anxious for them. I had missed one of them from the Sabbath services recently, and have endeavored to see him. To day he came. He said his uncle a Romanist, in whose family he resides, told him that if he insisted on coming to meeting he must leave his house. His parents are both dead, and this uncle supports him, paying his tuition in the school. He said he did not compel him to go to the Roman Catholic Service, and that he continued to read the

Bible and to pray. Last week the father of one of the boys who lives about seven miles distant sent for his son, and his orphan nephew whom he supports in the school to come home to attend a heathen festival. They defered going through one or two messengers came for them. At length when Friday evening came they thought it best to go, as they usually do at that time, there being no school on Saturday. They said they thought their father would be satisfied if they came home, and would not compel them to go to the temple. They returned this morning to the school and I saw them this evening. They said they were obliged to go to the temple, but did not rub the sacred ashes or worship the god, but remained about half an hour and returned home. We wish they might have strength to stand up firmly for Jesus. It is a comfort that he knows those who are his and will keep them from falling.

I will perhaps give some particulars hereafter of one or two cases of conversion of young men not connected with the school.

Last Sabbath was our communion season. Five individuals were received to the church. Two of them are pupils in the Training School, One is a member of the English School, one a member of Dr Green's medical class. (the two latter children of Christian parents) and one female from among the heathen. One of those from the Training School has suffered considerable persecution from his heathen relatives. When he went home for vacation in the latter part of December they at first reproached him for being a Christian, which he bore patiently. They then said to him, "Why do you come and live upon us? You are no profit and only a reproach to us?" This tried him, and he came to see me to take advice as to some means of earning something. I inquired if he did not show himself ready to help them. He said he did, but they wished him to work on the Sabbath, ~~and~~ also to accompany them when taking grass from the fields of others adjoining their own, and because he refused, telling them it was not right, they told him they did not want him to work with them. He proposed purchasing some curry-

stuffs. and selling to the neighbors, and thus gaining a little profit. I advanced him about two dollars. and a day or two after I met him on the road from Jaffna town with a load on his head which he was carrying to his home about ten (10) miles distant. Still his friends were not satisfied. They were displeased because he would not change money on the Sabbath and troubled him in various ways. At the close of the vacation he returned me unasked the money I had advanced. - Yesterday he was received to the church receiving the name of Aseervâthanu (blessing) instead of his former heathen name. - I trust he may prove a blessing to the people of his native Island and to others.

The female who was received is from a class of people who live near us who are very low and degraded. The men are toddydrawers and drunkards and thieves. Much effort has been made for them for many years but all seemed to be in vain. The more they were labored for the worse they seemed to become. It was therefore a great gratification to me on my return to find a little meeting held among

them after the usual exercises on Sabbath afternoon, by some of the Christians, to which a number of these peoples came regularly to learn Scripture truth. Two of them had become members of the church, and two or three others were candidates for reception. The one received yesterday is the wife of one of those before received, and their two children were consecrated to the Lord in baptism.—

The Christians feel almost afraid of them, and with some there is too much backwardness in receiving them as brethren and sisters in Christ. Their reception to the church causes some sensation among the heathen, who do not restrain their vile reproaches.—

There is much in the state of the church here to cause anxiety. Its numbers have increased, and the members are advancing in wealth and influence. There is a consequent feeling of independence which when connected with a right spirit is a matter of encouragement. Pride and worldliness have too much influence, and we sometimes fear that ~~a~~ ~~new~~ another idolatry in the shape of covetousness is taking the place of the old. The heathen

community have but little confidence in the sincerity of the Christians from various causes for which they are not wholly to blame, and they have too little confidence, and too little sympathy one with another. I ought to say however that I have a higher estimate of the piety of the native church than I had previous to my visit to America. The standard here is, I think as high as it is there when we consider the difference of circumstances.

They have made progress during my absence in a more perfect organization, and in assuming the responsibility of the care of the places of worship and the collection and distribution of charitable contributions, and in other respects.

In this connection the institution of an annual Thanksgiving is a pleasing feature. It is held at the close of the harvest and all bring in more or less as a thank offering to the Lord. It was held this year on the 25th of March. In the morning we had a sermon in the church which was filled as we do not often see it, the congregations from the nearer outstations being also present. The subject of the sermon was "The Lord reigneth, let the earth

rejoice. Let the multitude of Isles be glad thereof.
There was a heathen festival at the same time
in a temple not far distant, dedicated to the
bloody goddess Karlè, and we felt that it was
a cause of special thanksgiving that Jehovah
reigns, and not Karlè or any of the gods of
the heathen. At the close of the service the
offerings were presented, and pledges made:-
money, rice, palmyra roots, a calf, a kid, &c. were
given. The kid was the offspring of a pet kid given
by the children of a Christian family last year
and then bought back by the father at double the
estimated price. Different objects were designated
by those who gave, such as the Bible Society, the Native
Evangelical Society, the care of the churches at the
Station and out stations, the poor Christians at one
of the Islands near us, the schools supported by
the church, &c. // The whole amount contributed
was about thirty dollars. Last year about forty
five dollars was contributed. Some of the crops have
been injured by rain this season, and from
other causes money is just now scarce. //

After a recess there was a meeting for the
baptized children. - It was a very pleasant gath-
ering. Some refreshments were distributed, - curiosities
from Jerusalem and Mt Lebanon shown, and remarks

made designed to interest and instruct. After which a Society was organized similar to one at Manepy for baptized children and youth - to which are also admitted those young people who are prepared to take a stand as Christians. They meet weekly for half an hour ~~at~~ during the school intermission, when the younger members repeat Bible stories and verses, and the older read what they have written on some subject given out. Each member contributes a small sum monthly which will be devoted to some useful object. We hope for good from this society.

I find also an increased interest in the Sabbath school. The average attendance is about 150 including the adult members of the church, their children, the pupils of the training school, and those of the English school who are inclined to come, and one or two village schools in the vicinity. One of the teachers of the English school is superintendent and the school is conducted with much efficiency. Last year the teachers printed a question book prepared among themselves at their own expense, and another one is now in course of preparation to be printed as soon as completed. A teachers meeting of a few minutes

is held at the close of the school each Sabbath for inquiring into cases of special interest in the classes, and for propositions or consultations as to measures for the good of the school.

There are also schools at the outstations and those near by all come together once in two months for a S. School Concert. There is also an annual meeting at the close of the year.

I must defer giving an account of the state of things at Caratuve to another opportunity I will endeavor to write again soon.

My health is better thus far than I expected it would be, and I feel it a very great privilege to be permitted to labor here for ~~these people~~ this people again.

Yours truly

W. M. Howland

Caratuve, Sept. 13th 1875.

Sept 30.

Batticotta Aug 3d, 1865

Dr Anderson.

Dear Sir:

I promised to write you concerning the state of things at Caratiwo. You are aware how our hopes centred on that little church and its native Pastor. It was a choice garden, ~~and~~ but the enemy has sown tares, and they have produced a blighting influence. I need not give all the details, suffice it to say. There was a difference of feeling between the Pastor and a teacher who was sent to take charge of the school. An indiscretion on the part of the Pastor was interpreted as an immorality, and stories were industriously circulated in every direction which tended to destroy his influence. He also became pecuniarly embarrassed and lost influence by failing to pay his debts. The Teacher was removed by the Mission, and this aroused to anger a church member who sympathized with him and who did all he could to injure his Pastor. He absented himself from worship and led other members astray. His power for evil was increased by the fact that he was in better worldly circumstances than the other church members, also by the Pastor being in debt to him. The Pastor ~~he~~ at length became so embarrassed by his debts ~~in his circumstances~~ that there seemed to be no alternative but to allow him to be absent two months for the purpose of carrying out a plan he had for relief. His absence was prolonged by unforeseen circumstances to seven or eight months. During this time the church were without a Pastor. ~~The~~

Some one went over from the station to conduct the Sabbath service. and occasionally at other times. When the Pastor returned it was thought best by himself and the church members that he labor elsewhere for a time, especially as his wife's health is so very feeble as to render it difficult of if not impracticable for her to live on the Island. In this opinion the Mission concurred, and he asked a dismission which was granted. and he is now at Silipally. His place is supplied by Barnabas, a member of that church who had been a teacher there and gained their love and esteem. He has since received an education in our training and Theological school, and was acting as assistant teacher in that institution when it was decided to be best for him to return to the Island. He is on many accounts fitted to labor there but he has many trials. During the four months he has been there two members have been excommunicated, one has died, three or four others must probably be disciplined. There are a number left who stand firm and trustful, and my hope is that God will not forsake them.

The influence upon the heathen community seems for the time disastrous. Christianity had gained a respect among the heathen. This respect, I am told, amounted almost to a kind of reverence. Now it is a reproach, and the Christians feel it most keenly. I shall not soon forget an interview with Paul not long after my arrival. The Pastor had not yet returned. Paul had come over to Batticotta to ~~attend~~ be present at our season of communion. He with another of the church members ~~came to~~ who accompanied him came to my room after the service. As they were about to leave Paul took a Bible from the table for reading and prayer. He opened to the last chapter

of Lamentations. He wept as he read "Remember, O Lord what is come upon us, consider and behold our reproach. Our inheritance is turned to strangers. We are orphans and fatherless." and when he came to the words "Why dost thou forget us forever, and forsake us so long time?" his voice failed, and he could read no more.-

The day when the two members were excommunicated as I was on my return sad and anxious I noticed in ~~the midst of the~~ some, very small flowers on a tuft of grass in the midst of the sand of the road. I stopped and gathered them, and found that though so ~~minute~~ very small, they were most singularly beautiful. This little incident turned my mind to the kind care of our Heavenly Father, whose promises are, if possible more rich and full concerning his care of his church than to individuals. My last visit was at the time for their communion but they thought best to defer it that some decision might be made about a member who is a reproach to Christ and his cause. In my conversation with her she showed some signs of penitence and no action was taken. I told them that I felt that their only refuge is in prayer; that earnest wrestling prayer which says "I will not let me go except thou bless me" and I feel confident that there is such prayer there on the part of a few.-

Oct. 13. - Since writing the above there have been some favorable indications in the Island.-

There is some hope of two of the staying members mentioned above, and there is interest among some of the heathen. - Some of the Christians being weavers suffer much in connection with the cotton famine. I occasionally spend a Sabbath there, and hope I may be able to give you more cheering intelligence hereafter. -

Regular service every Sabbath ~~Service~~ is now held at eight different places in my field (including that occupied by the Native Evangelical Society). - Sangâmy, Moolâi and South Arâly are each about two miles distant and I go to these places in turn when I do not preach at the station. To go to Caratîve I must cross the water, but can return the same day. Valany, Naraulany and Pongerteve are more distant and I have visited them less frequently than I hope to be able to hereafter. A native assistant at each of these stations conducts the service when I am not present. The congregation at the central station numbers from 175 to 200 including the teachers and pupils of the training school, and the teachers and a large portion of the pupils of the English school. When I am away Mr Niles, the native preacher, usually and sometimes one of the teachers, conducts the service.

I can perhaps best give you an idea of the outstations by an account of ~~my visit~~ the congregation at Sangamy and my visit there yesterday.

Some ten or twelve years ago, there being a few Christians in the vicinity, Mr Poor proposed building a

chapel for Sabbath service. The plan was received with favor and one was commenced, and after a few years completed entirely by ~~native~~ private contributions ~~by~~ from natives and foreigners. It is a neat substantial building with an American bell presented by the S. School connected with the (former) Bleecker St. church of N. York City. The catechist now stationed there is a graduate of the Batticotta Seminary named Abner Bryant. He conducts the service on the Sabbath, acts as Pastor, and labors among the heathen over a large surface in the villages around. There is a Mission school in the same compound, taught by a man educated in the training school, named R. Anderson.

I arrived at the chapel yesterday morning during the Sabbath school which is held previous to the service. There are two classes of adults in the school, one taught by the catechist and another of females taught by his wife.

After the school the bell sent forth its pleasant ~~no~~ sound through the village calling to the worship of the true God. It is a call which but few are ready to heed but it must remind many of duty and of what they know to be the truth.

It is a pleasant congregation that gathers there. Usually more females attend there at any other one of the out stations. Among my hearers were two young men who have been received to the church since I last wrote. Both of them were at the time members of the English school at the station. One of them returned during the past week from Madras where he went to complete his education. He joined one of the schools there and remained a few days, when he left. He says his principal reason for leaving was that he

could not maintain his Christian character there. I am glad that he returned, as I feared for him where so many have fallen. His mother and sister were also present. The latter will probably be received to our church at the next communion.

The other young man has been much opposed by his heathen relatives. He recently left the English School, as his uncle who had paid his tuition refused to do it longer. He is desiring to join the Training school. He came to me this morning saying it is the day for performing the annual ceremony for his deceased father, and the Catechist advised him to come here and remain through the day. Thus I might speak in detail of others in the congregation, but it is not necessary. There are a few fisher people, who though poor in this world's goods seem to be among Christ's chosen ones.

A former native preacher and his wife, also his wife's brother, who is a candidate for admission to the church, the teacher, his wife and others.

Now and then a few heathen come in, but not regularly, except in one or two cases where they have some religious interest. All listen attentively and I consider it a privilege to preach to them.

The other out stations mentioned have each its own peculiar interests though differing one from another. There are chapels in four of them, and in ~~S.A~~ South Araly another American bell presented by an unknown friend some years since through Mr Mills. In nearly all there are cases of serious in-

quiry, in some of them candidates for admission to the church, and in connection with some painful instances of backsliding. I visit the villages in the vicinity of the station as often during the week as I can consistently with other duties. I usually go out in the morning to some one of them, taking that time to see and converse with individuals. The afternoon is more favorable for visiting families and the evening for village meetings. Mrs. H. endeavors to go out two or three times a week to hold meetings with women. They are generally held in a private house. The neighboring women come in and listen attentively. Our evening meetings are held by the Catechists at different places in their respective fields, nearly every moonlight evening during the favorable season of the year. I go ~~from one village to another~~ to these meetings in turn as I am able. Sometimes the meeting is held in a School Bungalow, sometimes in a cocoa nut grove, sometimes under a large banyan tree, the mats for the people being spread upon the ground, and the lanterns hung upon the branches. Occasionally a man who is friendly to us arranges for a meeting in his compound, and he himself invites his neighbors and furnishes mats and lights. My audience at these meetings varies from 15 to 40 adults, besides the children of the school in the village. The people present usually signify their assent to the truth, and rarely offer any opposition. Formerly there was almost always at least one present who would be ready to oppose and dispute. Now it is more rarely the case. They acknowledge that what we say is all true, but add "What can we do? We are entangled and cannot escape." They are indeed entangled, bound hand and foot, and as I see one and another occasionally struggling to break the bonds only to find themselves more hopelessly endangered, I am almost led to say myself "What can

they do?" But we may not limit the power of God. –

The "former rain" has this year been unusually delayed. Every thing has been parched by the burning sun. The trees sending down their roots to the moisture beneath, retain their greenness, but not a plant or even a green blade of grass is to be seen over the whole surface, except around the wells where constant watering makes little oases of verdure. The clouds have sometimes appeared to be gathering for rain. The sound of distant thunder would be heard, but still the rain did not come, except once or twice a little sprinkle which seemed only to tantalize deferred hope. Yet many of the people in confident expectation of the rain have sown their fields, scattering the grain over the powdered soil. They call it purluthy vetheppu, ~~sowing~~. Last night the rain fell copiously. It was a joyful sound to all. This ~~natur~~ morning all nature is refreshed. The trees are washed from the dust of drought, and are beautifully fresh; and soon the whole surface which has been so parched will be covered with a living carpet of green. Thus it is in our moral field. There are plants of righteousness, but they are mainly in our gardens, the fruit of persistent watering and care. Their beauty is marred by the accumulated dust of worldliness. We sow the good seed broad cast, but it is much like sowing in the dust. We occasionally have a few drops of rain. We praise the Lord for it, but wait for the ~~rain~~ rain – "the great rain of his strength" ful that we must have it. We look to God for it, and trust that you look to God for us in this respect.

Mrs H. unites with me in much love to yourself and family. –

Yours truly M. M. Hoopland.

Battacotta
Rec'd
Rec'd
Sowing in the dust

Batticotta Oct. 8th 1863

Dr. Anderson,

Dear Sir;

// To day we ~~have~~ held at Oodoville, our Annual Convocation in connection with the meeting of the Am. Board. It is with us, one of the occasions of the year when all the Christians and their families come together from the different stations and villages as the tribes went up to Jerusalem in former times. ~~The meeting was held that year at Oodoville~~. On our way to the meeting we see here and there little companies of Christians coming from one direction and another. There is a bullock cart, covered with a mat to protect from the sun, in which we recognize familiar faces, parents and children, and perhaps grandchildren:- a Christian family.- no sacred ashes to be seen on the bright happy faces in that load. All of them, from the eldest to the youngest, have received the seal of the covenant on their foreheads, and it is our prayer that it may never be defaced by the marks of heathenism. There is another

cart from a distant station. They must have started in the middle of the night to have come thus early some twenty miles.

When we arrive at the place of meeting. Missionaries and native Christians are gathering. One ~~cart~~ load after another comes in, those who live near coming ~~xx~~ on foot and sometimes those from a distance also, weary and heated in the sun, yet not willing to lose the privilege of coming to the feast. They gather in little groups under the trees, welcoming one another, chatting familiarly together, or resting from their fatigue till the time of the meeting.

The Church was quite full, there being more than ~~300~~ three hundred present. The large Missionary maps were hung on the wall, and as usual on these occasions, a brief ~~rev~~ review was given of the progress of the Gospel during the year.

One spoke of the special indications of progress in the Missionary work in Syria, and other parts of Western Asia, in Europe and other lands. A native teacher followed, speaking of the distribution of the Bible and its confirmation as the Word of God, noticing the wonderful opening

for its spread in Italy during the last four years: the remonstrance by so many different nations against the punishment of Bible readers in Spain, and its result; the increased circulation during the year by the British and other Bible Societies: the fact that North Ceylon had been so thoroughly pervaded during the year by tours of Missionaries and Bible Colporteurs; also the result of the attacks upon the truth of the Bible by the bishop of Natal and others, which have so stirred up Christians and Jews and even the Mahomedans to bring out new and valuable testimony to its truth; alluding also to the fact that the very room in which Voltaire declared that Christianity would have disappeared from the earth before the beginning of the nineteenth century, is now a Bible depot, filled with Bibles from the floor to the ceiling - all confirming the declaration that "the Word of God shall stand forever!" --

Others spoke of the manifestations of the power of God in preparing the way for the establishment of Christ's kingdom in the earth by overruling wars and revolutions, and turning the hearts of kings and princes according to his own

will. In this connection the recent revolution in Madagascar was spoken of; also the changes in Russia, the ~~recent~~ deliverance of millions of serfs recently; and now the prospect of a liberal constitution for all the Empire. Mention was made of the important lessons God is teaching our own country by the war, ~~still raging~~ more particularly that of dependence upon God and the duty to acknowledge him in victory and defeat, in prosperity and adversity; also the lesson of self consecration by the call for the sacrifice of wealth and precious life for a great and noble object: the influence of the war in uniting by the bond of self-sacrifice for a common country the discordant elements gathered from ~~all~~ many nations; above all the deliverance of those in bondage. Some account was also given of the efforts of the Christian Commission and Freed Societies, and the efforts for the instruction of the freed slaves. also the blessing of God in pouring out his Spirit and leading so many souls to repentance, at home and in the camp and hospitals, and even on the battle field, so that we may believe it not impossible that the company of the redeemed may be actually increased in connection with the war notwithstanding the fearful loss of life.

The Lord's Supper was administered at the close of the meeting, and we hope it was a season, ~~at~~ with some at least, of renewed consecration to Christ and his service. After the meeting and the pleasant greetings which followed between ~~friends and~~ friends and classmates, missionaries and their pupils with their children, those from abroad went, a part of them, to the house of a native Christian near, and others to the premises of the Boarding school, where food ~~was~~ had been provided. Mr. Spaulding remarked that he counted ~~1~~ seventy little children eating their rice and curry together in the Boarding school ~~premises~~ compound.

Thus has passed a very pleasant and profitable day. It is pleasant thus to unite with so many Christians in different parts of the world in prayer and in communion with our common Saviour. We rejoice also, and give thanks to our Heavenly Father, that he has so remarkably sustained the Board during our national struggle, by stirring up the hearts of his children to devote their property to his service. And we pray that the great lesson of self sacrifice which God is teaching his people may have an important influence in hastening the time when "all the ends of the earth shall fear him."—

Yours truly

N. W. Howland.

(over)

P.S. We hope you have already safely arrived from your tour to the S. Islands. Mrs. H unites with me in much love for yourself and Mrs Anderson. — I hope to write again soon

N. W. H.

Batticotta, Oct. 8, 1863.

Rec'd Dec. 5,

Ack'd Apr. 13, 1864

Batticotta Apr. 4. 1864.

Dr. Anderson,

Dear Sir:

// In my last I gave some account of the congregations at the out-stations. In that connection you would be interested, I think, in seeing them as they come together once in three months at the station for our communion seasons. One such occasion has just passed // Separate churches being organized at Carative and Valeny, none come now from those islands as in former days. From the more distant island of Poongerative however where there are ten church members they still come to the station // The services at the out stations being omitted, the catechists who usually conduct them with the teachers, their families and others are all present. They form a goodly company. There were this time eighty three communicants, and a congregation of about 250 present. One one will set the teachers of the English school, though pecuniarily independent of the Mission, they are some of them most valuable assistants in our work. // We depend much upon them in the Sabbath school, in our church meetings, and in other efforts for the good of the church or for the salvation of the heathen. Three of them are members of

Batticotta Ceylon Apr. 4. 1864

the standing committee of the church & might speak also of the teachers of the Training School and others. - On one side, leaning against one of the pillars sits a man somewhat advanced in years, who might be termed a patriarch. His name is Jacob. Rachael his wife sits near among the women. Their children and grandchildren including those brought into the family by marriage, number forty seven, all baptized, of whom sixteen are communicants. Jacob's brother is also present whose children and grandchildren, including children by marriage, number twenty six baptized persons, of whom thirteen are communicants. His wife is still a heathen. If a sister of Jacob and her husband and children are included there are in the family circle eighty who have received baptism, and thirty one communicants, of whom nineteen are members of this church, and the others of the English Mission churches. Thus Christianity is beginning to take root in the land by the blessing of God upon Christian families. It also affords an instance of the way in which the branches are spreading, and is suggestive of one of the reasons why the numbers reported in our churches are not always a true index of their increase. They go out from us to other mission churches, but rarely come from those churches to ours, - owing in part to more favorable openings for employment in those missions.

Two infants were brought forward for baptism. One by a young mother whose husband is some hundreds of miles distant on the continent at his station as Inspector of Police. She has come on a visit to her Christian parents, and has not had the privilege of coming to the Lord's table before since her marriage two years ago // Nor has she been where she could attend any religious service or meet other Christians // Her husband is not a professor of religion. Soon she must return and live again amid that deep darkness, and train her consecrated child in the midst of heathenism and sin. Her father who has been my fellow-laborer from the beginning, and whose grey hairs are to my eyes a "crown of glory" stood with her holding his grandchild for receiving the seal of the covenant. Two were admitted to the church, one // a boy of fifteen years of age who has studied in one of the Village schools, and has for three years given evidence that he is a child of God. He obtains his living by fishing. The other one received, who is also of the fisher class, is the wife of a teacher of one of the Village schools. She was previous to her marriage, more than a year since, a pupil of the Codoville Boarding School for about eight months. A comparison of what she is now with what she was, gives a striking impression of the influence of that school, and the blessing from Heaven which seems to rest

upon those who become connected with it even for so short a period. A visit to the village where she and her husband were born and now live would give some idea of the depths and darkness of "the hole of the pit from which they were digged," and brought forth by Divine grace to be "living stones" in the spiritual temple of God. -

I need not say that these seasons are precious. We do not forget those who are prevented from joining us. The case of some of these awakens sympathy. One of them living on the island of Poongerive is never allowed by her heathen husband to attend the communion or any other religious service. A few weeks since he came home and found her reading her Bible. It was one of the days of his accustomed fast at the time of the new and full moon. On those days the wife must wash the house with a preparation of the sacred cow-dung, bathe herself, and and prepare food in a separate place from the usual one. She had this time engaged a woman in the neighborhood to make the necessary preparations for her husband, and was reading her Bible as he came in. He was enraged, seized her Bible, and gathering also her other books, threw them into the fire and burned them up. Report says that he also beat her. Another member only a mile distant from us is also never allowed by her husband to go from home to attend any

religious service. The children of both are prevented from being baptized. But both steadily and firmly resist all efforts to induce them to attend heathen temples, or engage in any rite of heathenism. Others, though not thus detained, are far off among the heathen. Some thus separated from all good influences fall into sin, and it is hardly a matter of surprise that they do.

Two others have also been received into the church since I last wrote, both of them pupils of the English school. Their parents and relatives are strong heathen, and they have suffered considerable opposition. One of them was detained at home some weeks and not allowed to attend meeting or even to come to the school. During the time, having obtained permission to come to the station to buy some paper and return immediately, he took the opportunity to call at my room a few moments. He seemed somewhat sad, saying he had not anticipated so much opposition, but was not discouraged. The rage of his relatives, which also vented itself in abuse of the principal of the school, has in a measure passed away, and he now attends school and religious meetings as before. The other one received is a native of Barative. His father, though wealthy, will not pay the board and tuition of his son that he may continue in the school. He does not directly refuse, but

puts him off from time to time, so that he is greatly troubled to know what to do.

The nature of the work going on among the heathen will perhaps be ~~best~~ understood by one or two examples of individual cases.

Recently there has been a great occasion among the heathen called the Mâhâ Cothiano or the "great rising" when the sun and moon rise in conjunction with particular constellations, occurring only once in sixty years. The people believe that there is great efficacy in bathing in sacred waters on that day at the moment of the rising of the sun. As it is a privilege only to be enjoyed once in a life time multitudes from this vicinity went to a sacred bathing place on the island of Ramisaram between Ceylon and the continent. Cholera broke out among them while there, and many died. Others who came home were taken sick and died afterwards. A request came one day for cholera medicine for a little girl who with her brother had been taken to the sacred bathing place by her father. The child died before the medicine reached her. The brother was afterwards taken but his life was spared. It was in this connection that the father was led to read a Gospel of Matthew which

was given him, He seemed greatly interested in it, and would refer to particular portions which had arrested his attention, more especially the instructions of Christ in the fifth chapter, and the account of his death and resurrection in the last chapters. The Holy Spirit seems to be opening his mind to the truth. The first time I prayed with him I was struck as I arose with the devout appearance of the man as he stood before me;-one who was not long since a violent opposer of the truth. The next time he came he himself asked me to pray with him. As he was about leaving, I said "Have you begun to pray for yourself?" "No" he replied, "I only say as I read 'Lord show me the right way, Jesus save me.'" In reply to my remark that I thought God was calling him, he said "When I am safe in the house, I feel no need of going elsewhere, but if out in the rain and cold I want a place of shelter. So when my child was taken from me I felt the need of a refuge." I go and see him as often as I deem it prudent, caution being necessary about so attracting the attention of others to him as to make him a mark for their opposition. His caste and position are such as to render this the more necessary. I am so impressed with the

presence of the Spirit at work in his heart, that I have at times felt that I had little to do but to be careful and not hinder or mar God's own work.

I mention this case not as anything very unusual. Often our hopes are raised in regard to individuals. Some advance so far as to lead in prayer themselves in our interviews with them, but when persecution is around they are too often turned away and sometimes even become themselves open opposers of the truth.

Two days since a pupil of the English school called for conversation. He feels that he has taken Christ for his Saviour, and that his sins have been forgiven. Yet if he should come out openly as a Christian and attempt to unite with the church, there would be such a storm of opposition awakened that even the Government Police would probably be powerless to protect him, partly because he is nearly connected with one of the principal native officials. I could only advise him to ask God from day to day to show him his duty, and then to try to do it without fear, trusting in Divine strength and protection, and not to be anxious about the future. He prayed with me in a subdued tone, as if fearing to speak aloud.

I might mention other cases of similar interest, but it

is not necessary. These will give an idea of the character of the work, and the anxiety which must be awakened in our minds in connection with such individuals, often followed by sad disappointment, but not by discouragement.

The strong opposition of the people to their children or near relatives uniting with the church is undoubtedly here as everywhere on account of the natural hatred to the truth of the depraved heart. But it is increased by circumstances peculiar to the country. One thing which they view with a dislike approaching to horror, is the drinking from the same sacramental cup with others, especially with those from the lower castes. The higher castes are trained from childhood to be very particular in their habits of eating and drinking. To touch the lips to a drinking cup is an impropriety, and to one which the lips of another, even of their own family, had touched would be considered a very filthy act. They always drink by throwing the head slightly back and pouring into the mouth. Every family has a small brass vessel for this purpose which is used for nothing else, the vessel having a projecting edge for convenience in pouring. This custom is a good one for the people, especially with their habit of chewing

the areca nut, and it would not be desirable that it should be changed where all are obliged to use one vessel. But it will be easily understood why they should consider it an abomination to drink not only by contact with the lips after others, but from the same cup with those from the lower castes, who as a class among the heathen are filthy in the extreme, in their dwellings, their persons, their dress and food, and in all their habits; and who are employed by the higher castes to do all kinds of filthy work for them.

Another custom of the Christians which is very repulsive to the heathen, is that of burying the dead instead of burning them. A widowed mother near us who is herself a heathen, recently lost an only son who was a Christian. After his burial, the idea that her son's body was decaying and being eaten by worms seemed to haunt her like a terrible dream. She would frequently ask a Christian relative about it such questions as how long he thought it would be decaying; whether salt could not be used to preserve it; and whether he thought the worms had already begun to devour it.

In addition to these and other prejudices which tend to render Christianity repulsive, there are certain habits of thought and current opinions especially among those who

have never attended our schools, which are obstacles to their reception of the truth. One is the common idea of sin as connected with pre-existence, and consequently as a fated necessity. Said a man a few days since "Yes I am a great sinner, I am a greater sinner even than a tree." His relatives had all died some years ago, and he has been from that time a homeless wanderer. He considered his calamities in some way connected with sin in a former birth, and that his destiny was worse than if he had been fated to become a tree. Thus a feeling of guilt or responsibility for sin is removed, especially as they even consider their moral acts as in a sense fated. Hence sin is considered an evil which they may remove by ceremonial rites, as bathing in sacred waters, and deeds of penance. Connected with this is their idea that a stock of merit may be gained by a long course of faithfulness in particular duties, as fasting, prayers and deeds of charity, which they believe will overbalance and destroy the influence of sin. They also think that if they sincerely and faithfully perform these duties for a length of time they gain an advantage which they lose by changing their religion. It is not uncommon for one advanced in years to say, "I have spent my life in this way. I cannot expect to live long enough to gain anything in a new faith. I must

die in this. You may talk to those who are younger". While on the other hand the young profess to believe that sincerity in any course is acceptable, and make it an excuse for trying to be sincere believers of a religion which allows sin and rejects a Saviour. I recently received a letter from a young man who is a member of this church living at a distance, in which he related a dream, of which he wished an explanation, and advice respecting it. In his dream, a venerable old man appeared to him, saying he had been sent to tell him not to be troubled - that it mattered not what religion one professed if he was only sincere: that sincerity and purity of purpose were acceptable to God". But I need not thus go into detail. He who is ever with us is able to remove all obstacles. I feel that we need more faith. I have thought much of a recent remark of Dr. Nicholson respecting our field, to the intent that unless results are secured in the present generation, who have to such an extent been educated in Village schools, there is danger of another generation of heathen arising who will be less susceptible of impression, and more difficult to reach with the Gospel. It seems to me that much depends upon present, earnest persistent labor, and I fear that we have not Missionary strength to meet the demands for it.

Mrs. H. unites with me in love to yourself and Mrs A. - We are all in usual health.

Yours truly

W. W. Howland.

Satsuma, Japan
Rec'd Feb 31
Ans'd

Batticotta Oct. 8. 1864

Dr. Anderson,

Dear Sir:

Since I last wrote you four individuals have been received to the church Two of them are members of the Training School One is a fisherman of Sangam who was excommunicated several years since with others of the same class He now manifests repentance and a Christian spirit under circumstances peculiarly trying. Another is a boy of about 17 years of age who has attended one of our village schools He gains his livelihood by fishing and is the fourth individual who has joined the church from that class in that village. Others among them are somewhat interested in the truth.

I gave some account in my last of a man who was awakened in connection with the death of a child by cholera. He at length yielded to the pressure brought to bear upon him during a heathen

Batticotta, April 3rd 1864

festival in a temple near his house. He has since worn the sacred ashes, and conformed to other heathen customs of his caste. As a Brahman his livelihood depends principally upon his taking a part in heathen ceremonies of various kinds. He tells me that he still reads the Bible and prays to the true God, but that his present mode of living seems to him the only one marked out for him. He has been given to understand that the Christians would receive him if he is ready to forsake all for Christ, but he is not ready for that. It would probably involve leaving his wife and only child, and perhaps even the exposure of life. No Brahmin has ever come out here as a Christian, and the excitement would be great if one should. Two others living in the same village have within a few years become interested so far as to seem almost like Christians and have turned back. I never saw what appeared to be more evidently the work of the Spirit than I did in this one. I do not entirely give him up. I am reminded of the remark of Mr Poor respecting one of the others when he turned back, that every wave

comes up higher on the shore than the preceding one, –

I need not go into particulars of other cases almost equally encouraging, and calling for the all our sympathies and anxieties. This is sufficient to give you an idea of our experience.

You will wish to hear of our progress in securing the aid of a Native Pastor for the Batticotta church. It may have been mentioned that the general business of the church, including the examination of candidates for admission, and cases of discipline, has been for some time past committed principally to a Committee, at present consisting of nine members, who are in reality for the time being a permanent committee, though chosen annually by the church as a body. The members of this Committee are Mr. Niles (Nat. Preacher) Messrs Brechenridge, Williams and Cooke (Teachers of the Batt. English School) Mr Rice (Principal Teacher of the Theo. and Tr. School) Mr. Scott (Secular Agent of the Mission) and Messrs Bryant Buel and Crossett (Catechists in charge of the outstations of Sangany, Tinnaly and Moolai respectively.

I mention these individually, that you may understand the material which composes the Church. The number of well educated, and, in some respects, leading men connected with it renders it in some respects more difficult to find one who is fitted for the position of a Pastor, especially if one is to be taken from among themselves.

The Committee were almost, if not quite, unanimous in the opinion that it is best that they should have a Pastor of their own, and I thought they were more unanimous in their opinion as to the candidate than they afterwards seemed to be. The members of the church were consulted individually, and gave their choice almost unanimously for Mr Rice, Principal teacher in the Theo. and Training School. Almost the only want of unanimity was, as before intimated, in the Committee. Mr Rice is in most respects well fitted for the place. His talents and education are equal to it. He has ability to interest and instruct as a preacher, and he stands high in his christian character and standard of piety. It would give him an advantage if he had more natural dignity, and some

think him wanting in the practical wisdom necessary for guiding and controlling conflicting elements, but there is no very marked deficiency in these respects. He is modest and retiring and seemed at first quite unwilling to consent to assume the responsibility of such an office, preferring to remain in his present situation as Teacher. Yet he said he should not dare refuse if it seemed to be a plain call of Providence. He himself felt that his being nearly connected by family relationship to many of the members of the church is an objection to his standing as Pastor, and this was one of the principal objections on the part of some of the Committee. Nineteen members of the church are his near relatives most of them older than he is, including his own parents, and two uncles. They are also among the more permanent members, having their home and property here. Their standing in the ~~Committee~~ community may have had its influence with some as an objection to Mr. R. as Pastor.

The want of unanimity however was not thought to be sufficient to prevent our proceeding to set

him apart for the work. But unexpected difficulties in supplying his place in the training school cause some temporary delay. Mr Rice seems to be in most respects just the man for the place he occupies in that institution, and we should not think of sparing him for any other work than that of Nat. Pastor.

It was hardly to be expected that Mr. Niles, or his son in law Mr Williams of the Committee, would favor Mr. R. It is perhaps due to Mr. Niles that it should be said in this connection, that his character and position among us are worthy of consideration. He is the only native preacher, and almost the only individual, who has maintained a good christian character from the beginning. While others have fallen he has stood. No one doubts his sincerity as a Christian. Even the heathen, even the heathen, who profess to have little confidence in the Christians as a body, would not put the same doubt as to him. He has trained a large family, having now nine children living, and they have received a thorough Christian

training, more so than is common in this country. None of them have yet gone astray. The three sons, who are all in Mission work, are among the most valuable and promising Nat. Assistants of the English Church and Wesleyan Missions. Two of them are candidates for the office of Nat. Pastor, and the other is the Principal teacher of a prominent English school. It is also worthy of mention that the family are considered above reproach in their moral character. It is rare that a family can, or does in this country protect themselves from all stories or imputations even of immorality. Though some might think that Mr. N. has done this at the sacrifice of that amount of free intercourse with the people for their spiritual good, which his work demanded.

From what I have said it will be understood that the character of Mr. N. as well as his age and standing give him some peculiar advantages over any native connected with us for the office of a Pastor, especially in connection with female churches.

members in a country like this. and on account of his long connection with Oodooville school in former years he has an influence over Christian mothers which no other native could have. He has also been for many years the Native Preacher at Batticotta, and takes his turn with the Missionary in conducting the services at the station church. He has some peculiar qualifications as a preacher. He can secure the attention of an audience as few can, though sometimes at the sacrifice of the ~~highest~~ most desirable kind of effect. In an address on a special occasion he will at times speak with great power.

Still he was not the choice of the church as Pastor, nor would the Mission feel satisfied to ordain him here if they would anywhere. This is on account of what he is not, rather than of what he is. - It is thought he does not manifest that unselfish consecration to the Lord's work which is deemed necessary in a Pastor; and while he seems on this account unfitted to lead by his example, he appears also to be deficient in ability properly to

instruct our church and congregation, and it is a deficiency which cannot be remedied. When told that he was not the choice of the church he received it in a manner that increased my esteem for him, and I think he would stand aside for a younger man as cordially as could be expected of any one in his position. It would be somewhat embarrassing for a young man to stand as Pastor while he remains at the station, but it would be less so than if there were no Missionary here. Mr. Niles has recently been doing a good work in going with Mrs. Ward to hold meetings in the village

The village work is going on ~~the~~ much as usual. Some of the teachers of the village schools have received the benefit of a brief course of instruction and training with those of the other stations in the Fr. School, and I hope for favorable results in the character of the schools. In the absence of the Teachers the Catechist took their places. Although thus turned somewhat from their ordinary work there were some advantages both to the schools, and to the Catechist themselves from the temporary change.

The Batt. High School of which Mr. Breckenridge continues principal maintains its Christian character and influence. It is difficult for it to take a very high stand for instruction in English with none but native teachers, and the Government inspector is at times rather severe in his report of it. Yet the teachers do as well as could be expected. –

A young man from this school who is a member of our church has opened another English school in his native village near by during the past year, and has about fifty scholars. The people of the village are quite heathenish and probably few of them would send their children to a Mission school. When he commenced he did not venture to introduce religious exercises or regular Bible study. Now he has both, opening his school with prayer, and teaching the Bible and religious catechisms. About thirty of his boys come regularly to our Sabbath service and Sab. School, and I hope for a most favorable influence in that village through the efforts of the teacher. – He spends two hours in the day going among the

people of the village for reading the Scriptures and religious conversation. I supposed this to be an entirely voluntary effort on his part, but have quite recently learned indirectly that he is paid five shillings a month for that work by a prominent church member.

I sometimes think there is an increase of interest among the heathen population, but there is nothing very marked. One apparently great obstacle to the spread of the truth is the course of those who have been church members and who have turned aside to heathenism and sin in various forms. They ~~often~~ sometimes become involved in wickedness at which the heathen themselves profess to be shocked.

I ~~hoped~~ have not done as much as I hoped to do at the Islands during the past season. I spent three weeks at Cavatiro with my family in June for the sake of more direct labor among the people, Christians and heathen. There is not much change in the situation of that church. There are some hopeful indications among a company of fishermen in one of the villages.

One or two men have gone so far as to omit their accustomed labor on the Sabbath and one gives some evidence of a decided change.

Mrs. H. unites with me in kind regards to yourself and Mrs. Anderson

Yours truly

W. M. Coolan[illegible]

P. S. Oct 22. I look forward with some solicitude, to coming year, as the Mission have requested me to take charge of the Training School when Mr. Sanders leaves in addition to the care of the station work. I hope you will bear in mind our need of reinforcement.

As to the Batt. Church there are some elements in and out of the Committee, which it is difficult to control, and we cannot best fill the need of Divine guidance in the question of a Nat. Pastor. The position and presence of Mr. Niles is not the greatest difficulty.

W. M. C. –

Batticotta Oct 6 1858
Rec'd Dec. 21
Ans'd June 9.

Batticotta Dec. 6. 1864

Dr. Anderson

Dear Sir:

I did not mention in my last the change of Mr. Stickney, Nat Pastor at Valeny to Oodopitty. There was a want of full confidence in him on the part of some of the Officers of the Nat. Evang. Society, and as he was their principal Mission Agent the influence of this feeling was not favorable to the prosperity of the Society. On the other hand Mr. S. felt somewhat straitened in his plans of labor by the restrictions of the Officers, and what seemed to him unreasonable interference. It was therefore thought best by the Mission to offer to take him into service if the Officers of the Society desired a change. This offer was very readily accepted, and he was appointed by the Mission to work at Oodopitty in connection with Mr. Smith, who felt the need of an Assistant of his character and qualifications. I am not aware that he knows of any want of confidence in him on the part of the Society. He had expressed

to one or two members of the Mission the desirable-
ness of a change. Still when made, it was attended
with some inconvenience to him, as his parents be-
came residents of the Island after his settlement
there, and his now widowed mother has her house
and home there, and somewhat needs care and
assistance. He himself had also purchased landed
property there. I am not informed of any want
of confidence or interest in him on the part of the
church members or people in Valeny. The church
now small, having been diminished by deaths and
removals. I think the Missin have confidence in
Mr. S. but consider it better for him, at least for
a time, to labor in more direct connection with
a Missionary. The Society have appointed a
man to his place, Mr. Christmas by name, who has
been employed as a Catechist by the Eng. Church
Mission for some time past. He was educated by
our Mission, and left the Ch. Mission is thought to
be a good man for the place, acting in the capacity
of Catechist. He left the Ch. mission on the departure
of Mr. Parsiter, his immediate employer, for England.

Yours truly

N. N. Hovland.

Rec'd Feb. 1.
Ans. June 1.

Batticotta Jan 28. 1865

Dr. Anderson.

Dear Sir.

I send with this a report of the work at Caratives. written by C. Barnabas who is now stationed there as Catechist. - I send it because it presents some of the more encouraging features of the work there, and gives hope for the future. - Barnabas and Paul and his wife were among the original members when the little church was organized. and it is pleasant to see them still standing firmly and yet to be, we trust the means of much good there. - Barnabas was educated in our Batt Theo. and Training School, and is a young man ~~still~~ of much promise. - I think he will, if spared, take a fair stand among our most valuable Nat. Assistants. - When others shall be brought forward, educated in Tamil only, who are able to command respect in the community, it will gradually give character to our school. - Still there are many difficulties to be met in carrying through our plan of educating only in Tamil, and too much must not be expected. - You have been informed of some of these difficulties. - The Nat. Christians say in defence of their course with their children, that while all Jaffna is being educated in English - aside from their personal feelings on the subject, it seems best for the cause of Christianity that the children of Chrns should not be deprived alone of the advantages of an English education. - While we do not wonder that they feel thus we regret that the available means of their education in English, seem to be ~~either~~ such as either to fit them for other than Missions work, or to secure their ~~service~~ connection with other Missions. Still we see no other way than ~~to~~ go on

in our present course.--I am afraid the school cannot have the attention it ought while I have also the whole care of the station besides. But there seems to be no other way till we have an addition to our number of Missionaries.- The services of Mr. Rice just at this juncture are of great value in connection with this school.-- The want of text Books in the vernacular necessitates however quite a demand upon the time and strength of a Missionary.--

Jan 24th // I have to day as com. attended the examination of the Codoville Fem. Boarding School. It is certainly a centre of precious influences which increase in power from year to year with our growing Christian families.- Every available to day was filled with Christian fathers and mothers, deeply interested ~~spectators~~ in all the exercises.- It is a choice garden.- I could but think of the sons of our Christians scattered here and there often under influences quite different from those at Codoville.--

We are grateful to hear of the result of the annual meeting of the Board, and hopeful for our country, as well as thankful for the result of the Presidential Election.--//

Yours truly
M. N. Hoadland

Cattacotta
Jan. 24. 1865.
Rec'd with Jones' dispatch
March 27 1865.

Batticotta Apr. 18. 1865.

Dr. Anderson,

Dear Sir:

In my last I spoke of the material and organization of the Batticotta church. You may in that connection be interested in a memorandum of the last annual meeting of the church, copied from what I wrote at the time.

"Batt. Dec. 31. 1864. Annual meeting of Batt. Church.

(1.) Reading report of the year with statistics of number rec'd to church, baptisms, dimissions, &c. After which the names of all the present 123 members were read, and intelligence given from absent members with whom correspondence is maintained

(2.) A case of discipline which had been previously acted upon by the ch. committee was decided by vote of the church.

(3.) Report of Treasurer of ch. read. Amount of contributions for various objects during the year £52. 16. 0. About half of this amount was contributed for the Native Evangelical Society. The rest

given for supporting two village schools, for Bible and Tract Society, for care of church and chapels, for the poor of the church, &c.

(4.) Report of a Com. previously appointed for recommending objects for contributions during the coming year. The report adopted. Objects same as last year. Also decided to procure a hearse for which a Com. was appointed. Also decided that there be more systematic arrangements for helping the poor of the church, for which purpose the deacons were authorized to consider and supply cases of need and supply from funds of church.

(5.) Choice of Officers, as Ch. Committee (9 members) Treasurer, Auditors, Clerk, Deacons, Sexton, Collectors, Committees of two members each on the two schools supported by the church. Also a Com. appointed to report on the desirableness of Christians having some days appointed for anniversaries or celebrations as a means of innocent recreation for Chr'n families. The same Com. instructed to designate a day for the annual Thanksgiving after harvest. Another Com. was appointed at the suggestion of one of the Ch. Com. to report as to the best plan for reaching the heathen population by evening village meetings.

Committees were also appointed on the cases of two absent suspended members, to ascertain their state and report to the church.

(6.) A candidate for church membership was admitted by vote of the church, having been previously examined and approved by the Ch. Com.

After a few other minor items the meeting was adjourned for a short recess before the preparatory lecture in connection with the expected celebration of the Lord's Supper on the morrow.

The above details will hardly give you an idea of the interest of the meeting to me, but will show you that there is progress towards independence and self reliance which is encouraging, though it increases instead of diminishing the need of care and watchfulness, for the same reason that the time of the greatest anxiety of a parent is when his children are passing from his more direct control, and beginning to act for themselves, and that the time of special labor and watchfulness with the pilot of a vessel, is when she is loosing from her moorings and getting out to ~~sea~~ sea. — It is by no means all smooth-sailing. —

The week of Prayer at the beginning of the year was an interesting occasion with us, though it was not followed by such manifest results as we hoped for at the time. The meetings, with the subjects assigned for different days were given in charge to different prominent members of the church. The ability they manifested in grasping those important subjects and the interest with which they presented them exceeded my expectation. The interest manifested in those subjects which have a bearing upon the great struggle going on in our own country and the views taken of them, indicated what we consider a right state of feeling, and was encouraging.

Two have been received to the church on profession since I last wrote. One of them is a member of the English School at the Station. He has suffered much from the persecution of his heathen father particularly on account of his refusing to work on the Sabbath. His father has beaten and abused him in various ways. What renders the case more aggravating is the fact that his father was a teacher of a mission school for about thirty years, have been retained till quite recently, partly on account of the impression that he was more favorably

disposed to Christianity than other heathen teachers who were dismissed. so much so that it was thought he might be considered a nominal Christian.. The other one received is the father of A. Ankitell, one of our Catechists. All his children except the youngest, who is still a boy studying in the English school have been educated and are members of the church. His wife was also received about four years since, so that he was not bound to heathenism by family ties as many are. He stood for some years a nominal Christian, attending our meetings very regularly, yet giving no decided evidence of a change of heart. During the past year while on a visit to his son now laboring at Chavagachery, one day while his son was praying with him he was himself so affected with a sense of his own sinfulness that he cried aloud for mercy. He has since appeared very differently from what he did before. He is not a man of much intelligence, but he seems to cling to Christ as his Saviour with remarkable simplicity of heart, and singleness of purpose. Thus we see here and there a whole family gathered into the fold,..

They also go by families in some cases. In one family near us six of the children and four others to whom they are married have all received a free education by our Mission in the Seminary and Fem. Boarding School. Of these only two (one of the daughters and her husband) stand as Christians, and great efforts are made to so involve these two in heathenism in some shape, that they also may be led away. Money has been the great temptation in this case. Two of the sons are earning money very rapidly one in connection with Gov't and the other in the employ of an English firm in Kandy. The influence of some educated by the Mission who are by their office and salaries placed in influential positions of influence is disastrous. There are instances of those who ride around through our villages like nabobs in their nice carriages drawn by fine spans of horses, who are at the same time in their practice combining the corruptions of civilization and barbarism, in wine and brandy drinking on the one hand, and building heathen temples and supporting festivals and dancing girls on the other.

The work and success among the heathen is much as previously reported. We sometimes think the confidence of the people in their idols is much shaken, and that Mammon is taking ~~the~~ their place of the in the devotion which it receives. But when one attempts to break loose and take a stand as a Christian, ~~there is a violence of opposition~~ there is on the part of others a violence of opposition which it is difficult to account for unless there is considerable confidence in their religion. Though this very violence may in some cases arise, in part from the very consciousness of the weakness of their ground of confidence, while pride of family and caste accompanied with the feeling of disgrace incurred by having a relative become a Christian has much influence. The case of the Brahmin mentioned in my last is illustrative of this fact. Although he turned back to heathenism through fear, he retained the Bible and I believe read it. I occasionally went there, when the Bible was brought out for me to read, and what I read and spoke to them seemed to be listened to with interest. I was always welcomed by the princi-

pal Brahmin of the house, and the temple near, as well as by the others, and urged to come frequently. A short time since however, after I had been there one day, the people of the village collected around the house and demanded either that the key of the temple be given up, or that a stop be put to the Padre coming to the house, and that the Bible should no longer be allowed to remain there. They were so thoroughly frightened that word was sent to me not to come, and I have not been since. But I rejoice that the Bible is there and I think at least one of them believes it is the word of God. He has since been to see me once, and I then learned from him that he had procured a small New Testament that he might retain in case he should be obliged to give up the Bible.

A case in some respects similar is that of the fisherman mentioned by the Catechist at Caratico in his report which I forwarded to you not long since. A few weeks ago, on the very day of a festival in a temple dedicated to Karla which he had been accustomed to attend, his house caught fire through the carelessness of his child

and was entirely destroyed with all its contents, including his fishing nets, deeds of land and other valuables. The people at once attributed it to the vengeance of Kalé because he had left her worship, and had that very day refused even to give a fowl ~~as~~ for a sacrifice to the goddess. His own relatives even united against him and took occasion of his trouble to annoy him in almost every possible way, endeavoring to induce him to yield ~~even~~ at least so far as to rub the sacred ashes on his forehead, or to refrain from attending meeting on the Sabbath. Even the native officer of Govt whose duty it was to make a report to the Court of the loss of his deeds that copies might be obtained, put him off from time to time, asking him in derision if his Bible was also burnt. His wife too threatened to drown herself in the well if he continued to go with the Christians. We feel anxious for him and it is our prayer that he may receive strength to stand firm. We were expecting to receive him to the church about the time his house was burned. It was then thought best to wait a few weeks tils the storm should pass away.

In another case which came to my notice yesterday the relatives of some young men who have joined the church have threatened their barber so that he is afraid to serve them lest he be cast off by the heathen. It is a common way here of injuring another to threaten the barber and washerman, and one very effectual in this country where the services of these classes are so necessary in every family from the highest to the lowest,

But while a few here and there are struggling with their convictions of the truth, our hearts are made sad, very sad with the thought that we are surrounded by such multitudes who are going down to death. As I go out in the morning, and hear sometimes in one village and another the fearful wail of those mourning for the dead, and as from time to time the doleful noise of the tomtom calls our attention to the procession passing the house bearing a body to the place for burning on the sea shore, our hearts can but sink within us, while we fail to meet them with the Gospel message they are passing away - perishing - lost! many from

within the very sound of our church bell. They know that we are preachers of another religion. They know something of the nature of the religion we preach. Still there are multitudes who never become so acquainted with the way of salvation by Christ as to be considered what we term deliberate rejecters of the Gospel. I feel the need of a closer contact with the people in their villages and their houses. But what can we do among so many thousands? How few can be thus reached. Indeed one of my Catechists came in yesterday from a village of my field not very distant saying that not even a Catechist had been there before to preach the Gospel for two years. There are large villages in which there is not even a Christian school as a little centre of light in the darkness, and multitudes who cannot be reached in any way so as to give ground of hope for their salvation with our present available force.

Whether we look at the educated community on the one hand, or the uneducated populace on the other, we seem to be brought into a desperate contest with heathenism supported by the wealth

civilization, and education received directly from Christianity through a professedly Christian Government and Christian missionaries. And the power of Christianity to sanctify these influences is at it were put to the test, or rather the faithfulness and zeal of those who have this field in trust is put to the test, and at present it almost seems as though the odds were against us. I feel that we must in some way be able to take a closer hold of our work.-

As you are aware, Mr. Sanders and family left about the middle of December for Madras on his way to America. I do what little I can to supply his place in the Training School. I realize as I did not before how difficult it must have been for him to start it and carry it on with so much success amid all the influences unfavorable to such an enterprise. The School has yet to gain a character and make a place for itself in our Christian community. The remark of one of our Native Assistants in a public meeting of the Youth's Christian Association last week gives. I think a pretty fair idea of the sentiment of our educated

native Christians concerning the school it. He said "Batticotta Seminary is gone. It is gone. As for the school started at Batticotta a few years since in its place What can that do? Those who study there study Bible. What are they going to do towards meeting and coping with the heathen darkness around?" The remark was perhaps unpremeditated, and was spoken as an encouragement to the children of Christians who had taken parts in the meeting by reading compositions and ~~declamations~~ speaking, but I believe it was an honest expression, and in the circumstances suggestive. As he said "What can those who are studying Bible do?" I could but reply to myself "We will see" But in order to make a place for itself the school must be efficiently and thoroughly worked. I can conceive of no more interesting and important enterprise than the inauguration of a thorough course of vernacular education for training Christian Teachers, Catechists and Pastors who shall be able to take a stand in a community where there is so much English and command respect. I still believe it can be done. But it is now or never, and needs foreign thought and money, and will

require time and unyielding perseverance, especially in view of the obstacles to be overcome, not the least of which is the want of vernacular text Books

Mrs. H unites with me in kind regards to Mrs. Anderson and yourself -

Yours truly

N. W. Howland. -

Rebel Aug 3, 1863 -

Battacotta, April 18 1865.

W. Nee'de

Jr. Nee 13.

Batticotta Oct. 16. 1865

Dr. Anderson,

My dear Sir.

Since I last wrote a class has left the Theo. and Tr. School after a course of four years study and a new class has been received. There were ten members in the class that left, all but one of whom are church members. All of them are now connected with the Mission, most of them as Village School Teachers.- They are nearly all young men of good promise and will be benefited by an additional course of study after they have been out one or two years as Teachers

The new class consists of eighteen members. They have just entered on their second term of study and are doing well. They entered with the understanding that they remain five years.-

At the same time an advanced class

of six members was also received for special training for Mission work. Four of them are married men. Four were educated in our Theo. and Fr. School and the other two in Mr. Brechunridges English School. They are at present studying Edward's History of Redemption, the Epistle to the Romans, - the Pentateuch, and Tamil Grammar, with a weekly lecture and lesson in Astronomy. One of our principal difficulties in carrying on such a class is the want of Text Books and books of reference in the Vernacular. to which I have before alluded. Taking such a class is an experiment, which if successful must have an important influence upon the School, upon the cause of education in the Vernacular, and upon our Mission work. Such considerations alone seem to justify the attempt at a time when we have so little available missionary strength to meet it. Four members of this class made a tour to the more remote Islands during their vacation in company with Mr. Asbury and Mr. Backus, and the other two labored in the Chavagacheny field.

My duties in connection with the school have prevented my doing as much as is desirable in preaching and visiting among the people. The Catechists seem to be faithful in this kind of work. We have evidence in the conversion of some and the awakening of others that the Spirit is still among us.

One case quite recent, we watch with much anxiety. A young man who lives about a mile distant had connected himself some years since with a noted enemy of the truth living in the town of Jaffna, who wrote and preached against Christianity, and started a school and a printing press for the purpose of opposing the Bible, or rather of maintaining Hindooism ~~on the p~~ as consistent with the Old Testament, and setting himself up as a religious teacher on an equality with the Brahmins. This young man was connected with his school as pupil and assistant, and afterwards with the press. Since then he has given himself up to wickedness in various ways. He spent all he earned as a trader, literally in "riotous living"

He now says that he was the principal ~~cause~~ means of turning away the whole family of a much esteemed church member to heathenism over whose fall we had greatly mourned. About a year since, he says, I met him in a lane near his house, and after a conversation in which he opposed the Bible, I urged him to read it and to read it with a mind open to receive the truth (with prayer to God to show him what was truth). Not being personally acquainted with him, I had forgotten the circumstance until he reminded me of it. He has since read portions of the Bible occasionally as he had opportunity, and within a few months, his cousin, a member of our church, and now a Catechist in connection with the Church Mission, has labored much for him. It was while spending a few days with him that he was given a book comparing Christianity with Hindooism. One day when his cousin returned from his work among the people, he found him in great distress, apparently overcome with a sense of his error and sin. He talked and prayed

with him, and afterwards he seemed to be a different man. He at first came to see me after dark, having started once and returned because he saw he was noticed. His sense of sin, his trembling trust, gradually strengthening into firmness, are very hopeful. As he had but little correct knowledge of the Bible his cousin was anxious that he should study in our school, and as he is without means of living, he and his father who is one of our older Catechists promised to aid him for the present. He is urged by a wealthy relative to come to Colombo and engage in trade. He would there be supplied with all he would need, but if he goes he must walk as a heathen. An intimate friend who formerly traded with him as a partner came to see him a few days since, and urged him to go with him to Cochin on a trading expedition, promising to advance him an amount of capital for the purpose. He told him he would go with him on condition that he should be allowed to walk as a Christian. But no, he would

allow him no such thing. If he came he must first accompany him to the great temple at Chillambaram on the continent and there make an atonement for his folly in turning from Hindooism, and then go to Cochin. - He replied, "You may give me all the Rupees you can collect and I will not leave Christianity." His friend mourned much over what he considered his folly, and finally left in anger, saying, "If I should kill you it would be no sin"

The mother and the wife of the young man, ~~and other relatives~~ wail and beat their breasts, and others revile and taunt him with his former wickedness. He feared that he would be driven out from his home but his fears have not been realized in this particular. He now makes no effort to conceal his position but openly and boldly maintains the truth among his people. He now comes daily to the school for study. I think it not best that he should be admitted as a member before his new

character as a Christian became known and established. We hope he may prove a "chosen vessel" of God's mercy for his glory.—

On the other hand there are some cases of turning back to heathenism and Romanism.—very sad and very trying.—

I find it hard to try to bear the burden of work and care of both school and station. Still there seems no means of relief here without leaving other important interests to suffer.—

I am under obligation to you for your very valuable work on the Hawaiian Islands.—I have found it very valuable in communicating missionary information to the members of the school.

Mrs. H unite with me in kind regards to yourself and family.—

Yours truly

N. R. Howland.—

Batticotta, Oct. 16. 1865.

Rec'd. Dec. 14.

24.

Ans'd. Dec. 25

Batticotta Apr. 3. 1866

Dr. Anderson.

My dear Sir.

As I write your familiar name the thought is a painful one that I must change it for that of another in my future communications to the Officers of the Board. Twenty years of correspondence and personal acquaintance has inspired an increasing confidence, to which has been added personal affection and gratitude for kindness to me and mine. I cannot but thank you for all your kindness to me as an individual, as well as your kind consideration for my family in various circumstances. Though your official connection with the Board as Secretary may cease, I trust your health and strength may be spared to aid by your counsels in the work with which you have been so long connected.

I must say that it is ~~also~~ with a feeling of sadness, amounting at times almost to discouragement, ~~that~~ I turn to speak of my work here. It is not that there is not enough to do, and work which I should choose above all other. Nor is it that there is any want of encouragement in the work itself. The success is even greater than we could expect when we consider the nature of the field,

Batticotta Oct. 16. 1865.

and the means used. But it is that there is so much to be done that must be left undone. And we see no immediate prospect of help. It is not strange that many young men are turning their thoughts to the wide openings for labor at the West and the South in our own country. As I was reading a few days since some statistics of the rushing tide of population filling those immense territories at the West so rapidly, I thought to myself. "O that I had the power to turn a portion of that great wealth which so many are seeking to the supply of men and means to secure those territories to Christ". "What a privilege for a Christian around a time-self, children and all to the great work of the salvation of his country and of the world". "Would that all christians then may be really awake to the responsibility of the hour and meet it as the servants of Christ."

No, we lose none of our interest in our native land. But we still feel that America is not "all the world", and that "every creature" is not gathered, or to be gathered there. We also feel that these are not the only fields where the call is urgent, and the necessity immediate. The call here is not perhaps as pressing as in some fields, though we of course realize it more. I should like to have some of the young men in our Theological Seminaries set down here for a few days, that they might see and realize what there is to be done. There, for instance, is that large English school across the way of 150 pupils. Then we find all the sons of Christian parents, and with them many of the most

promising boys and young men from my field, and some from other fields. - They are the children of the more enterprising and influential of the people. They and their parents for them are looking up to something higher than is within the reach of the uneducated. They pay £100 a year for Tuition alone, and probably as much more for books for six or eight successive years to gain their object. And taken as a whole, they are destined to exert an influence for good or evil upon the people of the land which one cannot but tremble with anxiety to think of. That school, though entirely independent of the Mission, is open to Missionary influence. If I could go daily and give religious instruction in their own native language I think I should be always welcome. I can also call any pupil for private religious conversation. The teachers themselves are all native Christians, and apparently seek the salvation of their pupils. But there is also a need of just such an influence as only a Missionary can exert; - and the necessity is urgent. I cannot tell you how my heart sinks as I hear of one and another having left to seek employment at a distance, for whose salvation I have not done what I wish I had. "And why not do it?" it may be asked. "It is a little thing to call a boy and talk with him a few minutes." It seems just so to me also. Yet one cannot understand why the opportunity and the strength to meet it does not come till it is tried. This might be understood in part by a look into the training school on this side of the way. Here are about

thirty boys and young men being educated for Mission work. Though tuition, board and books are supplied free, the sons of Christians are rarely found here. The instruction is all in the native language and the Christians desire an English education for their sons. I do not wonder at this, nor do I feel inclined to blame them for it. - The value of a thorough education in the vernacular is not yet fully understood. But I think the time will come when those Christian parents who really consecrate their sons to the service of the Lord will see that they can be fitted for it in such a school as this as they can no where else. We believe that some of those now in a course of education will hereafter take a stand as Christian Teachers and Pastors which will command the respect of the educated native community. Individuals educated here already give promise of doing it.

// This work of inaugurating and carrying on successfully a course of thorough vernacular education for Mission work, is indeed beset with difficulties. Text books have to be translated and adapted;- some as we go along, the teacher keeping before the class and the pupils copying out each lesson before learning it. - The work of translation cannot be carried on by natives independent of Missionary supervision. - The pupils themselves are apt to be discouraged, and suddenly leave if an opportunity occurs for them to study English. - Yet this enterprise, connected as it is with the formation of a vernacular Christian literature for ten millions of people is one than which I can think of none more important. There is one, I think to which I would more gladly devote my life if I were a young man and fitted for it,

It can be understood in this connection why this school demands the whole time of one strong man. And it is now or never. It is a work that must be vigorously prosecuted at once. A failure now would discourage any attempt hereafter.

I might also speak of our Sabbath Congregation and Sab. School, comprising, together with the growing Christian families and others, the teachers and pupils of the two schools. I have said that I have rarely ~~[illegible]~~ seen a congregation in any land, where the word preached touched so many, so varied, and so far-reaching lines of influence. A young man could hardly find a field of greater usefulness than that of preaching to such a congregation. And here as in the schools and more so, it is emphatically now. Those minds are rapidly forming. They are fast passing out to form others by their influence, and while they so the balance wavers and may soon turn, the influence of the land may fail to be secured for Christ, or the victory be long deferred.

After all it is the responsibility of these thousands of heathen around that, if possible still more weighs upon me. Forty thousand heathen in my field! Almost all of them know enough of Christianity to be without excuse. Even those who know the least, most of them understand that it is a good religion, but they believe they can be saved by their own, which it is the religion of their fathers,

~~It is~~ also connected with all the pleasanter associations of their life, and far more acceptable to the natural heart. There is no yearning for something purer and holier; no consciousness of guilt such as longs for a sense of pardon and peace with God. They flock to their temples by thousands as they always have, and great multitudes with apparently as much faith in their idols. Other multitudes have their faith yet so far shaken as to make their situation critical; having enough conviction of the truth to be in danger of hardening themselves against it. While with all it is becoming more and more an old story, and consequently likely to excite less and less attention. If I could spend all my time in going from village to village, from island to island, and from house to house, I should almost every where be well received, and find attentive listeners. I might have congregations too of from twenty to fifty heathen every moonlight evening through more than half the year. ~~And~~ Is not this work too a pressing necessity? Every year, in one sense renders the mass of the people less susceptible to the power of the truth. And if I could leave my other work and thus go out how long it would take to make even one circuit of my field!. I can barely allude to other interests:- to the two village schools I have professedly under my care but which are in danger of failing of accomplishing the object for which they were established for want of the attention I am not able to give. I might also refer to the increasing number of Bhuthan families ~~to~~ whose character and training depends the character of many generations, and who need so much instruction and care. But I need not go on ~~thus~~.

It is not to give an impression of what I do, but of what needs to be done that I have written what I have. And after all I do not consider my field the most important even here. But is it strange that notwithstanding all my interest in my own country I feel that there are loud calls for laborers elsewhere? when the American churches have assumed the responsibility of such multitudes of perishing souls and cannot throw it off?

I might also add that I believe that those principles which we as Americans have received from Puritan ancestors, are a sacred trust committed to us for the whole world, and not alone for the American continent. They have not been thus instilled into the hearts of any other people from very childhood. To us they are a precious inheritance to be preserved in their purity and diffused as widely as the Gospel of which we believe them to be the legitimate fruit. - I need not attempt to explain my meaning to one so extensively acquainted with Christians of other nations as you are. But you cannot realize it so vividly as those who have ~~been among~~ been brought in contact with them during our late national struggle.

More than twenty years ago, when my own thoughts were turned to the destitute portions of our country, I was led to the conclusion that for every one who consecrated himself to the foreign work, there would be at least one more stirred up to go the destitute at home. So that no one who decides to go out needs to feel that his country will lose any thing by his leaving it. I believe this to be as true now when the call in our country is so great, as it was then. It is this simple principle of the blessedness of giving, so forcibly illustrated by the prophet's vision of the river of ~~life~~ salvation (Ezek. 47.) "beginning at Jerusalem" it is true, but growing wider and

deeper and more life-giving the farther it flowed. I sometimes wonder how many of our young men act upon this principle in deciding upon their fields of labor.

I have filled my letter with a report of what I have not done; as to what I have done it is about as difficult to report as for a mother to give an account of her daily recurring family cares: and duties. The school goes on as well as we could expect. The members have been received to the church since last write, and two or three others are candidates.

There was some interest among Christians at the commencement of the year, and I think there is now more than before. During the vacation of the school the teachers, two of the catechists, and two members of the advanced class made a tour to Delft the distant island of my field, an account of which I will endeavor to forward. The young man whose case mentioned in my last gives increasing evidence of Christian character, but has not yet been received to the church.

Rec'd. Nov. 4

Mrs. H. unites with me in sympathy for you and Mrs. A. in your deep affliction. Afflicting scenes around us just now give emphasis to those words "Sorrow not even as others which have no hope" How different your grief from that of heathen parents! We have been led to remark "How the gathering on the other shore is increasing! and how rapidly loved ones are passing over!" To you it must be even more so.

Yours with love and esteem

M. W. Howland

Rev. H. H. Howland 41 (1)
Battacotta, May 25, 1866.
Rec'd Aug. 1.
Ack'd nw. 8/66

Battcotta May 25. 1866

Rev. N. G. Clark

My dear Brother

I have no doubt that all the members of our Mission circle felt the same pleasure that I did in receiving a letter from you, with whom we are to be brought into so intimate relationships on account of your office as Secretary of the Board.

You expressed a desire for a more intimate acquaintance with our work, in its various phases, and as I have just completed a visit to several portions of my field for the purpose

Battacotta, Apr. 3. 1866.

mainly of examining the schools I thought you might be interested in some of the incidents, in the form of a Journal, - as they occur to me in looking back upon them. -

I can only do it however by writing off hand, freely as to one of my own family friends, presuming you will excuse it, and consider it as designed only for yourself. -

I will first go back to April 20 to speak briefly of the incident of the day in connection with licensing & preach three of our Native Assistants, Messrs Benj. Rice, Abner Bryant and Augustus Aubetell. // The examination continued through most of the day by our Body of Missionaries and Native Pastors, and was very well sustained. -

The Principal subjects were

theology.- History of Redemption and Church History.- also an account of their religious experience.- desire for the work of the ministry &c.--- Pastor Hunt opened the examination in theology, and I was very much gratified with the way he did it. Few Clergymen in America would have done it better, or showed themselves more ready, and better prepared.- The vote to license was unanimous, and the candidates having been called in they were informed of it by the chairman, Bro. Hastings. followed by some words of counsel by our venerable Father Spaulding. He arose and commenced "Instead of the Fathers shall be the children" and went on with remarks peculiarly appropriate and such as they will not be likely to forget.- but not long.- He

was affected, as all were, and soon said, "I can't talk, but I sometimes think I can pray. Let us try to pray." — and we all united in that consecrating prayer. — At the close, the candidates through Mr. Rice requested special prayers for themselves from all present in the new office upon which they had entered. — As the meeting broke up, Bro Spaulding said, "This is a great day." I said, "It is enough for Jubilee year." I feel great confidence in these men, — not particularly as likely to be great men, but men of sincere piety, faithfulness, earnestness, superior intelligence, and growing men, — and it was a gratification to me to notice of years especially, that such men are gradually rising in influence in our native christian community. — Men of this stamp are ~~[illegible]~~ gaining in influence even above c

of superior talent and education. but who are less marked for piety and faithful christian earnestness. It seems to indicate a healthy state of feeling in our growing community. We hope these three men will become Nat. Pastors ere long. in places where the way seems to be preparing.

April 29 Mr. Rice preached in our Batticotta church. - Circumstances preventing my going to one of the out-stations I remained and heard him. He preached from the words of the leper "If thou wilt thou canst make me clean." It was a sermon calculated to do good, and this is the highest praise of a sermon. It evidently came from the heart. - and I for one felt personally profited

I made a few notes of some things to speak to him about as to his manner &c. but I came home and tore up my memorandum, concluding I had better say nothing but by drawing attention to himself at all. I should injure the simplicity of manner and style, and prevent that apparent self forgetfulness which was one element of his power. It was a calm quiet proclamation of the truth fitted alike to those most highly educated who compose a part of our Sabbath audiences, and the more feeble comprehension of the unlearned. -- I think the way is preparing for him to become a Stat. Pastor of the Bath. church and I hope to be able to relieve him in part from his duties in the Training school, as I am able to supply his place, for the purpose of gradually bringing him into the Pastoral work. --

May 8th - I went to Sangamon an outstation about two miles north east for the examination of

the school.-- Abner Bryant. one of the new licentiates is stationed here.-- There are 16 or 17 church members under his care. about 12 or 13 of whom regularly attend the chapel there.-- It is one of the places where we hope to see a separate church under the care of a Native Pastor. but there is not sufficient strength yet for standing alone.-- The chapel is a neat building erected by private contributions of natives. Missionaries and others. with a pleasant sounding bell which was the gift of what was ~~that~~ the Bleecker Street Sabbath School N. York city.-(Dr. Mason's church.- afterwards Dr. Parker's) -- There is a good audience at the Sabbath service.. and I always enjoy preaching there. and feel encouraged by what I see.--

P. M.- We had the monthly meeting of our church committee.- The members are Messrs. Niles. Backus. Rice. Bryant.- Breckenridge. Williams. Cook. Buck. Crossett and Scott.-(10 members.)

Messrs Parchemrick. Williams and Cod[illegible]
are leaders of the Batticotta Engli[illegible]
High School. - and not pecuniarily co[illegible]
nected with the mission. but are
valuable men in the church. - and
community. - - The ten together make
quite an influential body of men.

Every one is responsible for a certain
portion of the members of the church
which they are expected to visit regu-
larly. and report at these meetings
concerning them. - - - The record of attend-
ance on the Sabbath service and S. School
and church meetings of every member is
noted. and such subjects as regularity in
family prayer. observance of the Sabbath
- regular charitable contribution by every one
including the children. receive special a-
tention. - cases of irregularity are reported
the state of the church treasury. and the
two schools supported by the church. -
Reports are also given of moonlight evenin
meetings among the heathen. which are
appointed at different places by the Cat
chists and attended also by other members
of the Com. - also occasional subjects f
discussion or consideration are proposed
from time to time. ~~The~~ One for to-day was co
cerning what can be done to secure the
outpouring of the Holy Spirit among us.

On the Friday previous to the monthly meeting of the com. we have a general church prayer meeting for reports of the progress of the work during the month.-- The other church meetings are held at the station and out stations separately.--

May 9. As I wished to visit several schools not easily accessible, I engaged Bullocks and cart for the day, with a cover made of cocoa nut leaves to protect from the sun.-- The first school I visited was one of girls newly started at the village of Tolporam about two miles north west of the station.- There were 30 girls present, some of whom had already learned to read in the few months since the school commenced. The most interesting exercise was question on the life of Christ which the little girls answered with much apparent interest.- I then went to Moolai, one of our out stations with which Tolporam is connected about a mile distant from it.- R. Brassett is stationed here. There are only 6 or 7 church members ~~there~~ - but there is a good audience on the Sabbath. The chapel is little more than a Bungalow as yet, with a small native bell.-

Here I examined two schools and took my dinner.-

At three o'clock I started out for the village of Poonary about a mile west of Moolai where is another new girl's school, taught in what is called a Pâly Vâsal, or the covered entrance to a native house.- Here were about 20 girls who were making commendable progress in learning to read, and in the knowledge of scripture truth.-- After I had heard their lessons.-- held a meeting with the scholars and the neighbors who had assembled I started for another new girl's school about a mile and a half north of it.- where I found 30 pupils taught in a temple of the devil Vyra -- The people did not like to have me enter the temple with my shoes.- and the school was examined under some trees near -Quite a large company of the village -men, women and children assembled -and it was a favorable opportunity for preaching the truth.--

The three girls' schools visited to day and two besides in other parts of my field were started by Mr. Brechenridge (Principal of the Batticotta High school) who I

understood that he had an implied promise from Government to support them. 17. Schools were thus commenced at different Stations, and he found that Government would only aid on conditions upon which they render "Grants in aid" to other schools which ~~as~~ is that an equal amount shall be given by the people themselves or others. - The Missions then appointed a Committee to examine the schools and give some compensation to the Teachers who had labored four months without pay, - and the schools are thrown upon us to keep up or drop. - - - The difficulty in collecting girls into schools, and the fact that they were nearly every one from families where we had never collected pupils before, - and the last two visited to day in parts of the field where we have had no school of any kind for many years, are circumstances which make me unwilling to give up one of these five schools, though I know of no means of keeping up more than two of them, - (or at ~~least~~ most three) - I told the Teachers to go on at present, - and I have hope that some way will be open for continuing them. -

//You may be aware that the importance which attaches itself to female education every where is here greatly increased ~~the~~ by the fact that a large proportion of the real estate of the country is dowry property, - which belongs so exclusively to the wife that it cannot be alienated ~~or~~ by the husband - even with her consent without causing great disturbance among her relatives, to whom it reverts by law if she dies without children - and when it is left to her children, - the relatives of their father menace a claim to have a right to claim it with the children, taking charge of it and them during their minority. -- thus entirely depriving the father of both. - This gives the female great power in the land. - and this with the devotional tendency of females here as every where gives them the power of the idolatry of the land. -- The prejudice against females learning to read, and consider it necessary to take advantage of it and extend female education as much as possible. -//

May 10. In the morning I examined two schools within a mile of the station, one of them a new girls school gathered from families where it has not been possible before. -- and afterwards Mrs H with the native examiner - ~~attended~~ to the station girls school - composed in part of the children of Christians: In the afternoon

I went to South Araly where I examined two schools in the little chapel there built in part by Mr. W. Volk one of the former Native teachers in Batticotta Seminary, whose house is near. It was completed by contributions from natives and others, and has an American bell given by an unknown friend through Mr. Gordon S. Burl is the Catechist in charge. There are nine church members besides Mr Volk who is most of the time absent having been connected with a native printing establishment in Madras for some years past. –

As I have made a longer story than I expected I think it better to defer the account of my visit to the Islands till another mail. – In the meantime I may have a small map sketched of the village and islands to give some idea of their position. –

I have some fear lest I may weary you by too much detail, but shall not probably often do it. –

You will have accounts of our Jubilee meeting with the graduates of Batticotta Seminary. – It was a meeting

of great interest to all. - Our large chu
was fuller than I ever saw it. - The
graduates of Baltimore Seminary
are exerting a powerful influence in
the land, some for good, and some
for evil. - I could not but contrast
those whom I knew in former days
as classmates together. -- The contrast
was most striking in two individuals
who stood prominent in the same class
and both spoke on the occasion. One is
now a Native Pastor, and made a fine
speech, showing the power of Christianity
in exalting a nation. - The other is now
Interpreter to the Govt Agent. -- and began
saying that he felt ashamed to appear there
because he had not walked according to
instruction he received. - expressed his sorrow
~~[illegible]~~ to the Mission. -- and then went on
to ~~speak against Christianity~~, - avow his disbelief in christianity, and half complain that
they were invited, there to be preached to. He
altogether so disgracing himself that even
the heathen spoke disparaging of his speech.
My prominent impression from the day
was a feeling of new responsibility to vigorously sustain the influence which the American
Mission now has exerted and still maintains
its relation to so many. - and to endeavor
to make it tell as far as possible for the good
of this people. -- For this we must have
more men Yours truly. W. H. Cowlanes.

42

Rev. M. M. Hawkins
Batticotta
June 21 Ans
Rec'd Sept. 5/66
Ack Nov. 8/66

Batticotta June 21, 1866

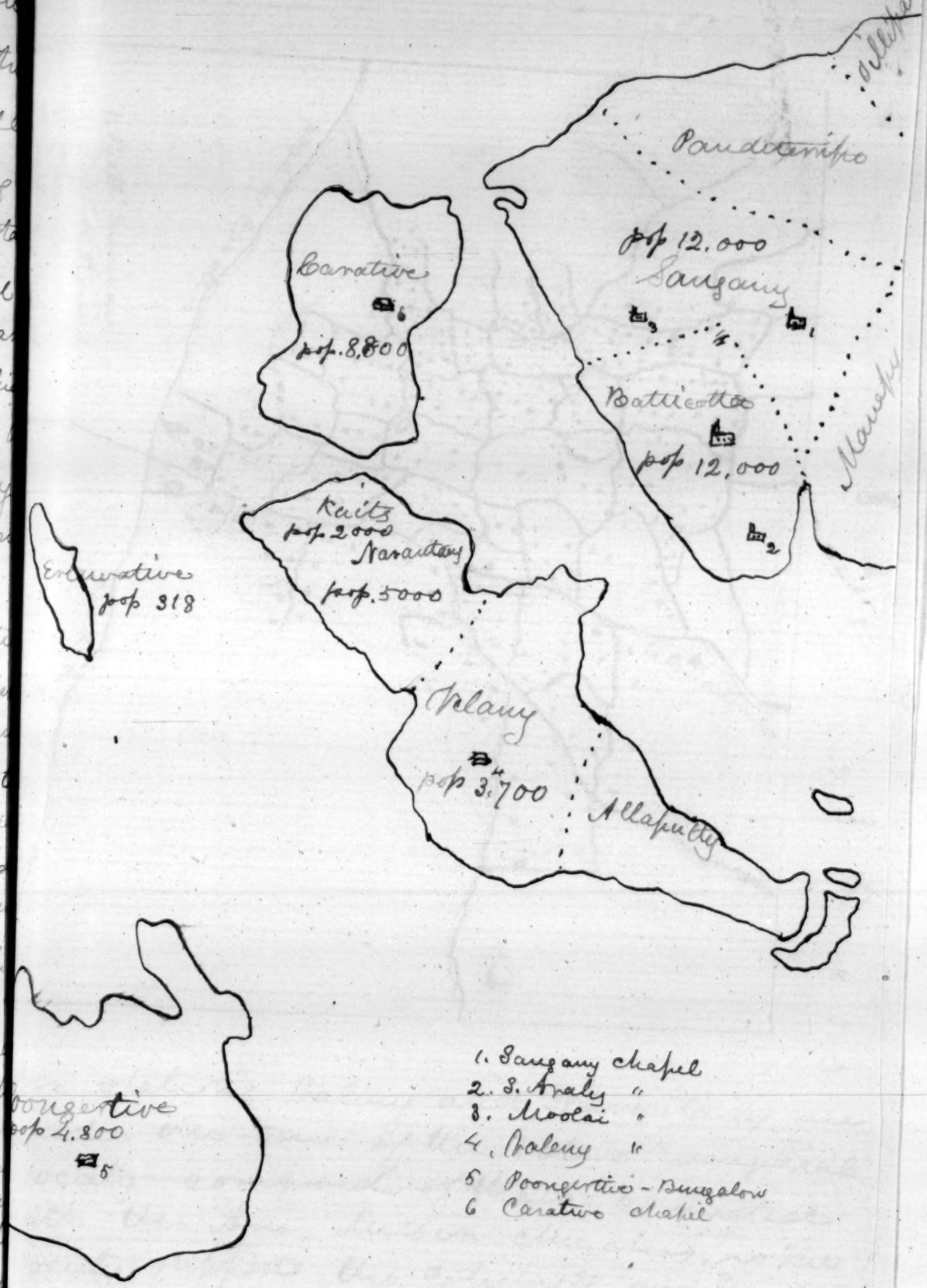
Rev. N. G. Clark.

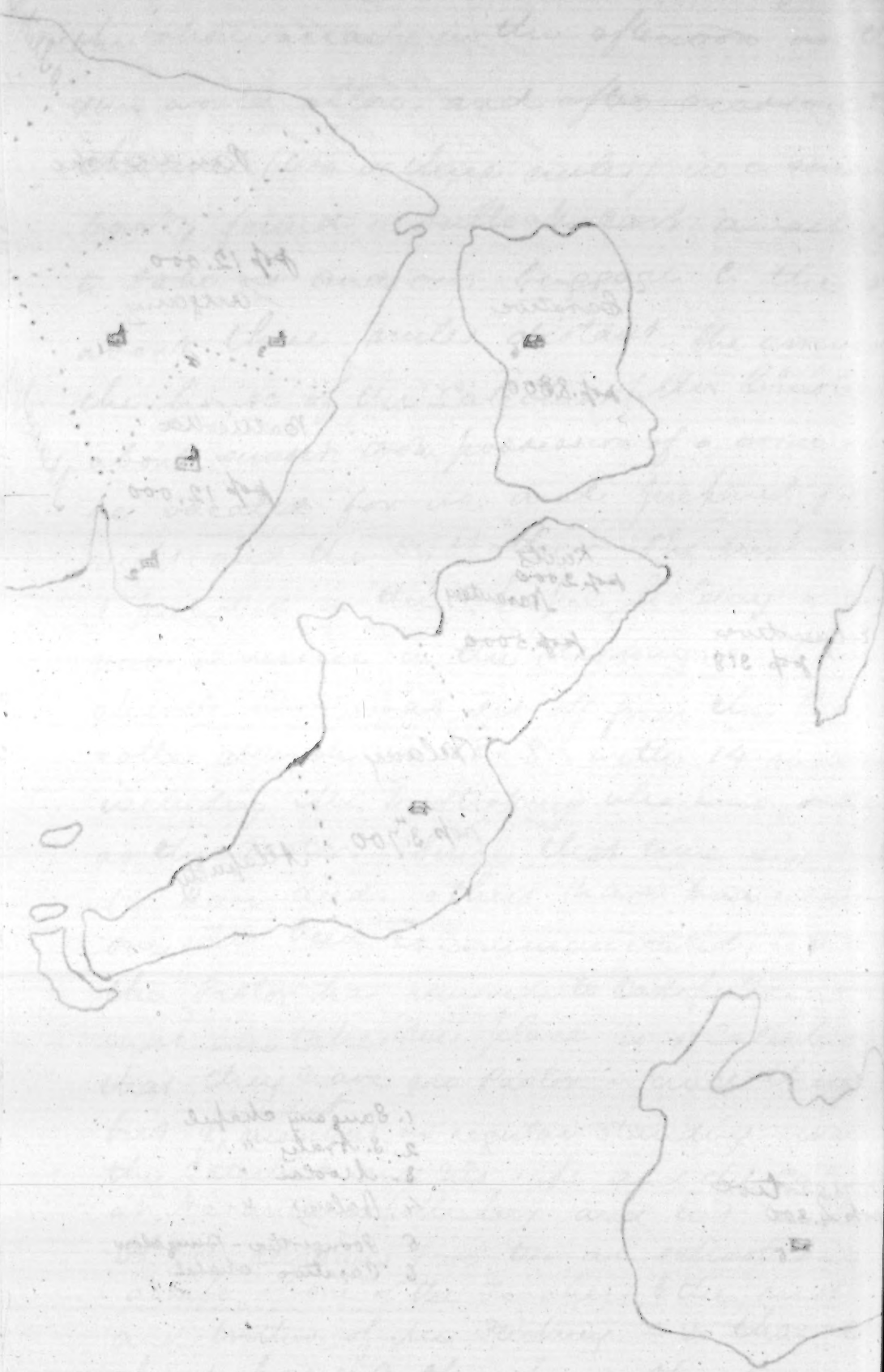
Dear Brother:

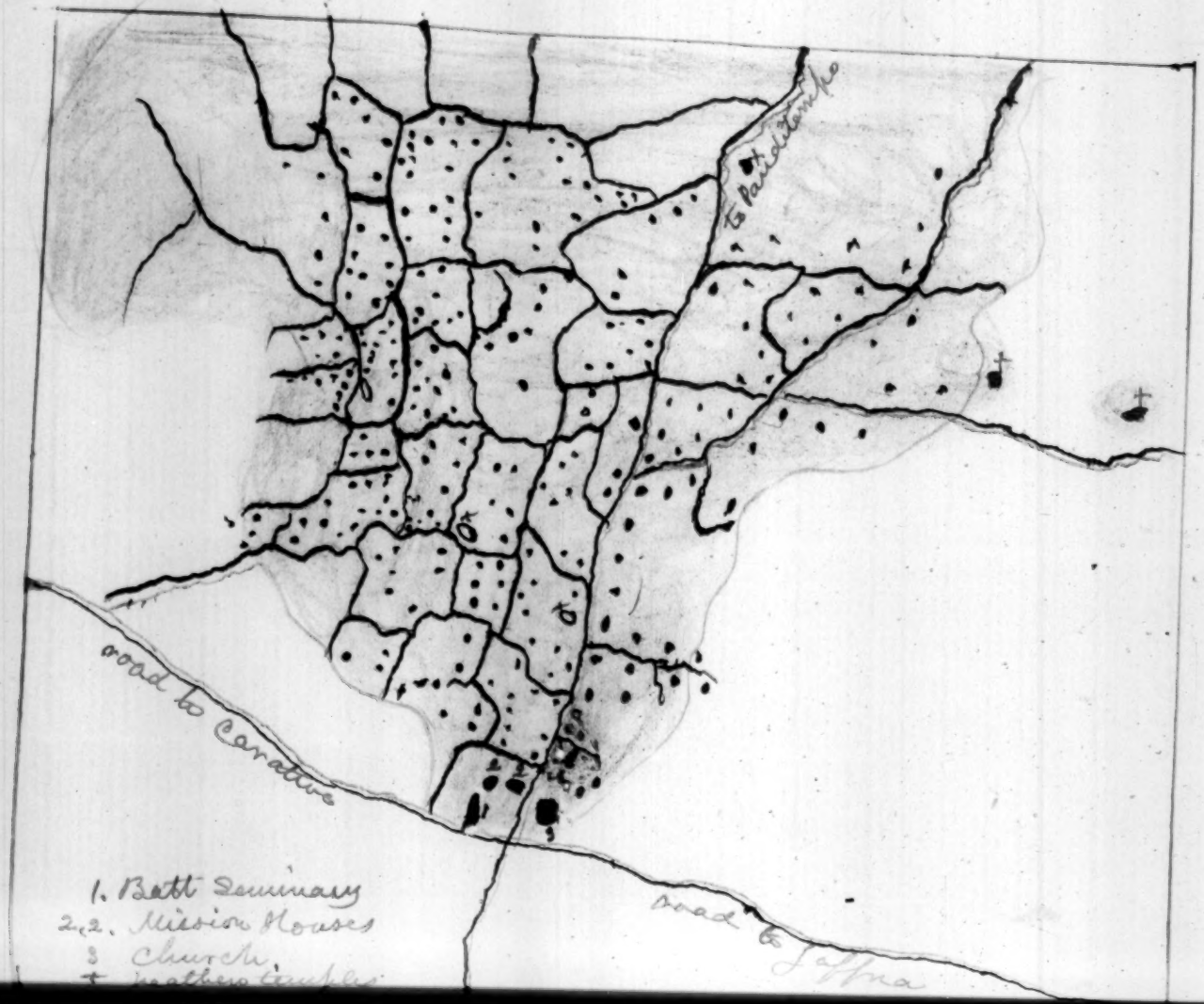
I promised to go on with my journal of my circuit through my field:

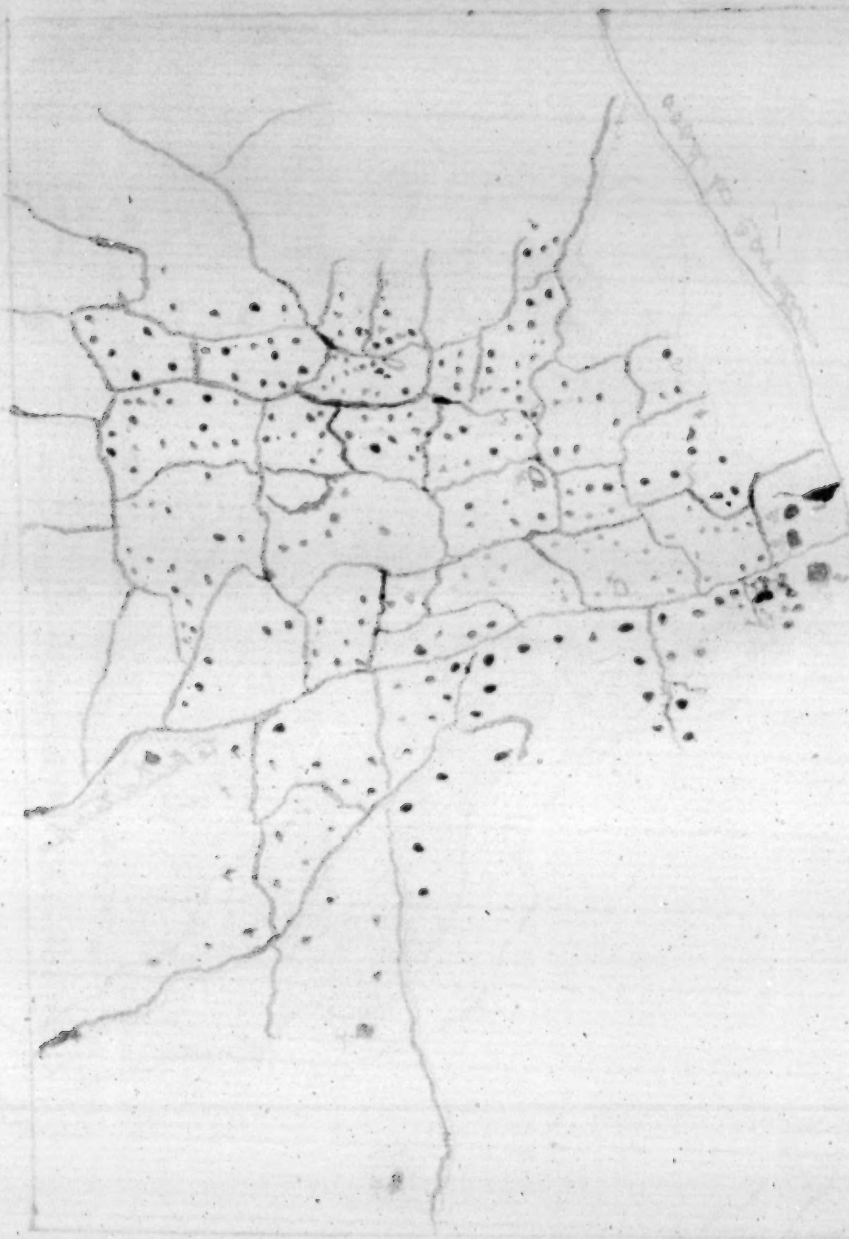
On Saturday after the last date I started for Valeny and Poongtivo. You will see the position of these islands on the rough map I send. You are aware that when we start on a Tour in this country, we must take all we shall want with us... a cot and mattress for the night, food to eat, dishes to eat from, cooking vessels, and a man to cook. In this instance as Mrs. H. and (as a consequent necessity) our two children accompanied me, even more of such "carriage" than usual was necessary. Mrs. H. went for the sake of the women both

Christians and heathen. - We left fr
the shore as early in the afternoon as the
sun would allow, and after crossing the
channel (two or three miles) in a small
boat, found a bullock cart awaiting
to take us and our baggage to the st
about three miles distant. We arrived
the house of the Catechist (Mr Christma
about sunset, took possession of a room wh
he vacated for us, and prepared for
night, and the Sabbath. - The next day
I preached in the chapel, holding a co
munion service in the morning. - The
church here was set off from the Batt
cotta church in 1858 with 14 membe
including Mr. D. Stickney who was ordai
as the Pastor. - Since that time six of t
14 have died, others have been remove
one has been excommunicated. - and
the Pastor has removed to Oodeypitty. - Mr
mas who takes his place is a Catechist
that they have no Pastor. - and there
but 9 resident members in regular standing. - inclu
the Catechist and his wife, and the Catech
at Naranitang (Mr Lee) and his wife.
Of the remaining five two are school Lea
- a wife of one of the Teachers, & the mothe
and brother of Mr Stickney. - so that th
church has not thus far gathered many
the population of the Island. - I am






To Paiadiampo
road to Caradiva
road to Jaffna
1. Batt Seminary
2, 2. Mission Houses
3 Church.
+ mathers tombs



prepared to say that the formation of the church, and the ordination of the Pastor were premature, - but in view of all our experience I am impressed with the need of great caution in that direction, and of the danger of lowering the standard of qualification for the office of N. Pastor. - As I have heard of the rapidity with which the natives are brought into the office in the Sandwich Islands, I have felt some solicitude lest the enthusiasm which usually attends a new ~~xxxx~~ of ~~xxxx~~ policy might carry them too fast and too far. - It is a much easier matter to make a minister than to unmake one, - (I refer of course to the human part of it) - But to return. - We had a meeting for the heathen in the afternoon but few came, partly on account of a heathen festival at Poongerivo to which many had gone. - Monday forenoon I examined the schools at Valemy and Naranganny the latter coming to Valemy for the purpose. - You are aware that these two stations Valemy and Naranganny are under the care of the Native Evangelical Society composed of those connected with the Am. Mission churches. - The Society supports the Catechists and Teachers and has direction of all connected with them, - except thus the care of the church

without a pastor naturally falls upon the ~~one in~~ Missionary in charge at Batticotta, as Valany is in this field.—

In the afternoon we crossed over to Poongertivo,—the channel being three or four miles wide.— Then we had two and a half miles in a Bullock cart, and reached the house of the Catechist (Moses) about dark.—

The next day I examined the two schools in the forenoon, and in the afternoon held a communion service for the few Christians there, who find it difficult to come regularly to Batticotta on such occasions, on account of the distance and the necessity of crossing the sea twice.— One woman whom we hoped to see did not come, as she feared that her heathen husband, who was away at the time would be displeased. So at the close of the service I drove in a bullock cart for her house two and a half miles distant.— We had a short service there, and partook of the Lord's Supper.— She had never partaken of it before although she was received to the church 5 or 6 years ago.—. She became a Christian while living in the family of her uncle (the Christian of Valany) there at Nellore.— She called one day with him at Bodoni on the day of a church meeting when I

was baptized, and left immediately. - Her heathen husband does not allow her to go out to religious services. Last year he burnt her Bible and books in a fit of anger, but is usually kind, I am told. - She seems a real christian, a single feeble light all alone there with no other christian within 2½ miles.

Besides the catechist and his wife and a young man who teaches one of the schools - and who do not belong there, the only other christians are the members of a single family. The father has been a teacher there for many years in the employ of the Mission. Two of the sons have studied in the training school, and one daughter in the Bodorill B. School. These three and the mother are also ch. members. But we consider the family as poor representatives of the spirit of Christianity. The Catechist is much tried by their conduct, and thinks even that they stir up hatred to him and his family among the people - on the false supposition that he is the cause of his/the teachers / suspension from Mission service. The Catechist is much discouraged. The people steal from his garden and house at night, throw stones upon his house and annoy him in various ways. His wife is a feeble woman, and timid. She was much comforted by Mrs Hoyland

visit.- The women from around cam
in also to see her, giving us a favo
opportunity to talk with them.
--I fear that our catechists cho
have labored at Poongyetwo from
time to time have not all been the rights kind
of men for the place, and but little
fruit has been gathered there.-
-On Wednesday we returned to Valu
in the morning and to our home at
Bathiettoo in the afternoon.- altogether
with the jolting of the carts,- school ex
inations, meetings, and continuous talkin
were quite weary.- But work at home had a
cumulated even by a short absence,- our
class in Tr. School were given work to do
which must be attended to, and close pre
ration was necessary for the subject they w
in hand.- So that I worked under the high
pressure till afternoon when I had one
my break downs, and had to lie still th
rest of the day, and suffer the next
day also.-
On Saturday I went to Cenative a
examined the schools, and on Sabba
preached and held communion servic
there.- The water in the channel bein
the most part of the way less than
foot in depth, and in no place ove
over two feet at this season, I go a
in a bullock cart,- It takes little less
an hour to cross the water.-

Caratwo is a place of special interest to me, as our first native Pastor (Mr. Cornelius) was ordained there two years since, - I know little of his history, - and that his character is now under a cloud, - the little church has diminished, and but few are left. - One man Paul, and his wife Sarah still stand faithful, amid much persecution. - the brother of Paul (an excommunicated member) seems determined to crush him, and with him the church, if possible - He contrives every possible method, by instituting false cases in court, - by stirring up enemies around, and in other ways to injure him. - Paul bears it with remarkable forbearance, - though he suffers much in property as well as in loss of time, - He has also suffered much by the high price of cotton, as he depends upon his weaving for a living. - the aid him some but I suppose he and his family not unfrequently suffer from hunger, - My I was affected by the remark of his little blind boy when I put into his hand a silver piece which my little boy sent to him, - He felt it over and immediately said "I will buy some rice with this". - my are what the people consider Pariahs or out casts, but are among the noble ones of the earth, - I love and respect them

as I do for natives, - and when abroad on the ocean and in America, my thoughts turned to their prayers for me and mine with much interest. ~~[illegible]~~ Not long since Paul spent a Sabbath at Batticotta, and at the close of the afternoon (Mo. Concert) Service in the church I asked Paul to pray. - As he closed, a crazy man who attends our meetings and is not very sparing in his audible comments and criticisms said "That was a good prayer; - a good prayer" - He expressed the feeling of all, - I think.

One of the original members, then a boy in the School, now acts as Catechist. - His name is Barnabas, and he is a faithful man. - He is one of the earlier fruits of our Training School and bids fair to take a good place among our Assistants. He and some others are convincing proofs to my mind of the sufficiency of a vernacular Education for Catechists and Preachers. His desire for knowledge leads him to make the most of all that is available so that although still young, he stands superior to many of our English educated men in general intelligence, and perhaps above a majority in Bible knowledge. -

I consider him a fair candidate for a Pastor of that church.—

The only Church member left of Paul's class of people is an old man named Daniel who was in the days of his heathenism a sorcerer.— He is also a weaver, and most miserably poor.— Six or seven of the same class, once members, have fallen away and now stand as heathen.— Their temptations are great.— As heathen they depend upon idolatry for a living almost as much as the Brahmins do.— They are the drum beaters at festivals, marriages and funerals.— the criers for native officers, and in these and other ways receive a large portion of their living from the other classes like heathen, but lose it as Christians.— Yet I do not give up. Carativo, Paul and his wife are a host in themselves, and the Lord will not forsake them, nor fail to hear their prayers.—

But I am making a long story.— At Solvativo, (which you will see on the map) our Batticotta church support a school. There are two other islands near that containing about 1000 inh. each where there is no Chn. influence at work, also Delft beyond Poonger tivo containing about 3000 inhabitants.— A. Assistants visit these islands occasionally.— (Allaputty belongs to the Ch. Mission)

You will see that there is a large

population in my field. They are all accessible in a remarkable degree to the preaching of the Gospel. Yet how little visible fruit, and how little can I do towards carrying to them the message of salvation! Yet multitudes know enough of the truth to encourage prayer that the Spirit may make it effectual to their salvation. How much we need the Spirit of God.

I send also a map of the village near the station to the distance of half a mile, showing the lanes and houses of the people. They live in these gardens of Palm and other fruit trees indicated by the colored part. The white is open fields covered with rice in the rainy season, but barren and parched in the dry season, except in little oases watered by wells. Other villages thickly shaded by trees in the same way are around on every side. The lanes are hedged on both sides, with living hedges, often covered with wild vines of various kinds, and also with the leaves of the Palm tied on in regular rows to prevent the gaze of the passer by. They are a poor people, usually in comfortable circumstances and would if Christians be a happy people.

Since I last wrote we have dismissed the advanced class in Sr. School, giving them to study in connection with their other work with the expectation of being called in for examination at the close of the term. We have them come in again in the rainy season.

They have been steadily rising about a year, as ones character, disadvantages of their parents, they took time which I might to give to the other pupils, and I with the Pastor. Peace also to have more time for the overworked Pastor.

Yours, truly, H. Lowrie

P.S. It may not be out of the way for me to say that I have been impressed anew of late with the importance of the Board publishing a periodical for children. I fear much the effect of the discontinuance of the Day Spring upon the rising generation. The letters sent to Sabbath schools cannot (it seems to me) awaken the same interest as an interesting paper with attractive illustrations which comes directed to the child, and which he calls his own and reads himself. A man should have charge of it who can interest children, and no pains or expense should be spared to make it interesting and attractive. The picture should be well executed like those of the Child's paper of the Tract Soc'y and I am convinced that it would pay" - if not in the

contribution now. — in educating the young to the great work of the church, — I think every so-ciety but ours has its period-ical for children. — I am led now to think of it anew by noticing the use made by the Wesleyans (English) of their "Mission-ary Offering" as giving it as a pen-ny (two cents) a Sabbath, &c. — I hope it is not presuming to me to make that suggestion. — I think it at least worthy of consideration.

Yours truly
M. M. Howland.

As I said before I have writ-ten you freely, — off hand, — thinking it may interest you, — but with the expectation that it is for no one else. The facts mentioned are not for publication, — and some should not be. M. M. H.

Batticotta Oct 2d 1866

Rev. N. G. Clark, D.D

Dear Brother:

Since my last (public letter) the members of the select class in the Training School have left and are engaged as Assistants and Teachers in the Mission, with the understanding that they will be called in after a time to be examined on lessons assigned them for study. They were in the school about a year, and I think with decided advantage. It would have been well for them to have staid longer but circumstances did not favor. I feel encouraged by the success of this trial, as to the advantage of bringing in classes for further study when there shall be sufficient Missionary strength to give them the instruction they need.

The other classes are doing well. One from the upper class has united with the church. All the six members of the class are now church members, and nearly all are promising candidates for Missionary work. The seventeen members of

the lower class, are all, or nearly all, ~~of them~~ seriously disposed, and some give evidence of Christian character. - Two have left, one to study English, and one on account of discouragement.

I have been gratified and encouraged by the report from different stations of what those who have gone out from the school are doing as teachers towards raising the character of our village schools.

You have been informed that the principal teacher, Mr. Rice, has been licensed as a preacher. In this connection he has been relieved from a portion of his duties in the school, that he may give his time more to the work of a preacher, and an assistant in pastoral duties. One of the reasons for sending out the select class was that he might be thus relieved. The church have engaged to meet a portion of his salary, amounting to about one half of it. It is difficult to supply his place in the school. Jeremiah, who was a member of the select class, has been appointed assistant teacher, and does very well in teaching the lower class. The two teachers, John and Jeremiah, are in

some respects better fitted for their duties from having themselves been educated in the school, but their inability to refer to English text books makes it harder for them. and for me also.-

I have not been able to give the attention to the station work which it demands. The church Committee have rendered valuable assistance.

The members of the church are so divided as to give a proportionate number of individuals in charge of each member of the Committee, whom he is expected to visit and give counsel as needed on such subjects, as family religion, charitable contributions, keeping the Sabbath, and other Christian duties, and report monthly at a meeting of the Committee held for the purpose. At these meetings the list of church members is looked over, the record of Sabbath attendance noted, intelligence from absent members given, - the State of the Treasury, and the charitable contributions are reported, - also the village meetings of the month, the meetings with inquirers and with baptized children. - Together with these and other items of necessary business, subjects touching upon the spiritual interests of the church are discussed. These meetings have been very interesting and profitable.

We have also a monthly prayer meeting for all the members of the church for reports of what is being done for the salvation of the people, and the encouragements and discouragements met with. The church committee have taken in a measure the responsibility of the village meetings held on moonlight evenings among the heathen. The meetings are appointed by the Catechists and the members of the committee attend them in the different villages, holding usually two or three meetings each evening. As my strength has not recently been equal to going out to these meetings, in addition to other necessary duties, I have been obliged to leave this work much to them. The reports of the meetings have been encouraging.

The number of my village schools has been increased by the addition of four girls' schools. At the close of last year one of the native Christians started a plan for establishing schools for girls in different parts of Jaffna, to be supported by the Government. After the schools had been in operation six months the hope of help from Government was disappointed, and there was no alternative but for the Missionaries

to take them up or let them be scattered. There were five of these schools in my field. They were in desirable localities, and I was not willing to allow the girls thus gathered and brought under Christian influence to be thrown back to hopeless heathenism. Hoping that some way would be opened to sustain them I kept them all on. One has since been broken up by the teacher moving away, and no one ~~or~~ else could be found who could gather the pupils again. I have hopes of much good from these schools. In view of the great importance of female education in this country, and the fact that the prejudices of the ~~begin~~ people are beginning to be so far overcome as to allow their daughters to be taught, I believe there could not be a ~~an~~ more hopeful investment, than the establishment of a girls' school in every village in our field.

There are cases of religious inquiry in some parts of the field, and some of apparent conversion, which may be mentioned more particularly hereafter. I sometimes think I see indications that there must be a movement and a change of some kind in the heathen community before long. Yet our only hope is in the outpouring of the Spirit of God.

A few days since I saw a circular issued by a number of Missionaries and other Christians in this country, proposing that during the annual week of

prayer, the coming January, one day be especially devoted to prayer for India. My heart responded with joy to the proposal, and there arose at once an earnest desire that Ceylon might have a special remembrance. There seems a sufficient reason for this. It is one of the oldest missions of the Am. Board. It is associated with those endeared names, Richards, Poor, Meigs, Woodward, Scudder, Winslow and Spaulding, which were almost as familiar as household words when many of us were children. How often have those faithful laborers gone forth through these villages, bearing the precious seed! They have nearly all gone to their rest without being permitted to see the fulness of the joyful harvest.

"There are other precious names here too. Nearly all of the hundreds who have been educated in our Seminary and Female Boarding School have received names dear to the American churches — names of beloved pastors, parents and children. Often have these names been mentioned in prayer in the Missionary Associations, the Sabbath Schools, and the families which contributed for their support and education of those who bear them. While these prayers have been answered in the salvation of many, others bearing these sacred names rank with the heathen, opposers of the truth, though in reality more devoted worshippers of Mammon than of the idols of the land.

"Our village schools, too, where so much Bible truth has been taught, were once linked intimately with those circles of prayer. There seems to have been a necessity for this thorough instruction in the Bible, as a preparatory work among a people like this. They are the Pharisees of heathenism; proud of their religion, and of their fancied learning. Such a people are not easily turned; and when their confidence in their religion is shaken, and they are once loosed from their ancient moorings, such a knowledge of Bible seems needful as a protection from the errors into which they might be drifted. There seems also to have been a necessity that the enemies of the Bible should have full opportunity to do their best. The battle has been going on during these years of labor and waiting. The shafts of bitterness, ridicule, and pretended learning, have already begun to recoil on those who hurled them, and the apparent conviction of the truth and acknowledgement of it have increased in a marked degree. Christian character too has been tested, and its value more established. Still, the hearts of the mass of the people are untouched. We preach, they hear. They say "It is all true, but what can we do?" I cannot describe the sinking of heart I feel at times as I return from the meeting held among the heathen.

Our one want is the Spirit of God, "the great rain of his strength." As I write, the fields around are all parched with an almost unprecedented drought. Even some of the palm trees are beginning to wither and die. The time of sowing has come, but no rain. Some, more venturesome, have scattered their seed in the dust. Still no rain comes. The clouds come and go. The distant thunder at times awakens hope only to be disappointed while now and then a few drops almost tantalize our eager longings. The heathen entreat us and ask us to pray for rain. It is to my mind a striking picture of our spiritual state. We must have the rain of the Spirit. We perish without it, and in our straits we turn with clinging hope to those who sent us out, and beseech them to pray for us. We would stir up on our behalf the hearts of the fathers and mothers in Israel who remember the first kindlings of zeal in the missionary work, and to whom the name of Bayley still calls up tender associations. We want to have them remember that we are still at work with hope, and feeling most deeply the ~~want~~ need of their prayers. While not unmindful or ungrateful for all that the Lord has done here, we have not yet seen what we believe we may expect, and what we feel that we must have, and that soon or lose what we now have. These churches, these growing Christian families, these schools, need

that life-giving influence which only can come from an abundant outpouring of the Spirit.

"And we would ask that the special prayer for us may not cease with the day which may be appointed for it. It will be sad if the connected line of prayer be broken again, after the sending of a single message. Let it not cease. As Elijah bowed himself upon Carmel and prayed for rain, sending again and again to look for the rising cloud, till the seventh time, so may earnest, wrestling prayer go up for us, till the blessing comes in its fulness.."

Yours truly
M. W. Howland.

P. S. As I kept no copy of the hastily written sketches of my field and work I sent you, I may have repeated some things in this letter.- and think I have.-

We feel very anxious to hear the results of the meeting of the Board.--

Will you kindly give the United Cove of

Mrs H and myself to Dr. and Mrs Anderson ~~and~~ ~~family~~. The circular containing his kind farewell should receive an acknowledgement. I trust he may long be spared to labor and pray for the cause of Missions.

W. W. H.

Batticotta, Oct. 2. 1869

Rec'd Nov. 28.

Ans'd Apr. 30. 1870

Rev. W. W. Howland No 144

Auburn N.Y.

Batticotta Apr 23. 1867

Dr. Clark.- Rec'd June 14

Dear Brother

I was excused by the Brethren from writing my semi-annual report on account of my illness.- but I think I may be allowed to write a few words in the shape of an unofficial- free letter.- You will have heard from others of the fearful ravages of cholera.+ It was a dreadful scourge.+ It came suddenly into our christian village early in October,.+ and within a few days six of our christian community were swept away;+ all of them relatives, living in adjacent houses.- four of them children of the same parents.++ In one case, three deaths occurring the same day.++ This caused a kind of panic - our schools were broken up; the

teachers, who could do so, removed to their native villages; # our religious meetings were consequently but thinly attended, and our work was seriously interrupted. From that time, for five and nearly six months the pestilence continued with little interruption. We were able to supply the people who came for medicine and other necessary comforts for the sick, and at times, day after day, there would be constantly one or more at the door for medicine or advice. # Day after day the dead were carried past for burial, # silently unattended except by those who bore the corpse, and perhaps another to aid in digging the grave. # The father or brother who came one day for medicine, for others, no usual health and strength would not unfrequently himself be carried by for burial the next morning, - so suddenly did the pestilence do its fearful work. # # There was no good of mourning, such as is common at

other times, except at times a piercing shriek of some bereaved mother or wife would break the stillness of the night, when death came to some house near us. It was a strange relief one morning to hear the sound of mourning women, and see a body carried by with the accustomed attendants of the tom-tom drum-beaters and others, a sight and sounds at other times so mournfully sad. It seemed like one victim wrested from the grasp of the destroyer for death in its worst forms. Every morning, as we opened our doors, the first inquiry was who had died during the night, and through the day, the news would come of one and another being taken away. So common did this become, that our little boy, five years old, would come when we were conversing with a stranger, and ask "Who is dead?" It is not strange that sadness and terror rested upon the faces and in the hearts of the people.

All unnecessary business was sus-
pended, and people remained in
their houses in terror. ++ Not a person
was abroad after dark. Even in a
moonlight evening, when the people are
usually so much abroad, the roads
and lanes were entirely deserted, and
a strange silence reigned in every di-
rection. ++ Yet they flocked to their
temples, and incurred great expense
in offerings to stay the disease; the
not unfrequently it would break out
anew in the midst of a people thus
engaged, and carry away those who
had been most zealous in trying to
appease the fancied wrath of the
goddess. ++ The disease seemed
to attack alike young and old, the
feeble timid woman, and the strong
fearless man, — taking one and
leaving another who had been more
exposed, in such a way, that, with
their superstitious notions and trem-
bling, it is hardly strange that they
consider it the work of an angry
bloodthirsty goddess, stalking abroad through the
villages. —

"There were ~~[illegible]~~ twenty deaths ~~of~~ among the Christians and their children, at this station; # and some others died who were intimately connected with us, f. Two cooks in the Training school, one man who had been in our family for many years, - a woman who had lived with us from childhood and assisted in sewing, in the family and her infant child, - another woman who came in her place after her death, - a young man who assisted me in writing, - one after another were cut down as in a moment. Yet we were mercifully spared. ++ -

You have heard of Rachel, the widow of Jacob, and the mother and grandmother of so many. ~~children~~ Bro Hewat spoke of her in the account of his visit here.* She ~~had~~ attended upon an our son, ~~and~~ a son in law, and seven grandchildren, who died during the prevalence of the sickness, and ~~perhaps as many~~ upon more who recovered. At last her own turn came. She passed away in full hope of going (to use her own expression) "to Mr Tionabo" - In her last moments she said to one of her children, "The Lord will get

continue to bless our family, + as he
did that of Abraham and Jacob. +
Yes, though all should be cut off b
one, yet though that one he wo
raise up & seed to be blessed by the
+ When I was told that Rachel w
really gone, and went out to se
and pray with the family before
her body should be carried for bu
I could say little but "Even so Fa
for so it seemed good in thy si
- She was indeed a mother in Israe
Since I first knew her, twenty on
years ago, I have never, I think, he
a word against her from any one.
-- Before the ~~disease~~ sickness ha
ceased, I was attacked with sy
tons somewhat alarming. I was wo
down with months of anxiety, an
excitement, and my system was p
fitted to meet it, -- but the mean
used for my recovery were bles
though I was quite weak for sev
time afterwards. I have since h
two attacks similar but less seve
I left with my family and we

to Dodoputty where we remained twenty days with Bro. and Sis Smith.. The change and rest were valuable to me.. I am now back at my station.. going on with my duties as I am able.. I sometime think I cannot hold out much longer. but hope to be able to remain and when not able to do much myself, guide the labors of teachers and other Assistants, at least till Bro. Sanders returns. In view of the effect which such a visitation must have upon the minds of the people I am impressed with the idea that it is a most important time to sow the good seed.. When I saw my neighbors swept down like grass before the scythe, I felt the pressing necessity of more vigorous efforts to carry to every house the message of life, " and thought, if I were spared, I should try to do more for the salvation of those who should be ~~spared~~ left.. " My life is mercifully spared, " but what can I do alone in this great field?

— ~~But~~ judging from accounts I read I think some other fields are even in greater straits for laborers than ours. ++ I cannot believe that the American churches deliberately decide and wish to have it so, — Yet they certainly are not awake to the necessities of the field, and the labor. Your Missionaries, I think, are not the men to give up even to the cast. ++ Even if the word should be passed, as it was to the pilot of the burning ship, "Can you hold out five minutes longer?" ++ — I believe the cheerful "Ay, ay, sir" would be the response from one and all, — ++ though not ~~as in the case~~ with the comforting hope of ~~the multitudes of others~~ like results by the sacrifice ~~self~~ their own lives. ++ But the Christian in America must not thus let the Missionary Enterprise to sink like a vessel ~~foundering~~ in mid ocean when they can so easily send and bring relief. ++

But I am wandering from my story. You will wish to know the result of the visitation of cholera. . . .

I feel confident that our Kind Heavenly Father has some gracious design but it is yet too soon to judge definitely what it may be. - One of the catechists who himself ~~and~~ with his wife and all their children were attacked and all spared.* ~~[illegible]~~ (* one child was left for dead covered with a cloth for the space of an hour when it revived and called out "mother".) in speaking of the visitation said "Our Heavenly Father was unwilling we should wander too far from Him" - and it is our prayer that it may be blessed to us all in leading us to live near to God. - During the sickness the children of the Christian families being kept at home committed to memory a number of Psalms as the 23d "The Lord is my Shepherd" - the 91st "He that dwelleth in the secret place of the most High" the 121st "I will lift up mine eyes unto the hills from whence cometh my help." &c. - In this some of the parents joined. - and on New Years

day when we had a prayer meeti
all the ch members had at the
suggestion of one of them, committed
the 23d Psalm, and repeated it
~~a verse~~ each one a verse in turn
I think in this ~~exercises~~ the
promises of God will be more pre
than before. We had no other refuge
at the time but to lie down repeati
over. "He shall cover thee with his
feathers and under his wings sha
thou trust x x Thou shalt not be
afraid for the terror by night x x x fo
the pestilence that walketh in da
kness." and I think we shall not soon forget th
precious comfort received from this pa
I began thinking to tell you of
choice of a native Pastor last ev
by the Batt church, and the res
lution to assume his entire suppo
but I have written till I am tir
and you will be tired too of
reading and I must defer
till another ~~time~~ mail when
if life and health are spare
I will write again. . . —

Yours truly
W. W. Hoorland

I have written hastily and carelessly but can not copy. —

I should add that we are in the midst of some hot seasons here. The heat is great and the season unusually trying. Mercury in a few weeks when I hope it may be otherwise. —

Rev. N. H. Howland 45
Battacotta, May 20. 1867.
Rec'd July 16.
Ans'd Aug 8/67

Batticotta May 20. 1867

Rev. N. G. Clark, D.D.

Dear Brother.

I alluded in my last to the choice of a native Pastor by the Batticotta church. It was decided at the annual meeting of the church, at the close of the year that they should have a Native Pastor and assume his entire support. ~~It was~~ afterwards decided by a Committee that one be chosen by vote of the male members of the church on the day of annual Thanksgiving, which was appointed on the 19th of April. - On that day we had a pleasant gathering of the members of the church with

their families, and others con-
nected with us. - Bro Hastings
was also with us, and preached
from Ps 50:14 "Offer unto God thank-
giving, and pay thy vows unto the
Most High". The contribution was
larger than usual, amounting to
about £10. After the usual ser-
vices and a short recess, a meet-
ing was called of the male mem-
bers of the church for the choice
of a Pastor - and one of their num-
was chosen as chairman, who took the
of the meeting. Bro. Hastings and
I were present, but only as spectators.
I felt that I could only pray that
every thing might be directed by
Divine Wisdom, and I never felt
more the need of doing so. -
Remarks were made by different
members, on the necessity of
having a native Pastor, and of
supporting him entirely without
eign aid. On the first point
seemed to agree; - One in speak-

of the difficulty of a Foreigner entering into full sympathy with them as a Pastor. mentioned having seen a man who having lost his nose had a substitute made of silver. It was beautiful in itself, but answered very poorly the purposes of a nose, - and a foreigner acting as a Pastor, however faithful he might be, is little better than a silver nose! When the question came up of trying to raise the entire salary ~~of a Pastor~~ there was ~~some~~ hesitancy, holding back on the part of some. An effort had been made since the annual meeting to obtain subscriptions for the purpose, but only about half enough had been subscribed. In this state of things they were at a loss what to do. Even those who before thought the whole amount could be raised were in doubt. Others said they ought not to have a Pastor till they could support him. At

length one said he would pledge himself to give the entire salary of a Pastor for one month. Another added that he also would pledge himself for one month's salary. Another said, I have been thinking that if I were a heathen I should give annually for ceremonies for my deceased parents. I will give as much for the support of a Pastor!" Afterwards, at the suggestion of another, a subscription paper was circulated so as to give all present an opportunity to subscribe anew. I noticed that in passing the paper, after one had written his name it was folded so that everyone might give independently of others. The amount subscribed was not mentioned, but the vote was unanimous, I think, to support their Pastor.

"When they were ready for the choice the chairman read Acts and 13:1,3 and led in prayer for divine direction. When the votes were counted it was found that

the 35 votes cast, 32 were for Benjamin H. Rice, principal teacher of the Theological and Training Institution, and one of the three who were licensed to preach last year. As he was present the chairman asked him to inform them if he would accept the office. He arose, and with voice tremulous with emotion, expressed his feelings of unworthiness of the place; but said as they had called him to it entirely unsought ~~for~~ by himself, he would not refuse; But he could accept it only on the condition that they would sustain him by their sympathy and prayers. - A committee was then chosen to prepare a formal call, request the release of Mr. Rice from Mission service, and make arrangements for his ordination.

The ordination services were held on Thursday last (May 16.), commencing at half past six in the evening. The exami-

nation of the candidate in the afternoon, was well sustained. The account he gave of his religious experience was especially interesting. As the day was stormy it was feared there would not be many present at the services. There were ~~however~~ more than 400 present. Notwithstanding the storm many came from other stations, and some from also of the Nat. Assistants and others connected with the English Missions.

After the introductory exercises which were conducted by Mr. the call to the Pastor and his acceptance were read by the Secretary of the church, and a statement made as to the action taken by the church in reference to salary &c. Then a communication was read by one of the committee addressed to the Missionaries expressing their gratitude for what had been done for them, and for releasing Mr. Rice from Mission service to become their Pastor. Rev.

I was appointed to preach the sermon. The text was ~~for~~ Jer. 3:15. "I will give you Pastors according to mine heart which shall feed you with knowledge and understanding." The ordaining prayer was offered by our venerable and beloved father Mr. Spaulding. Mr. Hastings gave the charge to the Pastor, and Pastor Hunt the right hand of fellowship, welcoming him to the trials, the joys, and the reward of a Pastor in such a land as this. After the charge to the people by Mr. Smith a pulpit Bible and Hymn Book were presented by Mr. Spaulding with an impressive exhortation to listen always for God's message to them through his Word; at all times, and in all circumstances to let God speak to them, and make his word their only guide. - I then gave to the new Pastor a book which had been procured for the records of the church, expressing the hope that all the names which I had recorded there, and the names of all their children might be found at last in the Book of Life.

and that every one would see & [illegible]
that at least one new name shoul[illegible]
be added to their own. - During th[illegible]
exercises two appropriate hymns [illegible]
[illegible]ared for the occasion were sung.
[illegible] the services were closed wi[illegible]
[illegible]oxology and Benediction by
[illegible] Pastor ~~[illegible]~~

"It was an occasion not soon [illegible]
be forgotten by those present, and
to me, one of great interest. ~~It was~~ [illegible]
twenty one years before, almost to fo[illegible]
a day, ~~that~~ I ~~had~~ preached my [illegible]
first sermon on heathen ground, [illegible]
that pulpit. It has ever since bee[illegible]
a place peculiarly dear to me. I [illegible]
to be spared to preach there yet man[illegible]
times more, but I need not attempt
to tell my feelings in giving up th[illegible]
right and responsibility of it to and [illegible]
~~But~~ I did it most cheerfully. - [illegible]
is as it should be. Let him but [illegible]
crease in power and in the lo[illegible]
of his people, and I will be cont[illegible]
tent to decrease.

"I look upon this movement as one [illegible]
great importance. - It is a step toward [illegible]
dependence such as has not before bee[illegible]
taken, and it was volunteering on the p[illegible]
of the church. ++ It was also carried thro[illegible]

with a unanimity and harmony which I have [illegible]
I feel that the Lord has led us thus far, and [illegible]
will continue to guide them. ////

Rev. W. W. Howland 46
Batticotta June 11. 1867.
Rec'd Aug. 7.
and Aug 8th

Batticotta, June 11. 1867

Dr Clark:

Dear Bro.

It was suggested to the Committee of the Batticotta church that it would be well for them to report to you their action in choosing a native Pastor. I now send their communication written by Mr. Breckenridge (Principal of the "Batticotta High School") also the address read by Mr. B. at the time of the ordination. which is also sent at the suggestion of the Missionaries. If you can find time to reply to the letter soon it will gratify and encourage them.-- Thus far all goes on well.. Mr. Rice seems very

faithful, and gives very good satisfaction;

Yours truly

M. A. Hoodland.

Rev. H. H. Howland
Batticotta, Aug. 9. 1866.
L. C. Rec'd Oct. 6.
Ans'd Nov. 8th

Batticotta Aug 9, 1866

Rev. A. G. Clark.

My dear Brother:

As I have written you twice recently I should not think of writing again so soon but to acknowledge your kind letter received by last mail (date June 1.)

The kind sympathy of the Officers of the Board is very grateful, and lightens our burden.-- Your letter came too just at the right time, as I had suffered in my health more than usual and was at times feeling almost discouraged.-- Dr. Green said I must secure if possible, a day of rest weekly, but this seems impossible, though I have been obliged to take more or less rest daily.- I am thankful to be able to say that I am now feeling

better and stronger. - and shall try
to exercise more caution. - -

I think I mentioned that I in-
tended to make arrangement to have
Mr Rice confined less to the School
so as to preach, and engage in the out
work. - I find his assistance very valu-
ble in this direction, and feel more
satisfaction in sitting still and hearing
him preach than I anticipated. Indeed
I sometimes think it better for me to be
silent. - The church seem to be ready to
meet a proportion of his salary. -- to the
amount of £1. a month. - (His salary is £1
-- My care of the School will be somew
increased by this arrangement, as he is th
only teacher who is acquainted with Eng-
lish, and much of our instruction requir
references to English Books. -- on account of
the want of text Books. - For example. - He
teaches comes to my room Friday evening. - and
gives him verbally the material for a lecture
on Physical Geography for the next day. - He
takes note of what I say, and gives the
time. - though I am usually present. - It is ea
than to give it myself, and when he has g
it once, he is prepared to give it to other
classes hereafter. - - Thus in other ways I
give time by the hour together to him. wh

would not be necessary could he consult English books himself. - Allow me to add in this connection that it will be a favor if some one would be on the watch for suitable reference books for use in instruction and translation. It is almost all the defaulters have to work with. Science as illustrated in Natural History, Physics and Mechanics, and especially in Biblical illustration and

As I have been unable recently to go out to moonlight evening meetings among the heathen, they have been conducted entirely by the native Christians.- The Teachers of the English School have attended with the Catechists and I have heard very encouraging reports of them.- In these meetings formerly there was more or less opposition. Mr. Spaulding used to say that the Devil always sent at least one of his agents to oppose.- Now opposition or dispute is rare.- There seems to be a serious attention, and an apparent conviction on the minds of many that we preach the truth.- This is encouraging.- The seed sown with tears by those who have gone before us,- for so many years, certainly can not be in vain.--- And we sometimes think the time of harvest may be near.--

We see some fruit.- There have been two or three hopeful conversions here, as we hope, recently.- and two or three others have manifested a determination to take a stand as Christians //-

The subject of Education is much talked about in these days in connection with a Circular from Govt to prominent individuals, foreigners and natives, proposing various questions on the subject. — The Govt School Inspector has recommended the establishment of a Govt School of high character in Jaffna, — whether it will be established remains to be seen. — I sometimes find myself weighing the advantages and disadvantages, — the possibilities and impossibilities of an Institution of a high character like that of Dr Hamlin of Constantinople and Dr. Bliss of Syria independent of the Board, which would forestall the necessity of Govt schools and secure the control of the education of Jaffna for Protestantism & Christianity and thus defeat the Romanism, (which is now very active here) and heathenism, — and set the start of a Govt which, by practically ignoring the Bible and Christianity in its schools, really fosters infidelity and even heathenism. — If things continue to remain as they are I should think we were not ready for any such enterprise and I have my doubts whether we are at any rate. — But I must close in haste. — Yours truly W. W. H.

The Govt School is going on well, and it and more and more encouraged by the Natives, and the promise of usefulness of a good institution of this kind has forced out from it. —

(No 1) 48

Batticotta Oct 5. 1867

Rev. N. G. Clark D.D

Dear Brother:

In my last I mentioned the ordination of Mr. Rice as native Pastor of the Batticotta church. Although I rejoiced in that movement, I had some fears. I am thankful to be able to say that thus far my fears have not been realized. There seems to be no want of harmony in the church, and to be an increasing satisfaction with the Pastor. I think they have good reason to be satisfied with him. He seems to be faithful, even beyond my expectations. He is thoughtful also, and I have repeatedly found that he had forestalled the necessity of my suggestions about things to be done, and individuals to be seen and conversed with. His sermons are interesting and instructive. I consider it a personal privilege to hear him preach, and feel a satisfaction in his taking my place.

There is also a manifest spirit of self-reliance and a feeling of responsibility developing in the members of the Church Committee. Some of the subjects brought up by them for consideration in their

stated meetings, and the opinions expressed, indicate a maturity of Christian character, and a soundness in faith and Christian principle which I hardly expected.

I need not add more concerning the church, as Mr. Rice is to report.

We have reason to be thankful for the opportunity we have had during the past few months for labor among the heathen, uninterrupted by pestilence or other serious hindrance. For about a month past I have had my Native Assistants labor more together, concentrating their efforts for the time being upon a particular portion of the field. I called as many of them as could come for the purpose, and beginning in one of the adjacent villages, they went two together from house to house through the village. I went myself morning and afternoon as late and early as the heat of the sun would allow, and in the afternoon or evening attended a meeting which had been gathered at some one of the houses visited. The first day I spent the whole day in the village, remaining in the school Bungalow during the heat of the day. But the exposure in the Bungalow was too great, and I did not attempt it again, though it would be desirable if I could have suitable protection. We met the assistants

in the middle of the day for reports and prayer. and a record was kept of houses and individuals where special interest was manifested. The Assistants were much encouraged in this method of labor, and I was also, and we all felt that it would be well to continue it. We were interrupted by the rains for two or three weeks, but have began it again and hope to go on as the weather permits. After going through another village they are this week visiting the cases of interest met with in the first village. I have not been able to accompany them as I did but shall hope to do more hereafter.

During the recent vacation in the training school two or three of the older pupils expressed a wish to visit the islands where there is no mission laborer stationed. I was glad to have them go. and arranged to have one of the Catechists go with them as a leader. He suffered personal inconvenience in leaving on account of the circumstances of his family, but became so much interested during his absence that he is anxious to go again before the heavy rains commence.#

In connection with this tour and our plan of visiting the villages the proposal has been made by two different individuals that the

I give some extracts from his journal on another sheet

labors of the Assistants be directed hereafter more to this kind of effort in various ~~spots~~ parts of the field, leaving the care of the particular localities where they are now stationed more to the respective school teachers, who should be men fitted to assume this responsibility. I was interested in hearing such a proposal from them as it in a measure concurs with your suggestions in your recent letter to Bro. Smith, and also ~~with~~ some thoughts I have occasionally had concerning our native mission agents. I have sometimes thought it might be well to aim at gradually bringing them into the three classes of Teachers, licensed Preachers (or Evangelists) and Pastors, none being ~~admitted~~ admitted into the ~~class~~ rank of licensed Preachers but those who are considered fit candidates for the Pastoral office, and in the mean time acting as Evangelists going from village to village, and from Island to Island "everywhere preaching the word." The practicability and desirableness of any such plan can be better known by a further trial of this kind of labor and could be introduced as the Village School Teachers become better qualified and more reliable men.

I have now 14 village schools in different parts of my field, of which six are girls schools. About half of these are supported by appropriations from the Board, and the rest

by funds from various sources, among which are contributions from S. Schools and individuals in America. These must be discontinued in accordance with the wish of the Committee, though I shall much regret the necessity.

In the Training School a class of six members completed their allotted time of study in June. They are all church members, and we think give good evidence of Christian character. Four of them were allowed to continue in the school and complete some studies already commenced, receiving a small allowance in addition to their board for other expenses. They are now studying Hopkins Christ Instructor (a brief compendium of Theology) - "Seat of Religions" (~~being~~ a comparison of Christianity with false religions) - "Exposition of Prophecy" and reviewing Tamil Grammar. Of the other two members of the class one is employed by Dr. Green, and the other is at his home without employment. There were 13 in the class when it was received. Of the other seven, two left on account of failure of health (of whom one died), one went into the next lower class after a temporary absence, and the others left from various causes beyond our control. When pupils become dissatisfied and anxious to leave on account of an

opportunity to study English or other cause. it is often an indication that they are not those whom it is desirable to carry ~~to carry~~ on in a course of education.

A new class of 18 members was received. Of these two are church members. - One is the son of Christian parents whose father died a year or two since leaving his family very destitute. - and (with the exception of one one of Roman Catholics) all the rest are children of heathen parents. But new families are thus brought under Christian influence. and as the pupils are mostly from the poorer though respectable part of the community, they may be better prepared to endure our kind of service than those more delicately trained. On the other hand those sons of Christians who are receiving an English education in preparation for Government and other foreign service, may be the means of introducing a Christian element where it is greatly needed. They will not be very likely to become idolaters. or the supporters of idolatry, and if they are enabled to resist the strong temptation to dishonesty, and other vices incident to such service, we may hope for some good results. This rising Christian community must exert an important influence for good or evil. upon the future of this people, and we feel the necessity of doing all

we can for them. Some of them are sent for education in English to the schools under the care of the English Missions, and naturally engage in the service of those missions when their education is completed, receiving a higher salary than we pay our Assistant. - There are now twenty six sons of Christians studying in the English School at this station (Mr. Breckenridge's) of whom two are members of the church. - and the rest have joined the Christian congregation connected with the church. The native Pastor as well as their Teachers make them the objects of special care and instruction.

Since the ordination of Mr. Rice his place in the training school has been supplied in part by Abner Bryant, Native Preacher at Sangay. He attends to two recitations in the higher class daily, coming and returning to his station morning and afternoon, five days in the week, attending also to his duties there as time and strength allow. We very much need an able native teacher ~~at the head of the~~ in the place of Mr. Rice. There seems to be no man who can be spared from other service who is both fitted for it, and willing to come. The other teachers (John and Jeremiah) were both educated

in the Institution. and are valuable and growing men: but in the scarcity of text and reference books we need, for the present a man who can consult such works in English.

However the contemplated plan for an Institution for education in English may result, we feel the necessity of making much of our present Institution for giving a thorough Christian Vernacular Education, and that no expense should be spared in carrying it on efficiently.

My health has been better during the past season than I feared it would be after my attack at the beginning of the year. We very much need help.—

Affy Yours
N. N. Hovland

Recd. Dec. 4, 1854
Ans. Dec. 6, 1854

Tillipally Apr 2d 1868.

Rev. N. G. Clark. D. D.

Dear Brother:

I little thought when I wrote you last, that my next letter would be written at Tillipally. Batticotta has been my home ever since I came to the country, and I expected to finish my Missionary work there; so that the proposal at our annual meeting that I remove to Tillipally took me quite by surprise. But the change was thought to be best, and I therefore considered it as a call of my Heavenly Father and an indication that he had a work for me to do here. I have been so long and so pleasantly connected with the Christians at Batticotta that they had become as dear to me almost as our children. I did not know how strong my attachment was till called to leave them. I decided however that it was best and tried to rest there: but meeting one and another as they came to see us at the sea side where we were staying at the time. or letters of affection from others. or the rush of thought in the wakeful hours of the

night would renew the struggle of feeling with duty and make me waver for the time.-
Calmer consideration however led me to feel that the change is for the best. Yet while I now write a pleasant call from one of the Ch. Committee who mentions the cases of two young men who have recently stood up boldly for Jesus before their heathen relatives, renews the impression that it is indeed a field which the Lord hath blessed, and awakens yearnings which have to be again quelled by those stern words - duty and Providence. Bro. Sanders has a heavy load thrown upon him but I trust he will have strength given him to meet it. I feel much satisfaction in his taking charge of the work. - I believe the church there will rapidly gain strength with the aid of his counsel, and such guidance as he may see they need, and which he knows so well how to give and when not to give.-
- The church seems to be in a state favorable for healthy natural growth. I shall not soon forget the last meeting of the church Committee which I attended at the beginning of the year, although none of us thought then of its being the last. Various subjects of inte

had come up; such as an arrangement to bring every member of the church under regular Bible instruction:- the appointment of a committee to devise some plan for improving the singing in the Sabbath worship: a decision to assume the entire care and support of the Station girls' school. &c., when one of the members brought up the duty of devoting one tenth of all their income from every source to the Lord. Others spoke on the same subject, and then, one after another, all the eight members present and the Pastor pledged themselves to consecrate their tenth. I was afraid at first that it might not be entirely voluntary and cheerful with all, and felt it necessary to throw in a caution, but it went on, and I believe it was a hearty consecration. It was a movement such as I had longed to see, and my cup was full when I was permitted to see it. I believe the Lord will bless them in it. It was then arranged that there be a meeting on the next Sabbath, when all from the out-stations would be present, to bring the subject before the whole church. I was not there, but learned that it was a meeting of much interest. But I am

in danger of forgetting that I am not now to report the work at Batticotta. You see how my thoughts linger there. I trust that my coming here may enlist their prayers for this field and I believe it has to some extent.

The Tillipally church is small and feeble. Of the ten male resident members of the church five are Nat. Assistants and Teachers paid by the Mission. Two of the remaining five are so poor as to be objects of charity. one is a teacher not long since dismissed for incapacity; another is his son dismissed from the Training Institution for a similar reason. and the remaining one is a lad of 18 years of age. the son of a poor widow. This detail of labor in connection with the large number of excommunicated church members and men formerly educated in our Seminary who live as heathen might seem a dark picture if it comprehended the result of fifty years of labor. But it does not. Leaving out the number who have been gathered in the church above I find that the churches at the other stations have been supplied from Tillipally to an extent that I was not aware of. A day or two since I counted up more than twenty Nat Assistants and teachers of whom this is their native pl

Four members of the church Committee at Battcotta went from here. Moreover as I go around through the villages I find every where the results of the laborers who have for so many years gone forth bearing precious seed. I am especially impressed with the privilege of leaving such an influence as Mr. Poor did by his long period of faithful labor. - And may we not hope that the seed so long sown by him and others will yet ripen into an abundant harvest? It is a privilege to enter into such labors, and it will be a greater one if I am allowed to gather sheaves even where I have bestowed no labor. If to every sowing there is a reaping, is it not time to look for one here? It is with this thought that I have been led to ask the special prayers of those who feel an interest in this field, and in those who have labored here.

There are only two Nat. Assistants here, - hardly enough for so large a population: but it seems better not to increase the number of paid agents at present. Mr. Anketell, the native Preacher, is a good and faithful man. I think it better for him, and for the church, that he continue to bear the same responsibility that he did while the station was unoccupied by a Missionary, and

he seems to be well fitted for it. He is judicious, and apparently has the confidence of the church members and of the community.

My health and strength are improved by my rest at the sea side, and I feel good courage for beginning my missionary life anew. I trust that I may be enabled to begin it aright, and at least not be permitted to hinder the Lord's work. You may be aware that my term of service is out. Dr. Green gave his opinion to the Prud. Com. six years ago that in a strictly medical point of view I ought not to come again to the tropics, yet might hope for from three to five years of labor here. My five years are out. I have great cause for gratitude to my Heavenly Father for all the health and strength he has given me to labor, and I feel now like asking for a new lease of service in this blessed work.

The work here is not so pressing as at Batticotta, and I trust I may be enabled to meet it. It is true that I have scarcely seen a day since I came free from pressure, but it is not so crushing as it was there.

There are 23,000 heathen and Romanists in this field, all more or less accessible to the Gospel. I shall surely have enough to do among so many. One fear I have is, that I may not be sustained as I think I was at Batticotta by the prayers of others who felt that I had a great burden. I have often drawn comfort from the remark of one of the mothers there, who with others who had come to their weekly prayer meeting, hearing that I was not well came into my room to see me. When I said I hoped soon to be better she replied, "Yes. Eyar will be well and Thong. hod will hear our prayers" It was a better tonic than the doctor could furnish. She had said before that she always prayed for me.

I have not acknowledged your kind letters of Aug 8th and Dec 14th 1867. My letter of Oct 5th will I think have dispelled any suspicion you may have had that I felt ~~any~~ the least regret in giving up the place I had held so long to a Native Pastor. It was the greatest privilege I have enjoyed in my missionary life, and I felt it to be so at the time, notwithstanding the natural feelings awakened

by giving up the charge of a long-loved and precious flock. I feel now a special satisfaction in leaving them under the care of so able and faithful a shepherd. Though separated from him I very highly prize his personal friendship and correspondence.

We fully sympathize with the views you express concerning the importance of all movements towards self-support in the native church. It is an object towards which we steadily aim and endeavor to urge as fast as we can carry the sympathy of the native church with us. I need not say that such a movement in order to be of any real value, must be voluntary and cheerful; and it is desirable that the native churches should feel that the movement is their own, self-prompted and carried on independent of foreign pressure. We see progress from which we may take courage for the future.--- The subject of Native Pastors and their support by the churches is to come up at our next meeting of Pastors and Delegates. I look forward with much interest to that meeting.

You inquire in your last whether we "teach our native preachers to read English so as to have access to English religious literature" and "how much is done in that direction"

We teach no English in our mission. It is an important principle impressed upon us by our expe

that the instruction of candidates for Missionary work should be in the language they are to use in preaching and teaching. I think I am safe in saying that Mr. Rice's training as Teacher in our Vernacular Institution at Batticotta has done as much or more for him than all his previous very thorough education, in fitting him for the office he now holds as Pastor of the Batticotta church. He himself realizes the value it has been to him, and speaks of it with gratitude. One great disqualification of many of our men is that they have studied their Theology so exclusively in English, and still so cling to their English Bible that they are not at home in the Tamil Scriptures. I should however add my belief that Mr. Rice could not have been fitted to stand as Pastor of such a church as that at Batticotta without his education in English. The question as to how we are to supply the need of some knowledge of English for those whom we educate for the office of Pastor is one we may have to meet, though we are perhaps not yet quite ready for it. My thought has been that the education we give as a Mission will ultimately become more exclusively Theological, and that we shall have candidates to instruct

for Native Pastors from those who have already obtained an English education in independent Institutions and who shall be led by the Spirit of God to consecrate themselves to the work of preaching the Gospel. This whole subject of education is one in which we need special guidance from the Great Source of all wisdom.

I am much impressed with the confiding trust shown by the native community the American Board and its missionaries, offering us the exclusive direction of the proposed College; and there are circumstances which lead me to sympathize with the desire of our native Christians for a Protestant Christian College in Jaffna.—

Yours truly J. M. Howland.—

Jaffna 2/1868
Rec'd Nov. 8.

P.S. I should have said that the Missionaries very kindly relieved me from all care of the building the new house.— I feel it a great privilege to be allowed to give all my time and strength to more direct Missionary work.# While the house is being built we make ourselves as comfortable as we can in the room built for a study, which is finished.—

I have had no experience in building and Bro. Smith has.— And my health and strength is hardly equal to such especially in this climate.

Tillipally Sept. 29, 1868

Rev. N. G. Clark. D. D.

Dear Brother:

I was intending to have Mr Ashtell, (the native Preacher here) prepare a report for the past six months but he has been occupied with some special duties which have prevented him from doing it. I find in him a very efficient and pleasant fellow laborer. Indeed the work, specially among the church members, is more his than mine, and he does it well. I even leave the weekly instruction of the Helpers principally to him. He apparently has the confidence, respect and love of the native Christians, and seems to be gaining more and more the respect and confidence of the heathen community. The church members have agreed to do what they can for his support, and some of the leading members have

decided to give one tenth of their income for this and other objects to which they are accustomed to contribute. One woman has made up the sum of £ 3. 15. 0. It is a large amount for one in her circumstances, but it was a free will offering.

As soon as the church are able to meet a good proportion of Mr Aubetell's support, I see nothing in the way of his ordination as Pastor.

copy // In our efforts for the church we have endeavored to secure the regular reading and study of the Bible, as a matter of great importance for their spiritual life and growth. As one means of effecting this, the plan of all reading the same chapter daily was started some months since, and at the weekly church meeting the chapters read during the week are reviewed. The different members have the opportunity to mention the ~~passages~~ portions which have impressed their minds, and to ask explanations of passages not understood. These weekly reviews are very interesting and profitable. //

copy 2 // We have also tried to make more of the Sabbath school both for children and

adults, and with some success, though we still labor at disadvantage, principally from deficiency in the agency and materials we have to work with. I determined to try to make more use of singing as an agency in the Sab. School if possible. We at first tried ~~xxxx~~ to teach the tunes common in Sab. Schools in America, but with little success. At length we introduced some hymns set to native music with very different results. The children like them, learn to sing them readily, and I think the influence will be good. As I go through the villages I not unfrequently hear boys in the lanes and palmyra gardens singing

"For the life of man to give his life,
The mighty God, He came, He came!
O, Sinner!
The mighty God, He came, He came!"

or in another pleasant tune, the words:-

"The spotless Son of God, man he came, Victory! Victory!
The spotless Son, &c"

It is a strange but pleasant sound to echo through a heathen village.

Four young men have been received to the church on profession of faith since I last wrote. One of them is a village school teacher. The other three are students, one of

them with Dr. Green;- one who is the son of a Catechist is now studying in an English school on the continent, and the other is a member of our training school. The addition of these four young men encouraged us, and seemed an accession of strength to the church. There are other candidates. One of the candidates for admission with church is an old woman who after a long life spent in idolatry seems to be taking hold of Jesus with firm faith. She is very regular in attending meetings, and says she understands what is said while she is hearing it, but cannot keep it "so as to tell it" Some months since she said "I lately I said "O Vyravar" and "O, Jesus" but now I only say "O, Jesus". She remarked recently that when she goes by a heathen temple sometimes the name of the god, as Vyravar or Pulliar will come into her mind, but she immediately says "Jesus" and they go away. - Within a few days a Pandâram (or religious mendicant) came to the house where she lives with her heathen sister in law, and offered them some sacred ashes, as their custom is. Her sister took them and rubbed them upon her forehead, but she refused, when the sister said "She worships Jesus now, she does not want this" - Her manner of prayer is "O, Jesus since the teacher (referring to Mrs Ambrose) told me

about thee, I trust in thee" - When about to take food she says "Jesus, Now give me food" and after she has taken it, "Jesus, Thou gavest me this food" # Although very poor she seems averse to receiving any aid from us, and was troubled when Mrs. H. gave her two or three pence to buy some oil for her sprained wrist. She said "You must not give me this. I have nothing with which I can repay you. My sister gives me food, but I never have any money." One day she received a little money from some source and brought part of it and put it in with others when our usual Sabbath contribution for the support of the Gospel was taken up.

I have spoken of this woman thus in detail because her simple faith has much interested us, and because the Lord has seemed to be showing us how he can lead an uneducated woman who has spent her life in the darkness of heathenism to himself, and by his spirit teach so easily what all our efforts fail to do without this Divine Power. ||

Copy. || The case of another woman may on the other hand be taken as showing the influence of Christian instruction. She is a woman ~~above~~

now a widow, who was formerly educated in the Boarding school of the English Church Missions, and while in connection with the school received baptism though she was not received to the communion. - She was taken from the school by her relatives and married to a heathen. - Though the wife of a heathen for some years she did not engage voluntarily in heathen rites or attend heathen temples. She says that when she heard the church bell ring on the Sabbath she used to long for the privilege of going to meeting again. She began to attend a few weeks before we came here, and she improves the privilege as though she prized it. Scarcely any of the female church members are so regular and constant as she is at all our meetings. She wanted a whole Bible, and Mrs. H. promised to give her some sewing to do that she might pay for one. Great was the joy which lighted up her face as she took the precious volume to carry to her home, - a whole Bible, all her own.

Her case also encourages us. - There may now be another one among the many females at

this station who have studied in the Mission village schools, who hears the church bell with longing to come to its call. But we are shown that the Spirit may be leading souls heavenward where we are not aware of it. I trust the Lord has yet many in these villages whom he has chosen for his own, and whom he will bring into the light in his own good way and time.

Our Sabbath services are usually well attended. Of the twenty one women who came last Sabbath seven are not church members. When I first came here some former church members and some who were educated in our Seminary, but who now live as heathen attended on the Sabbath, and I felt encouraged about them, but they have gradually dropped off, and evidently had no abiding interest. But others come in, so that our congregation is scarcely diminished.

For the sake of enlisting the church members more in active work, we have for the last two months given up our Sabbath afternoon meetings and the male members go out two by two in the villages with tracts and portions of Scripture to read and talk with the people, as they

They seem much interested in this, and are generally well received. We hope that good may be done. At least they seem to get good to their own souls. The females meet Mrs. H. at the same time for prayer and Bible reading and study.

I have not been able to carry out all my plans for labor among the heathen population. Three weeks were given to the distribution of the Bible by Colporteurs in this field. About 1,500 houses were visited and nearly 200 portions of Scripture were distributed, of which nearly all were sold at a ~~low~~ small price. We endeavored to keep a record of the individuals who bought them, sufficiently definite to know where to find them afterwards and learn results. Evening meetings were held ~~in connection~~ in the villages where the Colporteurs were at work and the attention awakened by six or eight men together continuing labor for two or three days at a time in one village, showed the value of such labors. In one place the people said to the Colporteurs "You have stirred the whole village."

We have also had meetings on moonlight ev

ings during the season in different villages, and the native preacher and catechist at the station have visited the people from house to house as they were able.

When Mr. Quick left for America the care of Panditerifs was committed to me. Mr. Snell who is the principal catechist there has taken hold of the work well, and met the responsibility thrown upon him by the absence of a resident missionary. The church members have agreed to do what they can for his support, and some of the members have increased their contributions to one tenth of their income. The same plans have been pursued as at Tillo. pally in Bible reading and study, in families and the Sabbath School, and with like results. The Christians have also gone into the village Sabbath afternoon. One young man the son of a former catechist now dead has joined the church. He is a pupil in the English school at Batticotta. One or two others are candidates for the church.

In my last I alluded to the then coming meeting of Pastors and delegates, when the subject of charitable contributions and self-support was to come up. The day before that meeting there was a meeting of the Native Evangelical Society, and I was much cheered by the ground taken by nearly all the speakers and I was told that those who took this ground had set the example in their own contributions. I was troubled while one was speaking lest he was preaching what he did not practice; but I was told that he called that very morning on the Treasurer of the Society and paid £3. to make up his tenth. The subject came up in the meeting unexpectedly to me, and went on in a way which awakened my gratitude as well as some surprise. In the meeting the next day there were delegates from all the churches with the native Pastors. - The subject went around for every one to give his thoughts and, almost as a matter of course there was some conservatism manifested

which did not appear the day before.
Patient perseverance will be needed in dealing with this subject, and much sympathy and kindness in trying to bring up the native church to the right standard

I have recently attended the examinations of our three Boarding schools, It is praise enough for the Oodoville school to say that it fully sustains its high character. The school at Udupitty is coming forward to attract by its side as an instrument for good. - By taking a number of pupils for a partial course who cannot go through a regular course of instruction such as is given at Oodoville, it will meet an important want. I was not prepared to see so much improvement in the girls when we admitted three months previous fresh from their uncultivated homes in the villages.

In the Training school at Batticotta I was glad to see some improvements which I saw the need of while there. I believe that school will yet do an important work for the Evangelization of this people, if its is carried on

perseveringly. We must be willing for awhile to have it not appreciated, and even despised by some of the native Christian community. but I believe its graduates will eventually give it a character. It must however be more liberally encouraged by the supply of men and means than it would need to be if more popular.—

Yours truly,

M. M. Howland

Sitting Bull, Oregon 29. 1868.

Rec'd Dec. 5. — n.d. — 9

Ans Dec. 8.

Women Univ.

F. S.

2.3 Bazaar & Hillsgr

1.2.3.4

Tillipally March 1. 1869

Rev. N. G. Clark. D.D.

Dear Brother:

Your letter of Dec 8. was received by last mail I am grateful for your kind words of sympathy in my work and my health. They give me new strength and courage. I shall try to heed your caution to make the most of the strength I have, but it is sometimes hard to stop at the right time when there is so much to be done.

I returned last week from the sea side where I have been spending some time with my family in our Mission health Bungalow near Nandipitty.

Thinking it would be a favorable time while there to commence the "Evangelistic work" in that portion of the field assigned to Bro. Spaulding and me for the year. I commenced early in February in Valverthy Tury a village about a mile east of the Health Bungalow. The plan pursued is much like that of the Bible work last year. calling together a number of native Assistants from different

stations to work in one village till every house is visited. - But as the object is, as far as possible, to present the offer of salvation to all, more time must be spent in one village than was needed when the main object was the distribution of the Scriptures. - I made some notes of this work to send to my children in America. - and thinking you may also be interested in them I ~~thought I would~~ have had a copy taken to send to you. -- - The work was continued three weeks and then we thought best to suspend it and commence it again in this vicinity soon. During the few days which I remained after it was closed there. I had interviews with individuals met the Stat. Assistants of that station for a review of the work of the month. -- their Sabbath services and other meetings. - made arrangements for the coming month. - suggesting plans of labor with the heathen, and with those interested in hearing the truth &c. &c. -

- We returned last week Thursday, and spent the next day at Panditenpoo. - There is just now much needing attention there. and I shall arrange as soon as convenient to go there with my family and spend some weeks. -- We spent five weeks there in October and November. - Yours truly M. W. Cordland.

Feb. 2. 1869. Commenced "Evangelic work" in Valvetty Turai (Turai means sea port) It is one of the ports of landing and has a custom house and Post Office. The people are principally sea faring men, traders and fishermen; a large proportion of them are of the fisher caste. Some are ship & boat owners and are wealthy. Many are in good circumstances, and there are many nice stone houses in the village. There is a large Bazaar in the centre. There is a Roman Catholic church, also several heathen temples in and near the village, one of them large for Jaffna. There are no Mission schools now in the village, though there is one near. There are at least four heathen schools. There is also an English school taught by a christian who was a catechist connected with the Mission till he commenced the school. He teaches the Bible on the Sabbath and other days and holds a meeting with the pupils and others who come in Sabbath afternoon. The people are many of them proud and bigoted in their religeon. Many oppose and formerly when meetings have been held they have made disturbance and in one case stones were thrown. In our work it is our object to carry the Gospel message as far as possible to every house and to every individual. We have seven Native Assistants this week. The Native Pastor & three catechists connected with Uduppitty Station, one from Panditeripo and two from Tillepally.

They have their food prepared at the house of the teacher of the Mission School near the village. All but three who live near enough to go home at night sleep there and I meet them all there each morning to hear reports and make arrangements for the day. Mr. Spaulding being here to day met with us this morning at the Bungalow. To day 52 houses have been visited, and 190 persons have been addressed personally. Nine tracts were sold and five given away. Tracts are given with caution, only when there is reason to believe they will be prized and read. There were two meetings this afternoon. Mr. Spaulding attended one in the bungalow of a heathen School. There were 27 men 18 women and 40 children present. The women sat in the house a few feet distant from the open Bangalow and the children under the shade of the trees between the house and bangalow. Mr. S. was interested in finding two girls studying in the school who could read well. One of them is daughter of the teacher. It is still very rare for a girl to learn to read except as they are gathered and taught in Mission Schools. Christ's words "I am the way, the truth and the life" were taken as the subject of address. They listened attentively and there was no opposition manefested. I attended a meeting on the sea shore near a little cluster of fishermen's huts. As I went to the place at about 5 O Clock the fishermen were just coming in from the sea. There was some delay while they went to the well and washed themselves by pouring water over them, and prepared to come. The end of a log was brought & placed under the cocoanut

tues for me to sit upon. They spread an old mat on the sand before me, and the men soon began to come and take their seats upon it while the women sat down on the ground at one side, some of them bringing their young children in their arms. There were 11 men and nine women - all very ignorant - only one man could read. The circumstances led me to read a part of the 5th chapter of Luke containing the account of Christ teaching on the sea shore, the miraculous draught of fishes and healing the leper. I spoke in as simple language as I could of Christ's power not only to help them now but in the time of their extremity, and especially to save them from sin and its punishment. A temple of the God Vairavan a few steps from where I sat led me to refer to their fear of that evil deity and contrast it with the love for Jesus which those have who accept him as their Saviour. The attentive countenances and the nod of assent showed that some at least understood what was said and were apparently interested.

Feb. 3. Fifty seven houses were visited to day. 180 persons conversed with. 4 Script portions and 8 tracts were sold and 11 tracts given. There were two meetings this afternoon. The one I attended was in the shade of trees in front of the Bangalow where a heathen School is taught, as the bungalow was not large enough There were more than 40 men & 35 or 40 children, and three or four women listened from the other side of the hedge near by. The other meeting was for women attended by Mrs Howland in a private house. There were 15 women present and about the same number of girls.

Feb. 4. There were three meetings this afternoon - one was attended by Mr. Smith in the English School Bungalow - There were 45 men & 20 boys present - Mrs S's meeting for the women was held in a house where the Gospel was probably never heard before - The owner was not willing at first to have a meeting there, but at length consented on condition that no one but Mrs S. should come - He then consented after some objections that the Native Pastor should accompany her to aid her & he allowed me to go in after I had closed my meeting in another place. The two assistants who went with me remained outside There were about 20 women present and 16 girls. They were those who are not accustomed to go abroad or to see strangers at home, and what they heard was probably entirely new to them. They listened very attentively to what was said to them of the true God and Saviour - Such seclusion is not common among that class of people but their wealth raises them in their own estimation. The owner of the house stood by the door as a guard while we were there - He was very polite to us. We were told that he is accustomed to have a tub of water at his door for washing the feet of those who come, before they enter. This is done by pouring upon the feet from a cup used for the purpose.

Feb. 5. Friday. As the Native Assistants have most of them Sabbath services to prepare for, and some have church meetings to conduct this afternoon or ~~evening~~ evening, they close their work for the week Friday noon to commence again Tuesday morning allowing Monday

for those at a distance to come. In the church meeting this afternoon at Udupitty a report of the work of the week was given and remarks were made designed to enlist the earnest prayers of the Christians for those who have heard the Gospel.

Monday Feb 8. Yesterday I went to a heathen school according to previous appointment to try to start a Sabbath school. There were about fifty children present. thirty of whom are pupils of the school. We had singing, a Bible story and a verse of Scripture for the children to remember in connection with the story. The children seemed interested and we were encouraged to continue it.

Tuesday Feb 9. The work was ~~anew~~ begun to day by ten assistants. Besides those who labored last week one came from Codoville and two of Dr. Green's students also came by invitation as they are having a short vacation in their medical studies. Mrs. H thinks she never saw so much interest manifested in a meeting with women in this country as there seemed to be in her meeting this afternoon. As she lingered a few minutes after the meeting noticing the children and saying a few words to one and another allusion was made to her children in America and it was remarked that it ~~must~~ be very hard to leave them so far away She replied "All the jewels in Ceylon would not

tempt me to leave them. I could only consent to do it with the hope that some of you may by my coming be induced to get ready to go with me to that happy world where I hope to meet them again" To this one woman who had paid very marked attention to all that had been said replied with evident feeling. "I am going to get ready to come with you"

Thursday Feb. 11. "The Assistants think they have carried their message to every house in Balvertty Jury. They have visited 312 houses and conversed with 1008 individuals. Twelve meetings have been held. No opposition has been manifested in any of the meetings though it was feared there would be. I understand that the Assistants have usually shewn beforehand to some who were friendly, to use their influence to prevent disturbance. They have met with some opposition in their visits from house to house, and in some cases even with abuse. They feel much encouraged by the way in which the truth has generally been received, especially by the women. Cases of interest which have been met with will be followed up by the Stat. Pastor, and assistants at this station. Our sympathy has been awakened for the women who seemed really to listen. They say, 'What you tell us is right, but we are women, what

can we do?" One said, "If my son would consent to ~~come~~ walk in this way I could." + She was a widow. + Others spoke in a similar way. They are entirely ignorant of Bible truth. They cannot read, and often there is no one who would be willing to read to them. If they should be seen without the sacred ashes on their foreheads, even for a single day it would at once attract attention and awaken opposition that they would not endure.

"I consulted with the assistants as to going through the village and visiting every house again, before the impressions of the previous visit are lost. They thought it better to wait a little, and in the mean time see those who had manifested special interest. I think the truth has been presented with a good degree of faithfulness and earnestness, and with prayer for the Divine blessing. When I have met the assistants early in the morning, from day to day we have taken up such topics as the need of faith in the power of Christ to save; the necessity of our having a single eye to the glory of God; the promises to faith and prayer; and the inquiry what there may be in us to hinder answers to prayer and success in effort. There is an irrepressible sadness comes over me as I ~~walk~~ go through the villages

and see so many heathen still going on in their idolatry and sinful ways, and I feel anxious to try and do something more for their salvation before turning our attention to other villages." The remainder of the work of the week was in the adjacent villages.-

Monday Feb. 15. Yesterday I went to the heathen school again. The ~~tea~~ teacher of the Udupitty Boarding school came to assist me bringing a black board upon which he wrote the words to be sung, and the verse of Scripture to be learned. We had also a Scripture picture to illustrate the Bible story. I felt encouraged as to the success of our attempt to start a Sab. School in a heathen school. The teacher of the Boarding school (Mr. Fitch) will take charge of it.-

Feb. 16-19. This week we labored in a village about three miles east of us. There were nine native Assistants. I met them in the morning from day to day as before, and attended meetings in the afternoon.- Mrs. H. also went to meet the women.- They visited 188 houses, saw 637 people.- 6 meetings were held.- The cases of interest were few.- One man was found who was a patient under the care of Dr. Green about a year since and seems to have been impressed with the truth at that time. He said he had given up the worship of idols and wished to be a Christian. I visited him at his house and have hope concerning him.-

Missionary Herald, March 1, 1829.
Rec'd. Apr. 25.
Hanson
Young

Rev. H. H. Howland 52
Tillipally, March 15. 1869.
Rec'd May 6.

Ack'd May 9

Tillipally March 15,
1869

W. G. Clark D.D.

Dear Brother:

I send by this mail an account of our Thanksgiving day at Panditeripo to the Sabbath School in Conway, and thinking it may perhaps interest the readers of the "Well Spring" also I send ~~also~~ a copy with this. - If it is not the kind of material wanted, or if too long, put it into the waste basket.

I send also a letter from the Native Pastor at Codopitty (Mr. Stickney) giving some particulars in connection with our work, the ~~particulars~~ account of which I sent by last mail. Repeated disap-

Tillipally, March 1. 1869.

pointment tends to moderate
my expectations in connection
with such cases of interest
Mr. Poor once encouraged me
by the remark "Every wave comes
a little higher on the shore"
In a letter received since from
Mr. Stickney he mentions that
Miss Townshend attended a
meeting with the women in
one of the houses where Mrs. Chow
met them. There were 18 women
present. He says "I was glad to
notice that a woman came to
this meeting and listened
with apparent interest, whose
husband, an influential and
rich man was not favorable
to our meetings last month."
--There has been some disturbance in the Sab. School started
in a heathen school, --but we
hope it may be continued
--The village work in this vicinity
is to begin to-morrow.
Yours truly Th M Gaulan

Tillipally March 29, 1869

Rev. N. G. Clark D.D.

Dear Brother.

I have recently, at the request of my sons, written them more particulars concerning my work than before. Thinking that what I now have ready to send them may perhaps interest you, as it presents some phases of our work with which you may not be familiar, I send the letter to them unsealed to allow you to read it if you care to take the time for it. and then seal it and send it on to them. - If you have not time when you receive it to read, there is nothing of sufficient importance for it to be detained. -

Yours truly W. W. Howland.

Rev. H. H. Howland.

Tillipally, March 29. 1869.

Recd May 20.

ackd June 1

Panditerpo Apr. 10. 1869

N. G. Clark D. D.

Dear Brother:

I came here about a week since, with Mrs. H. and the children. to remain awhile for the more direct supervision of the work. The Catechist in charge (Mr. Thomas Snell) has felt tried by what he speaks of as "the cold and sinful condition" of the church here, and I think with reason. I can judge of this better when I have been here longer. Seven men have been engaged this week in going from house to house among the heathen and Romanists, in a village about a mile distant from the station and four meetings have been held. two of them by Mrs. H. for the women. The Assistants found less encouragement I think. than usual in such work. A large meeting was held in the village a few weeks since to listen to a man who was called from another place to preach against Christianity, and in favor of Sivaism. This

man preaches in different places, bringing forward the objections to the Bible of Colenso and others, which have been published in a book by a son of Christian parents who was educated in our Seminary, and now resides in Madras. The book is read by many, and it encourages and helps them in throwing their hatred for the Bible. Another unfavorable influence is that of a man living in the village who professes to turn water into milk; to tell what is concealed in a man's hand, and perform other miracles. Strange as it may seem, many are deceived by him. This village work will be suspended for a week on account of the festivities connected with the Tamil new year.

I feel the importance of this kind of work, but think there may be a liability to expect too much from it. Last Saturday the Native preacher and catechist at Tillipally spent the day in visiting the cases of greatest interest which had been found during the two weeks' labor of eight men there. As the native preacher detailed the result of their visits in the evening, I did feel somewhat dis-

appointed to find, after all, so little apparently real and abiding interest, though my hopes were not high. A day or two afterwards Mr. Anketell spoke to Mrs. H of my appearing to be discouraged by his report Saturday evening, and added "I am not discouraged by the hardness and indifference of the heathen. It is no more than we should expect. But when those who have long known the truth and have been the objects of faithful labor turn away to sin, and harden their hearts, then I feel discouraged". One fact which works against us, is that the instances of persons coming out from the heathen community in such a way that it will be understood by the people to be from no other motive than a conviction of the truth are so rare as to have made little impression upon the minds of the people. - In a meeting which I held recently among the heathen, one man challenged us to produce ten really independent Christians from all the churches. A much larger number could be referred to but his remark shows the impression which is almost universal, and produces a strong prejudice against Christianity.

April. 14. - I requested Mr. Ashlett to report concerning the work at Tillipally, and I send what he has written. I think I have mentioned before, the admission* to the church at the close of the year of the individuals concerning whom I wrote in October. I have also already sent you some particulars of the work in the villages. - In a note received to day from Mr. Ashlett, he writes concerning a poor woman who is a member of the church and has a heathen husband. They are of the toddy drawer class, which is considered low among the people. He says "Sinnapodichy said last Sabbath that she was ordered ~~last Sabbath~~ by her husband to buy some plantains and carry them to a festival of which he is the conductor in a small heathen temple. She refused to do so, saying she would not serve God and Mammon. Still he insisted that she should do it. But she courageously told him that she had made a covenant with the true God in the church, that she will never do such things as these. At which her husband being irritated, said that he would not allow her to go to meetings on

the Sabbatto. She was patient and calm. When Sabbath came, which is the last Sabbatto, he did not speak even a word against her coming to meeting. She said she reads the Bible to him whenever there is a favorable opportunity."-

I send also the report of Mr. Stickney Native Pastor at Udupitty.-- It gives an encouraging view of the village work.- I am glad to see that he is hopeful. and I trust that he may not be disappointed.-

April 26.-Last week we had eleven assistants engaged here in the village work. They labored in a large village of Romanists near the station, and in one or two adjacent villages. The Romanists are very inaccessible, especially the females. I never realized so much before what a power the supposed sympathy ~~and expected help~~ of Men as a woman, and a mother, and ~~the help which they~~ expectation of help, on this account, have over the females connected with the Romish church. We could hold no meetings among the Romanists, partly on account of fear of their Priests. Not an individual would give place for a meeting. Meetings were held among the heathen.

I called nearly all the Assistants in

this portion of the field together this time, partly for the purpose of having meetings with them for free conference on some topics connected with our work. A rainy day favored this plan and we spent much time together, the weather allowing only about three hours for out-door labor in the middle of the day. The subject taken up in the morning was "The promises of the Spirit, What we may expect in answer to prayer, and what there may be in us, or in the churches which may prevent the long expected blessing". It was to me a very interesting and profitable meeting. There was confession of deficiency and neglect of duty, and deep feeling was manifested by some. In the afternoon the subject which had been previously given out for consideration ~~the week previous~~ was taken up. It was, What kind of persons should we be to fit us for messengers of salvation to this people: What preparation is necessary for the deliverance of the message and how it should be delivered, or the best ways of meeting and addressing the heathen and Romanists."

During the week Mr. Stickney and the native preachers (Mr. Ashetell and Mr Welch) spent part of the time in visiting the church members at their houses... and in this connection all were requested to come to the church meeting on Friday with the design of making it a special occasion for prayer and conference. The position and responsibilities of the church were brought up and it was a solemn meeting. The large proportion of members pecuniarily independent of the Mission (29 out of 36) would give it a powerful influence in the community if the members were active consistent Christians. Two of the members are village headmen, one of whom was formerly a native preacher Others have influence in the community, and could do much for the cause of Christ. But worldliness and other unfavorable influences have much power over them.

A few days since I went to Batticotta to attend an examination of Mr Breckenridge's school, as one of the Trustees, - I was renewedly impressed with the influence and value of that school. - There are more than

thirty sons of Christians among its pupils. Still it does not fully meet the wants of the Christian community, and cannot with no foreigner connected with it as a Principal. It is remarkable that there is so much confidence placed in the Teachers as there is. -- There must, and will be, a school of higher character before long. It is a question of great interest under what influences it will be established. It is on this account that I feel a deep interest in the proposed College. The request of the natives that the American Mission take the virtual control of it, is a mark of confidence which I do not like to have slighted. - They cannot raise the proposed £5000 on this surface I think, but they have, and will do enough to make it an enterprise of their own and if some American Roberts could be induced to supply the funds needed and it could be placed under an American as principal (as they wish it should be), the higher education of the island would be brought under those influences which we so much value as American Christians. - Then our work as a Mission would be to train young men who had consecrated themselves to the Lord's service and train them for it. - We ought to have at least a small class of such at once. but ~~we can~~ not one of our number can undertake it in addition to other duties. - Yours truly, M. Pease

Panditerippo, Jan. 10. 1859.

Rec'd. Feb. 15.

Tillipally Oct 9, 1869

Rev. N. G. Clarke D.D.

Dear Brother.

As the most favorable season of the year for our "Evangelistic work" has now passed I will report briefly what has been done.

There are only twelve men available for such work in this portion of the field (including Codoville, Panditeripo, Tillipally and Udupitty) Of these twelve men, six are responsible for conducting regular Sabbath services at their stations, and nearly all the others also for regular Sabbath afternoon services in school Bungalows in the villages. Four of the six first mentioned, have, in addition to regular preaching, pastoral care of churches in connection with the Missionary in charge. Moreover those least confined by station duties, have found the village work too hard to continue more than two weeks in succession,

Panditeripo, Oct. 10. 1869.

and not unfrequently find one week at a time enough. For these reasons, and on account of the occasional interruptions by meetings requiring the attendance of the Assistants. I have not been able to continue the work more than half the time. The intervals however have given opportunity for endeavoring to secure results, by personal labor with individuals who had manifested interest or willingness to hear the truth.

The work was commenced in February, and continued through July. - In August and September the men were employed in Bible distribution for the Bible Society, of which I will give you particulars afterwards. In the six months (from Feb'y to July inclusive) they worked thirteen of the twenty six weeks, working four days each week, - Monday and Saturday being allowed in connection with the Sabbath duties at the stations. During this time there were. - days of labor, 394

houses visited, 2.561

adults conversed with, 8.412

We have not been able to hold as many meetings in connection with the work as we hoped to. The people have often been too

busy in their fields to turn aside for a meeting, being even engaged in the evening when there is moonlight, in drawing water for irrigation. I think I have not full returns from all the meetings. I have however record of forty one, at which about 1,600 persons were present, in about the proportion of 700 men, 400 women, and 500 children.

We hope to improve the coming months during the rainy season, in following up impressions by individual effort. For this I feel that we need more faith in Divine power, such as will lead us to expect to see souls converted from among the heathen, more unyielding perseverance, and the power of wise adaptation in using the means which God has made available:- the word of God and prayer.

Our Mission having received £30. as our proportion of a grant from the Brit. and For. Bible Society for Bible distribution in this field, the Assistants were employed in that work during the month of August and a part of September, their salaries being met by the grant according to the number of days they were employed. I will send a copy of

the Report of this work as carried on at all the stations which was presented to the local Bible Society at its annual meeting last week. - Mr. Sanders had direction of the work in the part of the field of which he had charge.#-

I send a letter from Mr. Stickney of Udupitty. I think he is doing a good work there. I learn that his sermons on the Sabbath are interesting and instructive, and he seems to be faithful in other duties. The church will try to raise one fourth of his salary this year, though there are apparently some obstacles to his being installed as Pastor there. In a note received from him recently he mentions that some of the Christians are increasing their monthly subscriptions, and others are considering the subject. The incident he mention of the gathering of the first fruits from the Boarding school is very interesting. Two or three other members of the school with whom I conversed when I spent a Sabbath there lately, seemed to me to give evidence of being taught by the Spirit. I have

As the Bible Soc'y will print the Report I think I need not send now - There were - days of labor, 294: families visited, 3,542 Adults conversed with 9. Portions of Scripture sold 561; - Bibles sold 2. N. Test. 3. Portions given, 56.

high hopes of the influence of that school in that portion of the field. I attended the examination at the close of the last term, and was much gratified by the progress manifested by the pupils. + The value of our Female Boarding Schools can hardly be over-estimated. At a recent examination at Codoville Rev. E. Mooyart, the Arch deacon of Ceylon, came in unexpectedly in the course of the exercises. While the second class was reciting in Harmony of the Gospels, it was suggested that he ask them some questions, and he did, quite fully, from all parts of the Bible, on a variety of topics. I was myself surprised at the promptness and correctness of their answers to questions coming so unexpectedly from a stranger, and I think he was also. He expressed much gratification with what he saw and heard. - Such a training for the future mothers of this land must prepare them to exert a powerful influence."

In Panditeripo there is not much to encourage. I remained there with my family seven weeks in April and May, but the hopes I then had of good

have not been realized. There are divisions in the church and but little spiritual life. - They will hardly succeed in raising one fourth of Mr. Snell's salary. - He is the best man we have for the place. - He is perhaps one of the most effective Speakers we have among the native agents, and is in other respects an able and worthy man. - but I regret that he cannot probably remain there after the close of the present year on account of his wife, who is feeble and especially suffers from ill health at P. - and has not the courage to remain there. - I know of no other man who can be spared, who is at all fitted to fill the place. Indeed I do not know as any thing (by way of human instrumentality) short of the influence of a resident Missionary and his wife will be likely to meet the state of the church there. - I send a report of the work there by Mr. Snell. -

I do not see so much progress at Tillipally as I wish. The native Preacher (Mr. Arnautto) is earnest and faithful, and one after another among the people seem to manifest a little interest in the truth

A few continue, while others become discouraged I think I have spoken of the sad influence of excommunicated church members. I looked over the church records to day, and counted thirteen excommunicated members of this church now living here as heathen, eight living elsewhere, and twenty one who have died in that state. There are also about thirty men living here who were educated in our Seminary, who now stand as heathen. Some of these also were church members when in the Seminary.- The sad fall of the native Pastor a few years since was very disastrous in its influence. The people here had never before had a native minister among them and treated with great respect.- I am told that when he went to hold a meeting in a village near the station, the rich, proud heathen there gave him a chair, while they sat on the ground around him, thus honoring him as they would one of their religious Gurus.-- The fall of such a man into gross adultery was ~~most fearful~~ very sad in its consequences. Recently there seemed some encouragement in the village nearest the station, and I appointed a Sabbath evening meeting at which many were

present and listened with apparent solemnity. I learned the next day that after the meeting the backsliding of so many who had been Christians was made the subject of conversation. --and in that connection a catechist who is a native of the village told me, that the people trusted no native Christian whoever he might be, and however faultless his conduct.- that whoever of them spoke to them of their soul's salvation and however earnestly they had a feeling "down in their hearts" that after all he is a hypocrite. I think Mr. Ashelell secures confidence of Christians and heathen as much as any native would but matters do not seem to mature for his ordination fast as I hoped they would. I think the church will raise one fourth of his salary this year. I send his report of the work here.

We moved into the new house in June and after being a year and a half in such close quarters we enjoy it much. I never so realized before the importance of a comfortable residence in such a country, for efficiency in missionary work. My health is not good. My nights and days of suffering increase in frequency and the reaction from extra work and pressure is greater, and lasts longer. Mrs. H also is not well.- If our number were not so reduced, I think I should ask for a furlough. As it is, we can only commit our way to the Lord and ask daily for strength to meet what he gives us to do and to bear.

A. M. H. Cowlands.

Chillianwala Oct. 9. 1869.
Rec'd Dec. 20
Ans. Jan. 1

Thanks for your kind letter, dated June 8.

Panditeripo Apr. 22. 1870

Rev. N. G. Clarke D. D.

Dear Brother;

I send now the annual Report of our Mission for 1869. It should have been sent before but there has been a pressure of various duties which prevented its being made ready. The statistics requested in your circular of Feb 1st are not all embraced in the report. It will take more time to collect all. I shall hope to prepare and send them soon. You will have heard of Mr Smith's state of health and consequent inability to apply himself to such work. His failure seems to weaken us much.

I cannot now report my own work in detail. While at Valverty I called together Native Assistants and we carried on village work five weeks in that region. Mr Stickney prepared a report of it which I now send

You have probably heard of the ordination of Mr. Aubetell as Pastor of the Tillipally church on the 10th of March. It was an interesting occasion. The church seemed prepared for it,

as they had not before, and entered into the movement with much interest. They promise to give one fourth of his salary for the present. They are hardly able to do more, and keep up their customary contributions to other objects.

Mr. A. is a good and faithful man, and I think he is loved and respected by Christians and heathen. His examination ~~for~~ ~~fa~~ ~~for~~ ordination was well sustained. Mr. Rice of Batticotta, led the examination in theology, and did it well. The relation of his religious experience (by Mr. Anketell) was very interesting. He spoke of himself and Pastor Hunt, (who was his classmate) resolving while in the Seminary to go to some distant region to labor where the Gospel was not known: of their consultations as to one place and another, till Mr. Hunt was called to Chavagacheny, and he went to the island of Pungu-tivo, where he labored till the death of his wife.

The ordination exercises were in the evening. Christians from other stations were present, and many heathen from the vicinity. The introductory exercises were by Mr. Asbury of Navaly. Mr. Stickney of Udupitty preached the sermon, taking for his text Luke 12:42. "Who then is that faithful and wise steward &c" His sermon

was good and appropriate. The ordaining prayer was offered by Mr Spaulding. The charge to the Pastor was by Mr Rice. The right hand of fellowship by Mr De Riemer and I gave the charge to the church members.- Mr Hunt of Chavagochony was prevented from being present and taking a part by sickness.- // The little flock has become endeared to me during my two years at Tillipally but I felt much satisfaction in giving up the charge of it into such hands. Mr. A. and I have labored together very pleasantly. I have become much attached to him, and I think the attachment is mutual. I shall rejoice more to be his helper than to have him mine. // - Three new members were added to the church at the close of the year. // One was the woman of whom some account is given in the Annual Report.- One was the son of Mr. Aubetell about 12 years old, and the other, a young man who has lived with us for two years as a cook.- When he came he could not read.- He has learned to read in the Bible principally by his own efforts. and appears to be a real Christian.- The church now numbers 41 members.-

I am spending a few weeks at Pandeberiyas with my family for the sake of more

direct supervision of the work here, especially for the sake of the church, which has been in a discouraging state. At the annual Thank-offering last month, the necessity of a native pastor was brought before the church members and they chose a Committee to consider the subject. The result has been that they have requested Mr. Snell to become their Pastor promising for the present to meet one fourth of his salary. He has consented to accept their invitation, and has been making arrangements for renting his house and lands at Pillipally, and selling furniture which he will not want here so as to leave only an empty and rented house there -- and thus relieve himself from care, and cut off the frequent temptation to return there frequently for the care of his property, or for more comfortable accommodations, and help of relatives when any of his family are sick. This seems to be in earnest and I trust it is of the Lord. I hope he may be ordained before long, and that it may be the beginning of better prospects for this church. -

I have now under my care six members of the class which graduated at the Batt. Jr. School in December. They spend half a day in study and go into the village in the afternoon with the Stat. Assistants. I devote an hour a day to their instruction, and Mrs H. also gives them an hour. I design to take them with me as I go here and there for the supervision of the work in

different places. I cannot go into the villages with them myself to any extent but try to direct and guide them.. There is no definite arrangement as to the time they continue with me.--The plan is only designed to be temporary.

I am very sorry to hear of your ill health I have thought whether I might return some of your kind cautions to me; which did me so much good such as "Be careful of yourself. of fatigues, of exposures take plenty of sleep. be not anxious to fill up all your time. but take things easy."- and I can most heartily add the wish expressed "I hope the Lord has a good many years of supervision for you".-- Though we have not the privilege of personal acquaintance we have learned to prize your sympathy and counsels.. and it is our prayer that you may be long spared to the cause and for the aid and comfort of those engaged in it.-

I ought also to thank you in behalf of my children in America who have had the privilege of meeting you, for your kind words to them They seem to feel that they have found in you a friend.- I thought of asking you to call upon my dear mother if you should go near her, -but the last mail brought news of her death

at the age of 84 years. She has long been a warm friend of missions and of missionaries. I depended much upon her prayers in connection with my work here. - My children in America have also met with a great loss by her death. Her memory is a precious legacy to them and to us. -

My letter of Oct 9. 1869 has not been acknowledged I think in your list of letters received. - In that I spoke rather encouragingly of my health and strength I am better than I was then. - though not strong. - I am enabled at times to bear rather severe pressures. - and recover by resting afterwards. I feel it a great privilege to be allowed strength to continue in the work. -

Yours truly

N. W. Howland. -

Tientsin, Nov. 2. 1870.

Rec'd June 15.

Panditeriyo June 9th 1870

Rev. N. G. Clark D.D.

Dear Brother.

You will have received the Annual Report of our Mission and a subsequent letter of statistics before this reaches you. But your letter to the Mission of Apr 4th received by the last mail leads me to think that some additional facts and explanations may be desirable. In that letter you say "The special reason for the reduction (of appropriations for this year) was to furnish you an occasion to revise your native agency, and to throw more of a responsibility upon the people. Your native Christian have begun to do something, and can do a great deal more. They are certainly as well, if not much better able to assume the support of their own schools and churches as their brethren in the Madura field, where a great advance has been made

the past year" &c.- You also allude again to the success of the Methodists "in raising quite large sums among their converts".- and further you say "There is danger of exalting mere education above the Gospel. if your people are taught to give for high education, and not for the support of the Gospel. I have this fear in regard to your proposed College" &c

You will have since learned from the Annual Report that there has been an encouraging advance here in the contributions of the native churches, amounting to 55 pounds sterling more in 1869 than was given in 1868, and £100, more than the contributions of 1867. and over £200 more than in 1865. or an increase of more than fourfold.- also that the amount given last year averages ten (10) shillings ($2.50) for every adult church member. In this calculation I omitted the youth who are studying in our schools, and have no income.- You will also notice that the principal increase was in the amount given for the support of Pastors.- and I should mention that of the £55+ reported as given for "Education &c"- not more than perhaps one or two pounds was given for the proposed College. The rest was given principally for female

education.--a good proportion of it for village girls' schools. Our people are not "taught" or encouraged by us to give for the College or for any "higher education". Our efforts and influence all go in a different direction, and mainly for the one object of Gospel support. We at first scarcely encouraged the Jaffna College movement. Some even discouraged it.- and even now we do not encourage it as a Mission, and hardly more as individuals. Since we wish it to be, as it is, purely a native movement; and it has not, I believe, diverted from what is given for the support of the Gospel. as the large contributions have been mainly obtained from those educated natives who are scattered here and there - and are not connected with our American Mission churches. Of this movement however I wish to speak more in detail afterwards.

I would also call your attention to the fact that the Madura Native Evangelical Society derives their contributions entirely I believe to the support of Pastors of the native churches, and is in this respect like a Home Missionary Society, whereas the Jaffna Nat. Evang. Soc'y. have, what is to them a foreign field, + which is entirely their own to cultivate. I have sometimes wished that a

larger proportion of the contributions of the churches might go to the support of native Pastors, instead of its being devoted to a separate field in the Islands. But this enterprise was started many years ago, before the subject of self support came up so prominently, ~~as it has since~~, and the Society and its work has secured a place in the interest of the churches which we hesitate to disturb. It is their "Board" of foreign missions. If any one is stirred up to give to the Lord a special contribution, the first thought is to give it to the Evang. Society. Now, while I write, a donation of £3. comes in from a Christian employed on the continent of India, with the request that it be forwarded to the Treasurer of that Society. ~~and which is~~ to make the donor a "life member." The meetings of the Society have all the interest to the Christians here which the meetings of the Am. Board have to the American Christians, and it is more general. All the Christians, - men women, and children make an effort to come together at these meetings. I wish you could have been present at the annual meeting held two weeks since at Batticotta. It was an occasion of intense interest. The missionaries were only spectators, taking no part except in the communion services in the afternoon. - The reading

of the Annual Report; & the Report of the Treasurer, stating the prospect of a £40 debt two months before, and the circulation of a "special appeal" to the churches, as the result of which contributions came in, till finally, on that very morning, the last farthing was paid, and about one pound surplus left in the Treasury, in addition to which a nice silk shawl had been sent up since the beginning of the meeting, and was laid upon the table;- then the addresses, all of a high tone of spirituality, and urging to a high standard of consecration;- & all these exercises were such as we could hardly look for in such a land as this. I said at the time that they were fully up to what we should hear in a similar gathering in America

This Society is, we believe, the life of the church, and I watch its prosperity as a physician watches the pulse of a patient, to know his state" // We therefore say to the Christians:- Keep up your Evang. Society to its present standard, but before extending its operations, bring up contributions for the support of the Gospel in the home churches.

I assure you, we do press this subject upon their attention. But we feel that it is best to use only motives that address the conscience

and the heart. Formerly the contributions of the native agents were taken from their salaries by the Missionary when he paid them their monthly wages. So that it came to be considered as a kind of tax upon their pay. Now, this is all changed. The Missionary has nothing to do with collecting the contributions, even those for the support of the Gospel. It is all in native hands, - except that the money is sometimes deposited with the missionary for safe-keeping. We feel that it should be thus, in order to educate them to voluntary, cheerful benevolence. At our monthly missionary prayer meeting just before we received your letters containing your first allusions to what you termed "a remarkable movement in the direction of self support" among the native christians connected with the Wesleyans in Ceylon. The Chairman of the Wesleyan Mission maintained that there was no such thing as voluntary benevolence in the native church: that the only way they could be induced to give was by "squeezing" them (if I may be allowed to use the terms which he did repeatedly) He did not agree with his views and at length to some (then recent) instances of voluntary benevolence of special interest were mentioned

He replied that such instances ought to be published for an example and encouragement to others. When your letter came a few days afterwards, alluding to the movement among the Wesleyans in Ceylon, I copied what you said and sent it to the Wesleyan "Chairman" saying that it was from a recent letter from America, and that I should be interested to learn the particulars of the movement referred to. He did not reply immediately, but in a note on other business some time afterwards he said he did not reply to my previous note, as he knew of nothing that corresponded to the description. I judged however from what I saw not long after in some American Missionary periodical, that the reference must be to the movement toward self support in Batticaloa.--in the eastern part of Ceylon.--but which is under the supervision of the chairman here.--I have failed in ascertaining yet all the particulars of that movement, except that the church has wealthy members.-- The Missionary stationed there was present at our Missionary prayer meeting this week, and in reporting from his station, alluded to the church supporting the Pastor, and said, "the Rupees sometimes come hard" but he believed it did them good,

I should add, however, that I have heard this week from one of our number that there are cases among the Bengalese in the South of Ceylon which are encouraging. I have heard no particulars however. I shall endeavor to ascertain about it.

It is not pleasant nor often proper to ~~dilate~~ speak of others' success in any way disparagingly, even to correct a mistaken impression, and I only allude to these things feeling that so much is perhaps necessary by way of defence:—not of ourselves but of the native Christians here; and that you may understand more clearly what we are trying to do, and the means we use. I think we press ~~as hard~~ as hard in the use of moral and Christian motives as you would have us on this subject, and we believe that the Christians will gradually come up to a still higher standard of consecration, ~~and~~ and that what is gained will be real gain and abiding just so far as it is gained without "squeezing" as I understand that term.

In this we endeavor to use every legitimate motive. When the appropriations came reduced a full £400 at one stroke, we comforted ourselves in the opening of new fields in Chinde

and Japan as a prime reason, as you then stated, and rejoiced also in the extension of the Missionary work as a whole, which would be the probable result of the withdrawal of the Presbyterians from the Board: and I used these encouraging prospects for the world at large, in addresses at the annual Thank offering meetings which were then being held in the different churches. Still it was a heavy burden, and we staggered under it. Providentially a new arrangement by which Govt grants for education might be received without any restriction as to religious instruction, enabled us to help out village schools. But a full £100 taken off at once from Codoville Boarding school was hard. We could only meet it by dismissing one teacher# and omitting to take the usual class this year, taking only a few special cases for which money could be had from different sources. There was no way to meet the reduction in appropriation for Native Assistants, but to dismiss those we thought we could best spare. Indeed we thought it might be made a good opportunity for dismissing some men.

This teacher was immediately taken by the Wesleyan mission and made head teacher of their Female Boarding school.

who seemed to be nearly past efficient service, but whom we had hesitated to dismiss before, on account of their position among the Assistants and their life-long service in the Mission. This was done, and some others who could be best spared were also dropped but it was a heavy blow and produced commotion among all the Assistants. Our best and most faithful men began to ponder, whether if they were liable to be thus suddenly dropped from service, they should not begin to lay up more for the future;- and I have had occasion for long talks and correspondence with many of our leading men on this very point, and probably others have also. I took the ground that in our work it is the safest course to "seek first the kingdom of God" and trust his promises for ourselves and our children:- that by this very course they would so grow spiritually and intellectually too, that neither we nor they work could spare their services:- pointing to examples of men who had unfitted themselves for service by ~~course~~ this very way - giving their chief thought to the care of their families," &c

They seemed in a measure convinced, but still fearful. Their confidence in the Mission and in the Board seemed to be shaken.

It is due to our Native assistants to say that they have trials of their faith in connection with their wages. The expenses of living have greatly increased in the country, and they have hardly had a corresponding increase in the rate of wages. They see men, almost by their side, often those who are inferior in ability and qualifications, in the same kind of work, in the English Missions, receiving, sometimes two or three times as much as they do, and looking forward also to a pension when they are past active service, while in other situations the rate is much higher still. - Mr. Brechenridge (late principal of the Batticotta High School) has just obtained the situation of Government Inspector of Vernacular schools, at a salary of £15. a month and five Shillings a day extra for expenses when at a distance of over ten miles from home. while Mr. Rice, Pastor at Batticotta, the classmate of Mr. B. and every way his equal, receives only £2.10. or one sixth the amount of Mr. B's salary, aside from the extra allowance. -

Furthermore ~~our~~ the reduction of our allowance came at a time when our Missionary force is very small, and we are ill able to bear such a depletion of influence as a Mission, trying to hold our own, among other Missions who are increasing their forces and means.# - And now,

This is especially the case with the Romanists.

where we are told that this very depletion was itself the object of the reduction. and the "special reason" for it we feel greatly troubled.

It has been a gratification to me ever since I joined the Mission, 24 years ago, to see our estimates uniformly respected by the Committee, and met, where possible, without reduction: and we have been stimulated by this apparent confidence in us, to continue to merit it, and have from year to year put our estimates for the following year at the lowest practicable rate. and it has seemed to some, altogether too low. while we have exercised the same conscientious care not to overrun our allowance. I think Dr. Anderson. Mr. Hill. Mr. Gordon and Mr. Ward will say I am correct in this statement. Such mutual confidence is pleasant. and helps us wonderfully, more than money: and I hope it may be continued. If it is thought we should reduce our native forces. we wish to be told so frankly. and we will in good faith try to do it. -- I think the reduction of this year will not bear repetition if our mission is to be sustained. though I hope the natives themselves, with out undue pressure, will soon come up to all you wish. ~~In the~~ We cannot retrench our native agency at present. In the weakness of our foreign force we must have men for village work among the heathen, aside from the native pastors. I find by late experience that it is a loss to the churches to call the pastors often away from their special work for towns.

Chawagachang June 18th — We came here a week ago yesterday. bringing our travelling cts. for a stay of two or three weeks. — My class and other assistants are going among the villages. and Mrs. H. and I attend meetings with the people as we have opportunity. --

Yours truly W. W. Howland.

Tillipally July 20. 1870.

Rev. N. G. Clark. D.D.

Dear Brother:

In my last I said I would write again about the Jaffna College. As I then intimated the Missionaries did not encourage the enterprise at first. When a meeting of the educated natives was first held to consider the subject only two of the Missionaries attended. At that meeting invitations had been given to prominent natives in Gov't service, and some were appointed to speak in the meeting. The day also was fixed on a Gov't holiday that they might be present. But when the hour came for the meeting they had not arrived. It was thought best to wait for them, and the meeting was delayed more than an hour in anxious expectation. Once or twice the sound of wheels was heard and it was thought they were coming. but the

new arrivals were found to be Christians ~~prac~~ connected with the English Missions. As time passed and it became evident that this class of men were not coming, Pastor Hunt, who was the principal man in starting the enterprise, was seen busy here and there consulting with one and another, arranging for other speakers for the meeting. I noticed that whenever he waited for a few moments his eyes were closed as if in silent prayer. The meeting was commenced, but the element of worldliness, which was expected was not there. With but one exception those who took part in the meeting were Christians, and it was evidently a Protestant Christian movement. The speeches were earnest and decided. The ground was taken that there would be an institution of the kind established in Jaffna by some party - and that unless it was secured beforehand for Christ and his cause, it would inevitably be under heathen or Roman Catholic influence - or under a kind control which would shut out all Bible truth. - -

that meeting removed any doubts I might have had as to the expediency and necessity of a Christian College here, and I have felt from that time that the enterprise must and would succeed. As to its necessity for our Christian community, it may perhaps be understood to some extent by the detail of one case among many. Two years ago an amiable and promising young man, son of a Catechist, was received as a member of the church here. He had been for some time a pupil in the Wesleyan Mission English school, but had finished the course there, and was anxious to go on with his studies, and for this purpose to go to Madras and join the University there. Knowing something of the temptations and dangers at Madras I did all I could to dissuade him from going. I tried to devise plans by which he might go on with his studies here, or engage in some employment and keep up his study. His father also was very unwilling he should go for the same reason which influenced me. But the son could not be persuaded. He wanted to study, - an object considered

laudable in a young man anywhere. He felt that he could not have advantages for this elsewhere such as he could secure at Madras. This was true. He did not see the danger which we did. He felt that he could stand as a Christian and would not yield to temptation. He would not go without his father's consent. But his father saw that to refuse his consent would be a constraint upon him which would exert an unfavorable influence upon his character. He finally persuaded him to go to a Govt Institution at Coimbatore where he had heard the danger to his Christian character would be less. His son went there and afterwards to Madras and was absent from home two years. His father felt assured from reports received from time to time that his son, boarding as he did with a Christian, was under favorable influences and that all would be well. - When I heard of the return of the son for a visit a few months since I asked his father if he found all right. He replied that he was sorry to find that his sons mind had been

poisoned. He had read Colenso and Renan and other writings against the Bible. and his faith had been shaken. He is still here, - has been reading Nelson on Infidelity, and seemed to be interested and convinced. - He usually attends our Sabbath service. but seems to have little Christian life. His father will not consent to his returning to Madras and does not know what to do for him. - I have mentioned this case in detail, because it is one now interesting us. and causing anxiety. Two prominent young men. sons of Christians in Jaffna. have received the degree of A. B. at Madras are avowed Infidels. - one of whom has published a book against the Bible which has exerted an extensive influence. - The other one who is less openly a disbeliever told me some time since that among the thousands of volumes in the library of the University, there was not a single Christian Book. - From their text Books all religious facts. even of history and statistics are excluded. Thus a Christian boy trains up infidels so as to avoid the appearance of interference in any way with religion! It is to keep the Jaffna youth from such influences that the native Christians feel the need of a

Christian College. There is an extraordinary eager-
ness for higher education awakened among the
youth of Jaffna. It is connected to be sure,
more or less, with desires for honor and wealth
So it is in the minds of unsanctified youth
of Chr'n lands, but it is in itself a hopeful
sign, and if rightly directed may result in
much good. The children of the Christians natu-
rally participate in this desire. They do not feel
satisfied to be behind the rest of the commu-
nity, neither do their parents feel satisfied to
have them, and we naturally sympathize with
them in this. In these circumstances I see no
way to meet the case so naturally and so suc-
cessfully as by such a College - an enterprise
started by the natives themselves, and for which
they seem ready to make sacrifices. - As I said
before, I think it will not interfere with the contri-
butions for the support of the Gospel. -

At the meeting of the Ecclesiastical body
of Pastors and delegates two weeks since a
committee was appointed to ascertain as
nearly as possible the ability of the differen
churches to give for the support of ~~the~~ Pastors,

and recommend the sum necessary to be granted from the funds of the Board to each church for this purpose the coming year, and report at the next meeting. Remarks were made as to the duty of the churches doing all in their power for the support of their Pastors. The remarks of Bro. Spaulding on this subject were very good and very decisive, and must have much weight coming from him.

Bro. Smith will inform you the particulars of the new Board of Education for taking charge of our village schools.- It seems a hopeful movement, and decided progress towards the native assuming the support of their own Institutions.- Our allowance for schools from America should not be much decreased at first, till we find out more definitely upon what help we can safely and permanently rely from God? but we hope the way may be ~~gradually~~ prepared for a gradual decrease ~~for~~ of our appropriations for schools..

You will see by my date that I am at my station again. The work seems progressing here. Two were received to the church

here at the last communion. - I never had
so much work and care as I have this year
but health and strength have been given me
to meet it beyond what I could expect.
We much need help and I shall rejoice to see
Mr Sanders again.

In sending out new men, it is especially
desirable for our field at this time that they
should be men of enlarged minds and
generous impulses. Our characters rather than
our words leave their impress upon the growi
ing Christian community. If the zeal of
a Missionary is concentrated on a one cent
or even upon a nice article which a dime
pence will buy, he is not one who can suc
cessfully combat that selfishness, the growth
of which is now a great danger in the native
churches. - We want those too who can sympa
thize with the natives, rather than try to
drive them. It is also undesirable that a
new Missionary should come out impressed with
his responsibility to set the mission right on par
ticular subjects. Old missions need young blood
but if a man comes out with the feeling that he
is to supply it, his blood will be more likely to curdle
than that of his older brethren than to mix kindly with
If a mission is on a wrong track a protest thus so

Received July 30 1880
Rec'd Aug 23

across the rails will produce
shaking the confidence of our company
or express doubts of spiritual duty

Tillipally June 18. 1871

Rev. N. G. Clark. D. D.

Dear Brother

You have undoubtedly been informed of my visit to the Pulney Hills. My health was such that Dr. Green thought a change to America was necessary but approved of my proposal to make a trial of a visit to the Hills.. Nothing but what seemed an unavoidable necessity would have made me willing to leave when we were so feeble as a Mission. In the circumstances however all thought it best. We left ~~off~~ the latter part of January.. after the accounts. reports, &c. of 1870 were finished and the New year fairly commenced. We reached Madras just before the death of Mr. Taylor. This and other circumstances were unfavorable to my seeing as much of the Mission work there as I expected. and wished to. I could see however encouraging

signs of progress since my last visit there sixteen years ago. They have a large and interesting field.- but they should have more missionaries to work it. - As much as I have felt our need of reinforcements here, I felt that their necessity was in some respects even more pressing than ours. It is bad that when a man falls at his post as Bro. Taylor died there should be no one to take charge of such a large station.- - I found too that missions are worse off ~~too~~ (if possible) than we are in the want of natives well fitted for being put into places of trust as Pastors and Preachers.- I shall await with much interest the result of their new plan for education.- There is a danger that while directing their attention so exclusively to carrying on to a higher standard the education of those who have been already in service the supply of new men will fail to meet the wants of their field.--I much enjoyed the privilege of intercourse with the different Brethren.- and beeming acquainted with their work.- I was impressed

with the value to a missionary of visiting other fields.-

Our stay on the Hills was pleasant, and it seemed to do me good. We remained there nearly two weeks, and returned to our work early in May. I have not been made young again or very strong by the change, but I hope I shall avoid the necessity of returning to America so soon as I feared. - Mrs. H. and our children also received benefit. -- The children however should leave this climate soon. Bro. Capron is willing to take charge of them when he returns to Am. at the beginning of the coming year. -- The elder, - (Henry Martyn) is now 12½ years old, and the younger, (David Brainard) 10 years. - The latter is now recovering from a severe attack of dysentery. - A week ago we thought he would be taken from us, but our Heavenly Father has mercifully spared his life. - and we trust it may be to be spent in His service. -- We consider it a very favorable opportunity to send them both Mr. and Mrs Capron, and would lay the permission to do so. We have offers of home

for both of them among friends in America.

During my absence the work went on very well at the stations with which I am more immediately connected, under the supervision of Mr Anketell at Sillipally and Mr Snell at Pondicherry. There are evidences of steady growth at both these stations. I hope to write more particulars at another time.

Yours truly,

W. H. Cowlands

Sillipally, June 18. 1871.
Rec'd Aug. 9.
Ans. Aug. 23.

Rev. N. N. Howland
Batticotta Sept. 11. 1871.
Rec'd Nov. 8.
Ackd. Dec. 4. '71

Batticotta
Sept 11. 1871

Rev. N. G. Clark D.D.

Dear Brother.-

Although it is late I must write a few words to go by the mail in the morning.- You will have heard of our great loss. How much we depended upon Bro. Lawrence.- and now he is taken from us as in a moment. It is difficult to realize that he is gone.- Sister Lawrence has been remarkably sustained under the crushing stroke.- The question as to her future course has been one very difficult

for her to decide. Her interest in the Missionary work would lead her to remain in the field and the Mission most cordially invited her to stay if she should wish to.- But other circumstances lead her to feel that she must return.- and we feel that she has decided rightly to go.- As the rainy season is near she must go at once or remain some months.- She will therefore leave this week by the Sola Steamer, and be in season for the P. and O. Steamer which is to leave Galle Oct 2d.

- By a telegram received to night from Dr. Palmer at Madras we think Miss Pollock of the Madura Mission

will go by the same steamer.
- I have come to Batticotta to day
with my family to remain
a few days in connection with
the closing exercises and
examination of the Training
School. - The Mission have
requested me to take charge
of the school and Batticotta
station for the remainder
of the year, visiting the station
as often as may be necessary
and devoting as far as
possible ~~the~~ upon the natives
the responsibility of the Evan-
gelistic ~~work~~ and Educational
work. - They felt it very un-
desirable that Bro. Dr Kremer
should again be interrupted
in the study of the language

I feared lest Mr. Sanders death might cause discouragement among the natives respecting the College but I have had interviews and correspondence with some of the leading members of the Committee and they are full of courage and zeal for raising the funds necessary, and feel very decided that it must and will go on. We feel so too.

I must close in haste

Yours truly

W W Moorland

Batticotta, Oct. 9. 1871.

Rev. N. G. Clark D.D.

Dear Brother:

I am still at Batticotta because a variety of duties have detained me here, and it seems probable that I shall be detained here more than I expected to be, especially in connection with the Training School. I expect to go to Tillipally this week, to remain a few days, and shall go back and forth as may seem best. In endeavoring to gather up some of the lines of influence of which Bro Sanders was the centre, and to take up some of the duties which rested upon him, I realize how much he was doing, and how great a loss his death is to our Mission, to the people of Jaffna, both Christians and heathen, and to the whole mission work. He exerted a wide influence, and all in the right direction. He was made for a leader, and he did lead,

He was just such a leader as the native churches. Pastors and teachers needed at the present juncture, when they are organizing for work and influences which are to shape the future church for many generations. With the controlling influence and inflexible firmness of a General, he united a kindness and gentleness of spirit which won every heart. Said one of the leading native Pastors, "I think I had perhaps more to do with him than any other one of the natives, yet I never heard from him an unkind or hasty word." The native Christians all loved him, and depended much upon him. They, as well as we, needed perhaps to be brought in more direct dependance upon our Lord and Master. I often think of the remark of the native pastor at my station when the sad news came that Mr. Sanders was dead. His first words were, "Well, Christ is not dead." + So Christ lives, and is with us, and his work will go on.

I have been asked by one of our missionaries on this Continent what Br. Sanders' views were of our work and our field on

his return from America, also what were his thoughts about the proposed College. It is easy to answer his questions from his own words in a letter which I received from him but a few days before his death. He wrote: "I believe our field is ripe for a great harvest. If ourselves and our Christians were ready." Concerning the College he wrote the day before his death, to Mr. Stokes of N.Y. Treas. of the fund, "I shall not be surprised at a delay in the opening of the Institution, I think however God is for us and success will attend the enterprise, though there may be delay in its commencement."

As to the necessity of its speedy establishment in order to arrest the evil influences to which those of our young men who seek a higher education abroad are exposed, he wrote to you on the same day, and I need not add.

"He was somewhat discouraged at present prospects and invited me to spend a day here the week before his death to canvass this and some hundred subjects in all their bearings...."

I have just taken up his notes of various topics prepared for that day of consultation

as I found them in his desk, with the design of copying some for you: but on reading them over again I hesitate to do it. There is a tone of sadness in them which might seem too discouraging.- They were evidently designed to prepare us for looking at the worst features of the case.- Our conclusion concerning the College was, in brief: that the Lord had led us thus far, and now there is no retreat: that the enterprise must go on, and must succeed: - that the burden of raising the necessary funds here will mostly come back upon the native Christians, and it is perhaps well, as it will tend to secure the more entire consecration of the institution to Christ and the church. Self-denial for its sake will ensure prayer, and prayer will secure God's blessing. - To my own mind the enterprise is consecrated anew by the devotion, and, I sometimes think, the sacrifice of such a life as that of Bro. Sanders' to its interests. He said to the native Pastor here, the evening before his death, that he never ~~in all his life~~ had suffered for any cause as he had for the Jessna College. Intimations which have dropped from him

from time to time as to the ways in which he denied himself and suffered in going about in America to gather funds for it, have awakened in my mind feelings of sadness and regret.//

The native Committee seem to keep up courage, and to think that funds will be received sufficient to commence the Institution at the beginning of 1872. One of them wrote to me after the death of Mr. Sanders,- "Let the purses of monied men be closed tight, the College must be opened, and it will, under God."

The readiness of the Native Christians to assume responsibility in such matters, and the manner in which they sustain it, is encouraging. Two weeks since was held the first annual meeting of the Native Board of Education,- which Bro Smith and I attended as Missions Committee.- All the members were present but one, who was detained, in connection with the duties of his office under Government, as Village Headman. Though detained, he sent in the paper he had been appointed to prepare on Female Education. Of the eleven native Christians present only six are pecuniarily connected with the mission. This meeting

was appointed at half past ten in the morning and commencing soon after that time & continued in session till half past five in the afternoon with only half an hour's recess. Reports were read of the state and progress of the 58 schools under their care: of the doings of the officers of the Board (all of them natives) in connection with their monthly meetings, giving particulars of receipts and payments, &c. & Every school was brought up for consideration, and the salary of the teachers for the coming year decided, confirming, in almost every case, the previous decision of the officers. Papers were read on Female Education, & on the Duties of the District Committee, & Rules for Teachers, and other kindred subjects. The whole business was conducted in a manner which would do credit to an assembly of educated Christian men in any country, and it is all gratuitous service. The Secretary especially, who works without any compensation, and has no pecuniary connection with the Mission, gives much time and thought to his duties, rendering very valuable service to the cause of education. && The schools at each station are under the care of some one member of

the Board residing at the Station, - either the native Pastor or some leading member of the church, who acts as district Committee, - having the immediate supervision of the schools in his district, visiting them frequently, + meeting the Teachers monthly for instruction, counsel, and distributing their wages, and forwarding monthly reports to the Offices of the Board. Thus the Missionary at the Station has no more care of the schools than a Pastor in America, + and stands in the same relation to them and the Teachers. - This seems to tend towards the realization of the wish expressed by the native Christian who first proposed the plan of a Native Board that he "should like to see the time when there will be Christian schools under Christian teachers all over the land, and churches under native pastors, the Missionaries being counsellors and superintendents, and having no secular work, but only direct preaching"

Last week Tuesday, 28 (seven) of the leading native Christians connected with the three missions of this Province were brought together ~~here~~ at Batticotta, by a meeting of the General

Committee of the Jaffna Bible Society. * 14 of the 28 were native ministers, and the rest were delegates from the different churches and branch societies. It was an interesting company. The 14 native ministers are almost without exception able and faithful men; * just such men as we desire to see sustaining that office. It is profitable for them to be thus brought together from different missions by a common interest in Bible Work. They are also bound together in other ways, as by relationship and by intermarriage, and some of them as former class-mates. These circumstances lead me to look forward to the time when they shall be united in one church, and independent of foreign nationalities or denominationalities. It is of the highest importance in this connection, that spiritual influences prevail over all sorts of formalism, and that all who have to do in leading and guiding these men, be themselves those who are in close communion with the Spirit of truth.

"Last Thursday the annual Convocation, in connection with the meeting of the Am. Board was held here. ~~at Batticotta~~

This was one of the occasions when the Christians came together from all portions of our field, somewhat as the tribes were wont to go up to Jerusalem. It was a goodly gathering. A shade of sadness in connection with our recent bereavement could not be avoided, but there was more cheerful hopefulness than we should expect. The present state of the world was passed in review by the different speakers. At the commencement, ~~of the meeting~~ our newly arrived brother, Isa's Smith, who seems like a son to some of us, brought before us the encouraging features of the American church, and the increasing power and influence of Christianity there, and at the close, Bro. Spaulding, who seems like a father to us all, presented affecting thoughts in connection with the Lord's dealings with us. It was a touching allusion ~~that he made to~~ Macpelah and the burial of the Patriarchs there, as a pledge that the land should yet become a possession of God's people, and then spoke of the graves of Richards, Porr, Sanders and others as consecrating and taking possession of this land for Christ. — The present tendency in the

whole Mission field towards organization, - forming new churches with native Pastors, establishing Christian Institutions, and the union of Christians in alliances for Christian fellowship and work, was well presented by one of the native pastors. / At the close, the Lord's Supper was celebrated as usual in union with so many in various parts of the world, and we trust in still closer union with our Saviour and Lord.

Yesterday I attended the monthly meeting of the Committee of the Batticotta church, which comprises ten of the leading members including the Pastor. It was the meeting especially appointed for prayer, according to their custom on alternate months, but some necessary items of business were attended to, & I was prepared, after my absence from the station, to realize, as I did not to much before, the ability and efficiency of this Committee. Such a church, with such leaders, must have a powerful influence on the College and render this a place peculiarly fitted for such an Institution. //

Mr Rice has written about the work here at Batticotta, and Mr Ashtell about

Tillipally. Mr. A. is a very faithful earnest laborer, and I can see steady growth there though slow. In a recent letter he says "I don't feel discouraged in my work because I feel that I am building up the kingdom of God by my daily work for the cause" - I send also a report of Panditar Ipo by Mr. Snell. - The work is less encouraging there. - Discordant elements in the church are a hindrance. - I send also Mr. Asbury's report from Nasaly. - He speaks discouragingly of that church. - There is some reason for it but there is a brighter side not presented in his letter. - There is more encouragement there than at Manepay. - of which I send no report now. Mr. Hardy was summoned to Colombo as a witness in a case in Court, and did not write. -

The training school has been in session about two weeks, since the beginning of this term, and is going on well. I bear much of the responsibility upon the teachers, and they do well. # One of the last things which Bro. Sanders did was to make out a list of those who have been connected with the

Training School from its commencement in 1859, indicating the present residence, employment and standing as Christian or heathen of each one. In looking over his list and comparing with records I make out the following results:

No. connected with the school for a longer or shorter period (including a class of 6 to leave in Dec.) 95

No. who were church members when they entered, 24
(Of these 15 were rec'd in 1859 and 9 since)

No. of Baptized children of ~~Christian~~ Christian parent, 10

No. now standing as heathen* 14

No. ~~of~~ Christians (including 7 who died as Christ.) 81

do - now living. 11 have left the school (81-7-6=) 68

No. employed as teachers (including 5 tea. of Jr. Sch. & Fem. B.S.) 36

(Catechists 5. Bible Reader 1. Colporteur 1. Mission assistant 4) = 11

Whole No. who have finished the prescribed course 43

Most of the 14 marked heathen were connected with the school but a short time - from 2 or 3 months to less than a year. Only one of them went through the course, and only 2 or 3 others were here more than a year. The one who finished the course was a ch. member when he left, and afterwards turned back - first falling into open sin. - In comparing results it should be borne in mind that many who enter a course of vernacular education leave from discouragement - opportunity to study English or other causes. - ~~About~~ Less than one half of those received have gone through. Some were allowed to go out for teaching schools or other purposes

Miss Hillis occupies part of the house with us. She is making good progress in the acquisition and use of the language; and is at the same time actively engaged in work, visiting frequently three girls' schools under her care, one, two and three miles distant, also holding meetings among the women and visiting them at their houses. She has also taken a class this term in the Training School, and will in this way render valuable assistance.

I have just received a letter from Mr. Worcester giving permission to send my children to America with Mr Capron next March. He mentions that you were expected home in September. I think that this letter, therefore will find you there, and I trust with health and strength for your arduous duties. I hope you may ere long be able to visit the India Missions also, and thus you will have gained personal acquaintance with the three principal phases of the Mission field.- false Christianity, untutored and educated heathenism (the "publicans and pharisees of the heathen world".

Yours affy
W. W. Howland.

Batticotta, Oct. 9. 18[illegible]

Rec'd Dec. 20.

[illegible]

New York City May 30th
1800

My Dear Dr Anderson

I feel much obliged to you for sending me the Packet of Letters. I return Bro. Spaulding to you also the one from Africa which perhaps was inclosed inadvertently. You are quite right in your views of Bro. Sp. He is the last man to quarrel with his Brethren. I am sorry that the Shoe pinches him so hard, & for so long a time. I intend writing to him in a few days, & may perhaps say some things to ridicule his mind a little.

I was not aware, till the receipt of your letter, that more girls were to be taken at Badaville

and that they had permission
to receive Government grants for vernacular
Schools.

I heard a few weeks ago th
Mr Lord that the Hutchinsons w
to return to this country. It m
be a great trial to them & to the
Mission. They are indeed a "pe
folk" in Jaffna. They need
rejoice to receive the reinf
spirit that you speak of.

This is, I believe, your we
of Anniversaries in Boston
of course a very busy on
. Mrs Meigs & our children
are in the enjoyment of the
usual health. I think I
formed you that we
removed from 11th St to 6
Rd are quite near to the Ce
tral Park. The improve
in it are going on rapidly

Mrs M. unites with me in kindest regards to yourself Mrs Anderson

Yours very Affec.y

B. C. Meigs

Rev. B. le. Meigs

New York May 30. 186

Rec'd. May 31

New York City Dec. 31st 1860

My Dear Dr Anderson

Your letter of Dec. 21st came safely to hand a few days ago, & I will now endeavor to reply to it.

You wish to know how much money I shall need for the current year, I suppose by this you mean from July 31st 1860 to July 31st 1861.

In order to answer this question satisfactorily, it will be necessary to go a little into detail with regard to my health & pecuniary affairs & other circumstances.

You will recollect that soon after my return to this country, you stated to me the sum that you thought proper for me to receive for the support of my self & Mrs Meigs, viz. $500 a year. This I have drawn principally from Mr Merwin. You will recollect also that we conversed about the place of my future residence & that you could not make an allowance adequate for a residence in the City; but it must be made with reference to

a residence in the country. I fully acq
ised in these views, & held many conv
sations with my wife & children upon t
subject. So far as I am concerned, I tha
greatly prefer a country residence, whic
our expenses would be less than in the
City. But up to this time, I have not
been able to accomplish my object. A
you are partially acquainted with the sit
ation of myself & wife & children, I need n
go much into details upon the subject

On reaching New York in June 1857,
found my wife & most of my children residing in this city
They had just before taken a house jo
with reference to my accommodation
with them. It was natural, & proper, that
that I should reside with them, at le
for a time, until I could look about
& make some other arrangements.

I soon found that Mrs. H. had lo
some of the energy & enterprise of yout
that she had so long lived with her ch
dren & near her brother Dr Peet, that
felt that she could not be separated
from them. Neither did she feel able
with her age & infirmities, to undert
the task of keeping house by herself

under these circumstances, we have continued to the present time, to have a home with our children. Were they in circumstances to support us, they would cheerfully do so. But they are not. They are barely able to support themselves. Indeed one of my sons, having been thrown out of employment for some time, I have found it necessary to render him some assistance from my limited means.

Mrs M. by the use of her needle, does all that she can towards supporting herself. With regard to myself, I am not able to do much towards my own support. Tho' my general health is tolerably good, I am often troubled with severe colds & cough. I have also a urinary disease which has been gradually increasing upon me last ten or twelve years. I have consulted several eminent physicians in this city, & after a careful examination of my case, they all agree that it is a "chronic inflamation of the bladder". It occasions me much trouble, & some pain, but is not perhaps, immediately dangerous. At my age, & with all these increasing infirmities, I do not feel equal to the task of taking charge of a Parish,

ever if a suitable one could be found.
It would afford me great pleasure to do
if my health would permit.

The $500 which I receive from the B
is by no means adequate to our sup
in this expensive place. Could we
reside in a country parish, it might
be so, by using great economy.

Mr Lord was my agent in Alb
for collecting a few debts that were d
me there, Unfortunately, ill health
compelled him to return to this coun
& my debtors take advantage of his ab
to delay payment. I have given h
Ward a power of attorney to act for m
But it is uncertain, what success
will have in collecting the money.

It is my desire to draw as
little from the funds of the Board
possible. I did hope to be able to a
in some parish as a "Stated Supply"
that I might earn something to ret
the funds of the Board. But my
health in this climate is so very b

I shall spend as little, this y
as possible, for travelling. I have not
out of N. York this winter. I feel
much on account of the unfavorable

of the Board & its memories & prosperous Missions, & am willing to anything in my power to relieve them.

Having made this statement with all frankness, I prefer to submit my case to you for advice, as to the amount which I ought to draw. I have drawn thus far, only $200 from Mr Marvin for the current year. After reading what I have written, will you kindly drop me a few words of advice on the subject? I shall then be able to answer your question as to the amount of funds necessary for the current year.

With regard to the subject of our conversation in New Haven to which you allude, I would say that I have not mentioned it to any person, except very briefly to Mr Mugs. Neither have I written to any person on the subject, either in this country or in India & Ceylon. After my conversation with you, I met one of the gentlemen in New Haven, who was desirous of assisting in the object, & told him that the proposal did not meet with your approbation.

I passed over the subject with hi
as lightly as possible, feeling tha
it would be unprofitable to persu
I mention these facts to relieve ya
mind, should you have any fo
upon the subject. Whatever ma
be my own opinion upon the subje
I shall do nothing to imparrass eit
you or the S. Committee.

With kindest regards to y
associates at the Rooms
remain very Affec. your

B. C. Mer

P.S. If you have time to write,
be happy to have briefly your objecti
to the proposed measure.

Rev. B. C. Meigs

Norfolk City Dec. 31. 1860

Rec'd. Jan. 3. 1861

Ans. Jan. 22

✓ Pub. Ind.

New York City Jan.y 25th 1861

My Dear Dr Anderson

After reading your letter of the 22 Inst. I am a little apprehensive that my former letter made a different impression on your mind, from what I intended. I did not mean to intimate that the sum of $500 was not as much as I ought to receive from the funds of the Board. I only regret that I am obliged to receive so much. I hope the time may come when ~~I can live on less. I mean~~ I shall not be obliged to ask for so large a sum. The thought that was uppermost in my mind, is asking your advice was whether I should not try to live on less than that

during this year, in view of
the pressing wants of the numer-
ous missions of the Board.
I will say therefore that,
including my travelling expense
I will not draw from the
funds of the Board more than
five hundred dollars. This sum
shall cover all expenses: and
if I find that I am able, I
will do more better than this.

Very Affec. yours

B. C. Meig

Rev. B. C. Meigs

New York Jan. 25. 1861.

Rec'd. Jan. 28.

ans Jan 31.

✓ Prof. Cl

New York City March 30th 1861

My Dear Dr Anderson

Your letter of the 28th Inst. came to hand last evening, & I loose no time in commencing an answer, which I will finish & send off as soon as my health & strength will permit.

I see by your numerous questions, that you are anxious to get into the interior of our ecclesiastical affairs in Jaffna. I will endeavor to let you see all the arcana, so far as I am able to reveal them. As I have been acquainted with all things from the beginning, I think I can tell you the whole story correctly.

The first missionary company arrived in Ceylon in March 1816 — consisting of Mess. Richards, Warren, Poor, Bardwell & myself. We were all Congregationalists to the back bone. While at Ceylon we thought it best to form ourselves, with our wives, into a Christian church. I cannot give you the exact date of this transaction, without the church Records. But this is of no consequence. In forming our articles of belief & covenant, we adopted the one which, at my request, you read at Manepy May 25th 1855 when our Mission church was formed. I am not aware that these Articles of belief & covenant have ever been altered one "jot or tittle", since they were adopted, with the single exception, of leaving out for a few years, the word "consecration"

(4th page) (Pray excuse this mistake)

to Madura — saw the state of things there — then came over to Jaffna & spent some months with us; during which time it was determined that himself & Doctor Scudder should go to Madras, & establish that Mission. Before going home, he used his influence to have the name of our Ecclesiastical Polity changed. He urged, that as Presbyterianism was in fashion, both in Madras & Madura, we had better be like the rest of the world, & swim with the current. He accordingly moved that the word "Consociation", at the head of our Articles & Covenant, be erased, & the word "Presbytery" stand alone. This was consented to by a large majority of the Mission. Thus we became Presbyterians. We changed nothing else, but the name, & we have never had, to the best of my knowledge, a Ruling Elder in any one of our Churches!

In the year 1848 I returned to this country. I had, you may recollect, a long conversation with you upon the subject of our Church organization in Jaffna. You thought that as the mission was originally established by Congregationalists — & as the Board is, to a great extent, supported by this denomination of Christians, it would be better for us to remain as we were at first, styling ourselves a "Consociation or Presbytery". I fully agreed with you in opinion & on my return to Jaffna in 1842, with the Brethren Whittlesey, Smith & Wyman (all Congregationalists) I brought the subject before our body — told them very plainly

& then restoring it to its former place in the year 1842, after my return to Jaffna.

Of the second company of missionaries, who arrived in Jaffna December 1819 & Jany. 1820, Messrs Winslow & Spaulding, by the advice of Dr Woods of Andover, were licensed to preach by the Londonderry Presbytery. Doctor Scudder belonged to the Dutch Church. Mr Woodward was brought up in Hoosuck N.H. & studied Theology at Princeton. What his ecclesiastical preferences were, I believe I never knew. The truth is that the peculiar isms of this country, were not thought of any great value on heathen ground. Certainly they could never be made to go on all fours among us.

Of the missionaries who were sent out to join our Mission in 1833—34 & 35. Messrs Upthorp Eckard Hall, Harrington, Hutchings & Todd were Presbyterian. Messrs Ward, Perry & Minor were Congregationalists. During all these years, nothing was said about altering our Articles & Covenant; & no dissatisfaction with them, to the best of my recollection, was expressed. The heading still continued to read "Consociation or Presbytery". Doctor Scudder used sometimes to express his desire to have the Communicants sit around Tables, like the Dutch Churches. But he did not urge the matter very hard. Thus from 1816 to 1886, our Church was governed strictly on congregational principles. For many years, while the number of our church members was small, we had not even Deacons in the Church. At our communion seasons, we called upon some of the leading members,

(3 page)

as Gabriel Tissera, Francis Mallappa & Nicholas Pir-
mandar, who you will recollect were Native Preachers
to carry round the Bread & Wine.

"In the Government of the Church, the na-
members seemed disposed to put the labouring oar
into the hands of the Missionaries. This however, we resisted. It
was our constant object to train all the male members
of the Church to feel their responsibility; & that
they had an important part to perform, both
in the examination of candidates for communion
& in the discipline of the Church. We very rarely
took any step, without their approbation — or at
least the concurrence of a majority of the male
members."

For many years, while the number of
members was small, we were considered & governed
as one Church. We had no separate communion
seasons at the different Stations. But after the great
Revival in 1824, we found it expedient to divide
the members, & form a separate Church at each Station.
As I have not the Records of the Church by me
I cannot say exactly when this took place. Proba-
bly in 1825. After this it became convenient &
proper to appoint Deacons. And this was done,
I believe, in every Church. But their duties
were limited, pretty much, to the distribution of
the Bread & Wine at the Communion.

In the year 1836 Brother Winslow returned
from America — landed at Madras — went, by land a

your views of the case, & urged that the word "Consecration" should be restored to its original place. It was accordingly done; & there it remains to the present day. "Esto perpetua." Here then you have the whole history of the "rise & fall" of Presbyterianism in Jaffna!

There are a few other questions in your letter to which I will now give brief answers.

Our Church Records were always kept by the Pastor of each Church, & in the English language. Besides the Records of each particular Church thus kept, we had an Officer called the Clerk or Secretary of our Ecclesiastical body, who kept the general Records of all the Churches. In this Book, were carefully transcribed, the annual report of each particular Church. This office I held for a great many years. None of our Church Records were kept in the Tamil language, until the formation of the Native Church at Caradeen, & the ordination of Mr Cornelius as its pastor — a scene which you & Dr Thompson will not soon forget. It was then suggested by yourself, that the Records of that Church should be kept in Tamil. I cannot speak positively, but I presume to say, that both Mr Hunt at Chavagacherry & Stickney at Valany, do the same.

With respect to ourselves, it was considered that our appointment as missionaries, by the Board, & Prudential Committee, is, prima facie, evidence that we were members of churches in regular standing in our Native country. After some of the oldest children

of the Mission, became members of the church, it was perceived that cases of discipline might arise in connection with Missionaries & their children. It was therefore voted that all such cases come before the Mission for trial & adjudication, & not before the Native members of the church.

With regard to the "design of the Church formed in 1855," at Moulmein, when yourself & Dr Thompson were present, I think, perhaps, you can tell better than I can. My impression however is, that we had two principal objects in view. Perhaps there were other subordinate ones.

1. The first object, is I think, expressed in the foregoing paragraph, viz. that we might have a Body before which any member of the Mission — or their children might with propriety be tried for any improper conduct.

2. As at all our other seasons of Communion, with native members present, the Tamil language only was used, it was thought desirable, that at least once a year, the Mission families, should have the privilege of hearing a sermon in English, & enjoy a season of Communion in their own language.

Though I have not answered all your questions in their exact order, I think I have, in part, given you answers to them all. Should there however, be any other topics concerning which you wish for information, I shall be very happy to do all in my power to meet your wishes. As the Sabbath has intervened since your letter came, when I could not write, I am happy that I have been able, to finish it so soon.

I remain My Dear Dr Anderson
very affectionately yours

April 1st 1861.

B C Meigs

New York March 30. 1861.

Rec'd Apr. 3.

March 30. 1861.

65

New York City April 13th 1861

My Dear Dr Anderson

I have just received a School Report from Bro. Spaulding. It was sent to Mr Hitchcock, & by him sent to me. You will see Bro. Sp.'s red pencil mark on the cover of the letter. No letter or even note from Bro. Sp. to me accompanied it. I am not quite sure that I do right in sending it to you without any permission from Bro. S. to do so. I think however that you ought to see it.

I therefore take upon myself the responsibility of sending it to you. As Bro S. requests me to preserve all these documents, for him, you will kindly return it to me, or send it over to Dr Wood or Mr Murnin.

I trust you received safely my history of Presbyterianism in Jaffna

Very affectionately Yours

P B Meigs

Rev. B. C. Meigs.

A New York April 13. 1861.

Rec'd. Apr. 16.

66

New York City June 14th
1861.

My Dear Dr Anderson

Yours of
ay 21st with the printed Circulars
om the Secretaries concerning the
unds of the Board, came safely to hand.
had previously read them, with
ainful interest, in the religious
wspapers. The financial prospects
f the Board are indeed gloomy
n account of the state of the country.
feel very much upon the subject,
regret that I am not able to
o more for my own support.
wrote you fully upon this sub
ct, some months ago, before the
appropriations for this year were
made. The tendency to bad colds
& cough — also the urinary
fficulty that I mentioned, con
nue to trouble me, so as to make
t obvious to myself, that I am

New York March 30. 1861.

gradually becoming more & more
debilitated, & approaching the
end of my course. How long
my life may be spared, it is
course, impossible for me to s
Nor am I anxious about it
For I can truly say "I would
live always". Considering th
forty two years of my life, have
been spent in a tropical climate
& generally with very pressing
cares & labors upon me, the
der is that I have lived so lon
Though I am frequently able
preach, my health is so unc
(& I may add the weather al
that I could not engage to
fily a fulfil for any gi
length of time. Add to this
the fact that young Americ
prefers youthful preachers
the Gospel, rather than old
& you will see that it is dif
cult for me to support mys

in this way.

I shall receive nothing this year for travelling expenses I have no doubt, however that a little change of place & scene this summer would be beneficial to my health.

Should the financial pressure continue next year, as it probably will, I shall expect to suffer with others in this good cause.

Very Affect. Yours

B. C. Meigs

Rev. B. C. Meigs,

New York, June 14, 1861.

Rec'd June 15.

Rev. B. C. Meigs 67
Rec'd Oct. 29.

New York City Oct. 26th 1861

My Dear Dr Anderson

A few days ago my Son Charles brought me from the Bible House, your very acceptable present of the "Memorial Volume of the A B C F M." Accept my best thanks for your kind gift. I prize this volume very highly as a proof of this I will mention that I have previously bought one & read a considerable part of it. I shall however keep your present for myself & let my daughter Jane have mine for her Seat.

You may like to know that I am making arrangements to go to Port au Prince in Haiti & spend the winter. Providence seems to be directing me to that place

rather than to other places in the
West Indies. Dr. W. W. Pierson
Kentucky has been there — says I
him in an economical way there
has also spoken to Capt. Bradsha
in my behalf; & he offers to give
me a passage there & back
on one of his ships, at half the
ordinary price. I am also acq
quainted with the Rev Mr Burt
a Missionary who resides there
I have also seen & conversed with
George F. Usher Esq Consul for Hai
Mr Usher married a daughter of my
Grimsold. He speaks well of the i
place, where he resided for many
years. I mention these little circu
stances to show you why I prefe
that place in preference to other
others, that might appear more
eligible, if I had the means
meeting the expense. My Daughter
in law (Mrs Charles Meigs) is

holera of the Island of Santa Cruz &
commends my going there. But
find on inquiry, that Board would
too expensive for my moderate
means, as they make a business of ma
ing money out of strangers who come
here to spend the winter. Mr &
Mrs Beadle of Hartford went to
that place & found it very pleasant,
but they had to pay $20 a month
for Board i.e. $10 each. But I must
cut my Coat according to my Cloth!!
live in an economical way.
My health is at present pretty good
so is that of my wife & Children.
did not go to the meeting of the
Board at Schenectady because I felt
poor to meet the expense. I
happy to see that you had a
very good meeting, & get along
very well without me!!
You stayed at home most of the
the past summer to avoid

expense. In Sept. I went up to
Saratoga Springs & spent two weeks
& found the waters quite beneficial
to me. My Board there cost me
more than it does at home.
I had some expectation of seeing
you at the Meeting of the Bro-
tal Society last March. But
suppose you were otherwise
engaged.

With my kindest regards to
Mr Anderson — Mr & Mrs Pingman
& your other children I
remain as ever very

Affec.ly Yours

D. L. Meigs

Panditeripo Jaffna Ceylon
April 5th. 1860.

Rev and Dear Sir:-

Since my last communication was sent to you, I have been removed by vote of the Mission from Batticotta to Panditeripo, and now have the care of this station and that of Tillepally. This latter station has been made vacent by the illness of Mrs Hitchcock, and the prospective return of her husband with her to America. Last year I was greatly pressed with duties connected with Batticotta Station, and those duties were of such a nature as to prevent successful prosecution of the study of Tamil, and also any systematic work in the villages. Now I am somewhat relieved though still burdened with labor, but I get more time for study.

Early in January I went with my family to the sea-side in order to avoid the dew. We remained there until the last of February. Soon after our return to Batticotta I was stationed here, and now I am trying to do what I can in the way of superintendence of two stations. The present state of the church

at Panditeripo is more encouraging than when I last reported. Difficulties which then existed were settled to the satisfaction of the members then resident, and a more desirable state of feeling has existed since.

Now and then little difficulties arise but by careful management they are settled and all seem happy again.

One member who lives at some distance from the church has become very irregular in his attendence upon his duties as a christian and the case is of such a nature that the church decided to call him and enquire the cause of his delinquincies. Word was sent to him to appear at the next church meeting, but when the time came, the catechist brought word that he was sick of fever. So perhaps the Lord is about to bring him to see his sin and arouse him to duty, and the church will be saved the pain of discipling him.

Of the church at Lillepally I can as yet say nothing. I have but just taken it under my charge and know but little of it. We are overburdened with labor and

need more help instead of having our help diminished. "Who is sufficient for these things".

I am as ever very truly Yours

James Quick.

There

Panditeripo April 5. 1860.
Recd July 16.
Ackd March 7. '61.

Panditeripo Oct. 18th, 1860.

R Anderson DD.

Rev and Dear Sir:—

There has been but little change in the condition of the work at this station since my last communication. There have been no admissions to the church and only two dismissions. There are very few inquirers, and but little interest manifested outside of the company of those who compose the church. The Romanists (of whom there is a large number here) are exerting some influence to keep some away who would otherwise come. They take courage from the example of one who was formerly a Protestant, but has now gone to Romanism again. He was educated at Batticotta and was formerly a licensed preacher in this Mission. He has some considerable influence. They say if such a learned man as Mr Henry Martyn has left the Protestant church and come to us, it is an argument in favor of the truthfulness of our religion.

Three of the members of this church are still under suspension, and some two or three others have lived in such a manner as to

lead the church to call them to account for their conduct. Some of the members are absent, and some of them have just returned after a season of absence. There is not that desire of union with Christ which I should greatly delight to see, yet I think there are some of them who desire a different state of things and are praying for it. We greatly need an outpouring of the Holy Spirit to quicken us and lead us to appreciate the many and great blessings which we enjoy.

The Annual Convocation of the churches of the Mission in connection with the meeting of the Board, was held at Manepy on Thursday October 4th. The meeting was well attended was interesting, and we would hope that the coming year may be a "Jubilee" indeed to us all. With respect to the course of Henry Martyn mentioned above, the heathen do not hesitate to say that he changed his religion not from conviction, but for worldly policy and that he will soon reap his reward. They have no confidence in him.

Yours Truly

J Quick.

Panditeripo Oct. 18th 1860.

Rev and Dear Sir:—

With respect to the work at Lillepally I have but little to say. I have been able to do much less there than I had hoped to do. I have endeavored to preach there once each month and to be there as often as I could during the month. I have several times been prevented from going by a sudden attack of illness. The catechists report a more encouraging state of things than there was two months since. There are some cases which require looking at and will probably lead to discipline. There are several persons reported as interested and will probably come up for consideration by the church. My labors are performed under many disadvantages, but I do not despair I hope to see some fruit to the glory of God.

Yours Truly

J. Lewis.

Panditerispo Oct. 18. 1860.

Rec'd Dec. 20.

Ack^d - March 7. 1861.

Private

Panditeripo Oct 20th, 1860.

R Anderson D.D.

Rev & Dear Sir:-

On the 12th of this month a second daughter was added to our family. Both Mother and child are doing well. All things were ordered in great mercy and we confidently expect that the Mother will soon be able to attend to her customary duties.

Our first daughter is a great comfort to us. She is a healthy child and by her happy prattle often drives away thoughts of weariness and vexation which often come in connection with my work. I am trying to spend my strength the best portion of it, at present in acquiring the language. I think that I shall succeed but it will only be by great patience and perseverance. Last year while I was at Batticotta and had so much care upon me, I did not and could not make much progress in Tamil. This year I have the oversight of two Mission Stations, but I am so situated that I can get more time for study, and I am conscious that I am making progress. I am now endeavoring

to prepare & preach
a sermon in Tamil once each month. This how-
ever requires much labor. I hope that during the
coming year, profiting by the experience of the
last two years, to accomplish much more,
if life and health are spared. I am conscious
that I am going through the process of accli-
mation. Several times during the year now
almost past, I have been prevented from
fulfilling an appointment by a sudden at-
tack of illness which has confined me to
the house, and sometimes to my bed. These
attacks have however soon yielded to prompt
attention, and I have been able to resume my
work again. I think that Mrs Leach bears the
acclimation better than I do. It seems to me
that a good reliable physician should be
with us, one of our own countryman. There
are times when we greatly feel the need of
such an one. Our native Doctors have as yet
but little experience, and as for depending upon
the Doctor at the Fort in the Town, I think it
quite impracticable. Doctor Brady has now
left, and I do not know that any one has
been sent to occupy the place. I for myself
am glad not to need to call a physician,

but I cannot always avoid it, especially in this land so different from the land of my birth.

I hope the result of my "reasoning" will be good, and that I may labor here many years. I see many things in those who compose our churches which are very trying.

But I think the longer I remain with them and the more I see of them and the peculiarities which exist in their character, the more I am disposed to be careful of the judgement which I pass upon them.

I think it takes a long time to learn the true character of this people, and very often we are likely to be deceived. This leads us perhaps to be too suspicious & sometimes we pass a wrong judgement upon the actions of a man, because of the general tendency of his character. We need much wisdom, and great prudence to guide us in all these things. Oftentimes our infirmities of body influence us in the actions of the mind. But I suppose if we have "the mind which was in Christ" we shall go right.

Yours Truly

James Quick.

Battacotta Oct. 20. 1860.

Rec'd Dec. 20.

Ack'd March 7. 1861.

Bmditerijo April 4th. 1861.

R. Anderson DD.

Rev & Dear Sir:-

The Lord has been pleased to visit the church at Lillepally also and revive drooping ones, and awaken some who were before open heathen. Before the week of prayer the first of the present year there seemed among a few, some desire for more communion with God in His ordinances. But for the most part there was a cold formality in the performance of many duties, and an entire neglect of some duties.

But a change came and it was pleasing to see the church members more active. To see them come to that point where they saw and confessed their own sins to each other. A morning prayer-meeting was for some time sustained, but is now given up. The church members hold a weekly evening prayer-meeting, convening alternately at different houses. The interests of the church require the presence of a Missionary

Battacotta Oct. 20. 1866.

or Native Pastor among them working with them and for their growth in grace.

The catechist at the station is a faithful man, but has more to look after than he ought to have. Another faithful working man is needed there.

We expect soon to observe the ordinance of the Lord's Supper again. There are a few candidates for admission to the Church but none who are ready to be admitted now. Some who professed to be interested in spiritual things, have gone back to the practice of their former habits and there is little hope of their being brought into the fold of Christ. Some who were open heathen have left off their heathen customs and attend the Sabbath meetings of the Church somewhat regularly.

We hope they may continue on in the good way in which they have begun to walk.

Yours Truly

J. Quick.

Danditeripo Apr. 4. 1861.

Rec'd June 6.

Ans'd Mar. 22, 1862.

Panditeripo April 4th. 1861.

R. Anderson D.D.

Rev and Dear Sir:—

We desire to record the goodness of God to this church and station, in that during the past six months He has come among us and revived us, and turned the attention of some who were careless before, to the consideration of the interests of their souls. Just previous to the "week of united effort" which was extensively observed throughout the christian world, some of the members of the church were in a very cold state so far as spiritual things were concerned. There seemed to be a prevailing sentiment of complaint concerning the faults of others, while there was no confession of sin on their own part, and a manifest feeling of pride and overbearance.

But God by His Spirit turned even this to His own glory. Those persons were subdued and came to the foot of the cross.

There followed deep feeling, confession of sin, and an oppressive sense of unworthiness in the sight of God.

A blessing was poured into the souls of those who thus repented, while others who were but little moved and felt but little sense of sin have not received such a blessing.-

The first communion season of the year was a precious one. The Master seemed to be present, and we felt the hallowed influence of the occasion.

One young man came forward and publicly professed his faith in Christ, received baptism, and sat for the first time with the members of the flock of Christ at His table. With the first Sabbath of the year, the church commenced an early morning prayer-meeting, which continues to the present time. I think it has a good influence upon those who attend.

There are however some members who neglect the house of God almost entirely. Though often warned of the evil of their course, they still persist in their way, and their course is a source of sorrow to those who love the ordinances of the gospel. At the close of the last year two

members were suspended from the privileges of the church. One of them was James, an old man who resides at a distance from this place. He neglects the means of grace habitually, and for this was suspended.

The other person was Harriet D Payson. She does not attend any place of worship on the Sabbath or week-day. At one time when pressed by the friends of her heathen husband to perform heathen ceremonies she yielded and thus broke her covenant vows. Two of the other members who are suspended from the privileges of the church manifest little or no interest in spiritual things. No sorrow for sin appears.

There are three or four persons who profess some interest, and present themselves as inquirers after truth. We would hope that their professed desire to know the truth may be real and that they may continue to seek until they shall find the Pearl of great price. The 28th of March was observed as a day of thanksgiving when their first fruits were brought in. We desire to see yet greater things and we believe

there are blessings in store for us, and if we ask in faith we shall receive -

Yours Truly

J Luick.

Pandlicri'pso, April 4, 1861.
Rec'd June 6.
Ans'd Mar. 22, 1862.

Panditeripo Jaffna Ceylon Oct. 8th 1861

R Anderson D.D.

Rev. and Dear Sir:-

We have just passed the Annual Convocation of the churches connected with this Mission in conjunction with the meeting of the Board. The meeting was held at this station, and a goodly number of the church members was present.—

Addresses were made by Missionaries and Natives during the forenoon session. In the afternoon the sacrament of the Lord's Supper was administered to about one hundred and eighty communicants.

In reporting this church for the past six months I should say — there has been more than usual change in its membership. Four persons have been received to church fellowship by letter from other churches, and one person by profession of faith in Christ. Eight persons have been dismissed to join other churches. There are a few under discipline, and three or four whose cases must soon come up for discipline — There have been four infant baptisms

Panditeripo, April 4. 1861.

and one marriage. The morning prayer-meeting has been thus far maintained though few attend it. - Some of the members of the church have been ill but health seems to be restored to them again.

There is in appearance, a spirit of harmony among the church members - but too much attachment to the things which do not pertain to eternal life.

There are connected with this church several young females of a marriageable age. One of the chief concerns of the parents of these girls seems to be to marry their daughters in such a manner as to preserve the present status of the family among the people. They will sacrifice interests of far greater importance, for this object, so strong a hold has this feeling upon them. They do not seem to feel that the claims of christianity upon them are superior to anything else, and especially so when its principles demand a course of action contrary to their desire.

There is much halting and wavering among them. They are feeble

and very liable to fall. They need much sympathy and continued watchfulness on the part of their spiritual guides. I have been not a little surprised of late to find how loose are their ideas about the common and careless use of the name of God. Their laxness amounts to profanity, but they seem to think it is no dishonor done to God. They are also in the habit to some extent of using forms of expression which are in reality oaths. And this practice is not confined to members of this church. The knowledge of these things I obtain as I become more familiar with the language and habits of the people, and I find that my work assumes forms and dimensions of which I had not conceived.

These who have been gathered into the fold, need continued care and instruction. They must be constantly urged onward to a more entire consecration of all they have to the service of the Lord.

Lillepally.

Two members of this church have been excommunicated since my last communication. They were both suspended from church privileges last year, and one of them had returned to the open practice of heathen ceremonies. The conduct of the other has been, and is such as to preclude all hope of his return to christian duty.

Two persons have been admitted by letter, to the church, and two have been admitted on profession of faith in Christ.

There have been four infant baptisms. The wife of one member has died. She was a heathen, and doubtless had an evil influence over her husband. He has been many years a member of the church, but I think he has no love for christianity. His general conduct is such as to lead us to believe that he has not been born again, and that his whole life has been one of deception, himself deceived and deceiving others. He is now absent on the Continent.

One of the femal members of this church is at present placed in a somewhat trying

position. She is a widow and according to the notions of the people, of low caste.

She maintains, so far as I know, a consistant christian character. Her knowledge of christian duty is not very extensive but so far as she does know, she tries to do her duty. I think that if many who consider themselves much superior to her in social position, were her equals even in consistency of christian conduct, we should see a very different state of things in the church. Her relatives are urging her to marry a heathen. She does not yet consent, but as there is no person of her class who is a christian and unmarried, she may be compelled to yield to the solicitation of her relatives in self defence.

There are a few who profess some interest in spiritual things, but their knowledge needs much increase. The presentation of the truth is not without its effect but we long to see much greater results. We want to see these perishing multitudes embrace the christian re-

ligion, and giving the time and money, which is now worse than wasted upon heathen temples, to the advancement of true religion and holiness of heart and life.

We want to see these fiend blasphemers humbled at the foot of the cross. We want to see these talents, brought to light under the influence and by the efforts of christian men, used in the service of the Great Master. How shall this be brought about. How long shall our hopes and expectations be deferred.

Pauditeripo, Oct. 8. 1861.

Rec'd Dec. 7.

Ans'd Mar. 22, 1862.

Panditeripo April 3rd. 1862.

R Anderson D.D. Secretary ABCFM.

Rev and Dear Sir:-

Four years ago to-day I with my wife left Madras for Jaffna. Our journey was unusually long and trying. We arrived at Jaffna on the 28th of April, rejoiced to reach the place which was to be the scene of our future labors. Since that time the goodness and mercy of our Heavenly Father has been to us manifold. We have been engaged somewhat more than three years in active labor in connection with a station. The first eight months of our residence here were spent in efforts to acquire the languag of the people. The labors of these years have been performed in much weakness yet we hope not without some success.

We love our work, and while thus engaged we find many opportunities for the exercise of patience and forbear ance with the awkwardness and follies of those who profess to love Christ, as well as compassion for the superstitions of the poor heathen. Of late I have been led to think

Paulditeripo, Oct. 8. 1861.

Rec'd Dec. 7.

Ans'd Mar. 22, 1862.

Panditeripo April 3rd. 1862.

R Anderson D.D. Secretary ABCFM.

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that we sometimes expect too much from these little ones of Christ's flock. We do not set the standard of the cross too high, but perhaps we think that our church members are stronger in faith than they really are, and then when their weakness is brought to light by some dissension among themselves, we feel dis appointed and perplexed.

We are sometimes disposed to censure and discipline them when perhaps more forbearance on our part would be a gain.

On the other hand too much forbearance works much evil to the church. If there is connected with the church one who knows but little or cares but little about the duties and privileges of a true disciple, that one needs not friendly counsel and affectionate warning.

If after a certain amount of unsuccessful effort to reclaim him, discipline is not administered, a feeling arises in the church that sin in the members may be tolerated or winked at.

Discipline, justly and judiciously administered is a necessity in the church but it is no easy matter to obtain it.

I have been led to these remarks by my experience with this church during the past six months. A little before the close of the year, some little difficulty sprung up between some of the members. It was not however of such a nature as seemed to require attention, and I supposed it would be settled and we should be prepared to enter upon the exercises of the "Week of Prayer" with profit. But other difficulties appeared, and those before existing increased, and almost the whole of that week was spent in efforts to settle difficulties, and promote peace among brethren.

As a consequence the influences of the Holy Spirit have not been enjoyed in any especial degree by this church.

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and youth connected with the three schools of this station for the most part compose the school.

It is superintended by one who was formerly a catechist but who is not now connected with the Mission. The teachers of the day schools have classes in the Sabbath School, and others members of the church come in and assist us as teachers.

I have long thought of endeavoring to bring the youth in our schools under more profitable instruction on the Sabbath day than they have had, but have felt a difficulty as to the best way in which to do it and not neglect other important duties. I hope we have found out the right way and that we shall be successful in our efforts to make known the truths of God's Holy Word to this people.

Yours Truly

Jas Leach

Nandiampo Apr. 5th 1872.

Rec'd June 6.

76

Panditeripo. Jaffna
April 8th. 1862

Rev & Dear Sir:-

I wish to ask whether it will be practicable for you to furnish me with a bound copy of the reports of the Deputation to India in 1854-5. When I left Boston some of the reports were given to me, but not the whole, and I do not like to have them bound together with a part lacking. I regard the volume as very valuable, and very much desire to possess one for my permanent library. I am quite willing to pay for one if required.

Panditeripo, Jaffna, April 8th 1862
Rev. Dr. Anderson

If my request can be complied with I shall be grateful, and will further ask that one may be sent me by the next ship.

Yours Truly

James Lynch

Rev. James Quick

Panditeripo, Apr. 8. 1862.

Rec'd June 6.

Ans June 13/62

Volume of Depositions
Deposited

Sent

Rev R. Anderson D.D.

Panditeripo Oct. 1st. 1862.—

R Anderson DD.

Rev. and Dear Sir:—

On the 31st of August a young man who was formerly a member of this church, died.— He had been ill for several months, yet until within a little more than a month before his death, he was able to be around among us.— For about a month he was confined to his bed and suffered more or less.— He manifested much of the spirit of a true christian during the whole time.— He was a pleasing evidence of the converting influence of the gospel of grace.— He died we believe in the full assurance of a hope in Christ.— He leaves a young wife to mourn his loss.—

The funeral services were held in the church, and before the same altar where, a little more than three years ago I performed for him and his wife, the ceremony of marriage.— He was buried in the grave yard near the Mission premises.

Though dead he yet speaketh. – His works do follow him. –

His parents were both heathens, and took but little notice of him during his sickness. –

This providence of God speaks to this church, and I hope it may be heeded. – During the whole of this year this far, there has been contention and bitter feeling between some of the members. – Two families have been at enmity, and the strife has been of such a character that the church has been obliged to take up the case. – The result has been that one of each party has been suspended from church fellowship. –

Another church member (formerly a school teacher) has neglected all the meetings of the church, and manifested such a spirit towards the church that he has also been suspended from church fellowship. – He has been warned and kindly urged to return to his duties, but has refused to do so. –

Three members residing about two miles from the church, have been excommunicated. They were, a father, mother, and daughter.- The father has been for some time a police vedhan, or constable.— He was suspended sometime since for his neglect of all his duties as a christian.—

The mother has never attended a meeting at this church, that I am aware of, since my residence here.—

The daughter is a graduate of the Codoville Female Boarding School.— She has seldom attended the meetings of the church.—

A few months since, the daughter was married to a heathen man with heathen ceremonies, the father and mother consenting to, and joining in the ceremonies.— The girl gave her free consent to the marriage, and the circumstances attending the betrothal and the marriage as well as those which now surround the girl in her new home, together with the spirit manifested, and the course pursued by the parents, decided the church to excommunicate them from church fellow-

ship and privileges.— The father joined the church in 1828 or nearly that time and with his wife and two or three others now members of this church, are the only persons left in this region of those early accessions.—

His case causes us the more sorrow because he is one of those who has so long stood with the church.—

The schools of the station do not differ materially from their condition when I last reported them.—

One of the teachers whose school was the best, has lately married a heathen wife, and now stands out more fully on the side of heathenism than formerly. The circumstances of that school are somewhat peculiar, or I should feel that the teacher should be at once dismissed from service.— If I dismiss him I lose perhaps all the hold upon the class of large boys who now attend his school.— It would be difficult if not impossible to establish another school in that village.— I am not quite decided as to the best course to pursue.—

One of the catechists has been quite ill for several months.— During the last illness of his son-in-law (whose death I mentioned above) he became very feeble and is able to do but little now.—

The work of this parish has fallen upon the only other one here.— I have done what I was able to do in filling the Sabbath appointments, so as to relieve the catechist as much as possible.—

About the middle of August, I had a sudden and rather severe attack of illness which disabled me for several weeks.— The attendance upon the Sabbath morning exercises is good.— The other meetings are not well attended though perhaps as well as many are in America.

We need a new baptism from on high before we shall see such things as we desire.—

Yours Most Truly.
James Quick.

Tillepally.—

There has been little change in the church at Tillepally since last April.— We have had two communion seasons.— One young man has been admitted to the church on profession of faith in Christ.— One of the members of the church was married on the 18th of June, and has gone to live at another of our stations.— Her church relationship has been transferred to Codoopitty.—

There are some of the members of the church who do not walk as christians.— Their course is a cause of sorrow to the church.— The schools have gone on as usual with but little variation.— The catechists have labored as usual and with some more success.— A short time since, the cholera broke out at one of the outstations and there seemed to be a prospect that our school in that region would be broken up, but it soon subsided, and the school went on.— The cholera prevailed for a short time near the station, but there were few deaths.— At Kangasentorry about two miles away, there were I believe about

sixty deaths from cholera.—

There are a few candidates for admission to the church.— Some of them are far advanced in life.— They need much teaching.— They know but little about the change of heart which they must have before they can enter into the kingdom of heaven.—

Colporteurs have been at work in this field distributing portions of Scripture by sale and otherwise, and think the field has been nearly all visited.— A Bible meeting was held at the station in July.— The field is a hopeful one, and needs a resident Missionary.— But more than this, the christian church there needs the baptism of the Holy Spirit.—

Yours Most Truly
James Luick.

Panditerio Oct. 1. 1862.
Rec'd Dec. 4
Rec'd from Com. 1863

Panditeripo April 8th 1863.

R Anderson DD.

Rev and Dear Sir:-

Since my last communication to you, three persons have been admitted to this church on profession of faith in Christ.- Two of them were males, and one was a female. One member has been dismissed to another church in the province and one member has died.-

Mr Alexander Lovell died on the Sabbath morning of Decem 14th.- He was about fifty two years of age. He was a member of the Protestant Christian church for nearly thirty eight years, having joined the church Jan. 20th 1825, at the age of 14.- He was a catechist at this station for about 18 years.- He had been somewhat feeble the most of the year, and sometimes quite ill.- He often said that he felt that he would like to die.- He felt that he had not always been as faithful for Christ as he ought to have been, and this was a cause of sorrow to him.- I believe that he was fully on the side of Christ-

After the death of his son-in-law Mr

Panditeripo Oct 1 1862.

Josiah Wilson (of whom I think I made mention in my last communication) his thoughts seemed to be much on a future state.

I believe he read his Bible daily, and called his family together regularly for worship.

I believe also that it was known by others than his own family that he had his time for private devotion. But there was no effort to make it known. —

The day before his last illness commenced he asked permission to go and see the doctor. I found however on the day following that he had not gone. — He seemed too ill to go. He was in much pain and found difficulty in breathing. I persuaded him to make himself as comfortable as he could in a bullock cart and go to Mamefy where Dr Green resides.

This was on Saturday. On the following Saturday as I was on my way to Lillefally, I called to see him and found him in much bodily distress. He could converse but little but so far as he could make known his feelings there seemed to be no fear of death. I left him to attend to my

duties at Lillepally and on my return at noon of the Sabbath, I learned that his spirit had taken its flight and his body had been deposited in the grave.

His bereaved family mourn but not as those who have no hope of meeting him again and in heaven:— His death is a loss to this church and yet I hope that a blessing has followed these providences of God so plainly speaking to us.

During the week of prayer at the commencement of the year there were a few meetings held. There was however no marked result.

Just before the close of the year I went with my family to the sea-side, and have been absent from the station until within two or three weeks. There are a few who profess to be enquiring about the way of salvation.—

At the close of January the school master at the station, was by vote of the Mission removed to another field.— His place has not been filled until within a week. The school master at Mathagal about whose course I have once or twice expressed dissatisfaction, was by vote of the Mission dismissed from service because of his stand as a heathen. His place has not yet

been filled. There is now but one other Mission school in this parish.-

At the close of January, the Mission kindly relieved me from the care of Lillepally station, and now I hope to be able to give more attention to the study of Tamil than I could with so much care.

The past year has been a trying one to me on the score of health, the most so of any of the five since my arrival in India. I hope to be able to do more during this year personally among the people.-

Yours Truly

James Quick.

Panditeripoo, Apr. 8. 1863.

Rec'd June 4

Ans Aug 30

Panditeripo Jaffna Ceylon.
Oct. 14th - 1863.

R. Anderson D.D.

Rev. and Dear Sir:-

There has been but little change in the spiritual condition of the church at this station for the past six months.

Some of the members have removed to other places in the province, and consequently their church relations are changed.

Two members who were under discipline have been restored to church privileges and one of them who resides in another parish, has been dismissed from this church to join the church there.

One of the church members, has been very ill, but is now convalescent. - Some of those whose names stand on the record as regular members are quite irregular in their christian walk. - There are a few who profess to be seeking the true way. - One of them is an old man and has but little knowledge of Christ. - He comes somewhat regularly to our Sabbath meetings.

Our Sabbath School is held in the

morning before the usual service, and is pretty well attended.— The Mission schools at this station are now only two.— There is one school at Sulipuram which is supported in part by funds paid by the boys in the other schools, and partly from other funds.—

There is one girls' school at the station which is at present in an encouraging state of progress.— The young man who was teaching at the station, tried to collect boys for a school at Mathakul where the teacher was dismissed in the early part of the year.— The people expressed a desire to have a school there again, and at my request he undertook to teach a school there.— But the people seemed determined to have one of their own villagers teach, or to have no school.—

The young man said he could not collect a school, and as his place at the station had been previously filled he was permitted to seek employment from the Church Mission, and has gone to Nellore.—

The young man now teaching at the station is one who spent some two or three years in the Training School at Batticotta, and

at present seems to be doing well.—

The girls' school is taught by the young widow of Mr J. Wilson whose death was mentioned in April.— The two catechists at the station are working as usual.— They have effected a systematic visitation of a portion of this parish during the past six months.— The colporteur of the American Bible Society is now at work for a short time in this parish.—

During the month of September, I was absent for a few days on a tour to the islands adjacent to Jaffna, in company with Mr Landers. The report of the tour will be made by him.—

I have been much engaged for some time past in repairing the house at this station which was in a condition quite unfit to pass another rainy season in.— My health is for the most part good, and I am reminded that for this I ought to be thankful when I see one and another obliged to yield to the influence of the climate and return to America.—

Yours Truly

James Quick.

Panditeripo, Oct. 14, 1863

Rec'd Dec. 19.

ack'd Apr. 13, 1864

Panditeripo Jaffna Ceylon
April 2nd. 1864.

R Anderson DD.

Rev and Dear Sir:-

During a part of the last six months there has been but little of marked interest in connection with this church.-

The week of prayer in January was observed, but there was nothing of especial interest connected with it.-

At the first communion season two persons were admitted to church fellowship by certificate from another church.- The Sabbath School has been held regularly, and with some degree of interest and profit.-

A Society has been formed in connection with the baptized children and youth at this station.- A meeting is held on the forenoon of Saturday of each week, and some of the youth seem much interested in it.- A weekly prayer-meeting for the male members of the church has again been commenced.-

One of the church members has been for a long time ill and is not able to attend the meetings of the church.—

Another member who is now absent from his home, is under censure, and it is probable that he will be disciplined for a grave offence.— There are as yet but two schools supported by the Mission in connection with this station.— I have hope of starting one soon at Mathakul where the Mission formerly had a school whose teacher was dismissed the forepart of last year.— There have been several offers of a lease of ground for a school and preaching bungalow, and a place will soon be secured I hope, and a school in operation with a christian teacher.— Several applications for the place, have been made, but the applicants were of such a stamp, as to lead me to wait until a more favorable opportunity offered.—

One of the teachers of last year who is not a church member, has left Mission employ, and a christian teacher has taken his place.

The teacher at the Station has lately married a christian wife, and now we have the influence of another christian family among us.-

The little interest among the Barber class is increasing in importance.- The old woman who has been under christian instruction for more than a year, attends the Sabbath meetings of the church with much regularity, and is now to be propounded for admission to the fellowship of the church.- One of the young men is also a candidate, and will I hope soon come forward for admission to the church.- Two youths, the sons of christian parents, and baptized in infancy, are also asking admission to church fellowship.

All these influences are however silent in their working, but may they not be just as effectual in the salvation of souls.-

I have just commenced Sabbath afternoon service at Churlipudam in connection with an English school there.- The Principal of the school seemed quite anxious to secure religious services for his school, on the afternoon of the Sabbath, and as some of the baptized children of the church attend there I was

the more willing to make an effort to comply with his request.- He does not himself at the present time belong to the church. I think he was formerly connected with the Wesleyan Methodist church, but has been for some time unconnected with any.- His school has become quite large, and I hope some good influences may be brought to bear upon it.-

The are some influences at work in this church which I am greatly at a loss to know how to control.- Among two or three families there is a feeling in existance which is altogether contrary to the spirit of love to Christ. They seem to be always in difficulty with each other. At times they profess to have settled all their difficulties, and to be willing in future to live in peace with each other, but in a short time something will occur which brings to light the depravity which exists in the heart. I sometimes stand in doubt respecting the existance of grace in their hearts.- The course that these persons pursue is a grief and trial

to the other members of the church, - but how to remedy the matter is not easily determined.

They are among those who receive no aid from the Mission by employment, and so no hold upon them, but that of an enlightened conscience, and a heart filled with true love to the Saviour, can be obtained - and I grieve to say that I see but little evidence of true piety in their daily walk.

Such persons have no small influence upon the heathen about them, in leading them to think lightly of christianity. - They cannot accuse them of being christians for the sake of money, because their position does not bring this emolument. They often conclude that Protestant christianity is no better than Romanism and not so good as Sivaism, because it imposes restraints upon its followers and yet does not produce peace and harmony among them. - And these conclusions are drawn more or less from the defective conduct of those who are members of the church. We need as we have said many times the effusion of the Holy Spirit to warm the heart and awaken

the conscience and to bring into action grace if it exists, and to plant it in the heart if it does not exist.

Yours Truly

James Quick.

Pauditeniko, Apr. 2. 1864.
Recd. May 31,
Ans'd June 9.

Panditeripo Jaffna Ceylon
Oct. 14th 1864.

R. Anderson D.D.

Rev and Dear Sir:—

Since my last report, several changes have taken place in this church. Five persons have been admitted to church fellowship by letter from other churches, and four persons on profession of their faith in Christ.

Of the five received by letter, one is now under the censure of the church, and is suspended for a season from its fellowship.

One, (an unmarried female) is absent from the station, to avoid the efforts of heathen friends to form a heathen marriage alliance for her.— One (Mr J. S. Ropes) has died.— He passed away suddenly on the evening of August 28th, and on the following day (which was the Sabbath) he was buried in the church burial ground.— I was with him a little while before he died.— He did not seem to be in immediate danger, and as it was becoming quite dark, he suggested that I should go home. I left with the request that if necessary during the night they should

send for me. Just before I left him he spoke of the preciousness of the Savior. I had been gone but a short time, when he breathed his last. We have hope that he is now free from pain and in the presence of the Savior.

At our communion season in April, the old woman of the Barber class, of whom I made mention in my last communication, was admitted to church fellowship. She has not much knowledge, but we hope she has been born again, and that she is in her old age endeavoring to walk in the way of truth.

In July, one of the oldest members of the church, and one who has been a member for the longest time, was suspended from church fellowship for a violation of the seventh commandment. Rumors had been afloat for some time respecting his sin, but in such a way that we were unable to take up the case. He said he had suffered much in his own mind, and had received more punishment than man can administer.

At the quarterly communion season of this church held in July, three young

men were admitted to the privileges of the church on profession of their faith in Christ. Two of them are sons of church members, and received baptism in infancy. One of them is the grandson of the old woman received in April. He receives baptism. He appears well, and is quite regular in his attendance at the Sabbath meetings.

About two months since, Mr Gregorie who has been for some time a catechist at this station, yielded to the persuasions of heathen relatives, and consented to the marriage of his eldest daughter to a heathen young man. He resigned his position in the Mission and has gone to Kandy in the central part of the island.

Mr S. Payson still stands under church censure. He does not now come to the meetings of this church at all. We have no evidence that his sympathies are at all with heathenism, but his course is one of divergency from the christian church.

There is now only one school master and one schoolmistress at this station. I succeeded as I mentioned I hoped I should do, in securing a place at Matthakuli for a school, and put a school master there in the person of Mr J. S. Ro-

He has passed from us, and the school is kept up temporarily by a monitor boy. The schoolmaster at the station is doing well. He manifests a good deal of energy, and his school is usually as large as one person can well manage. Now and then the Roman Catholic Priest comes to the adjoining village, and during his presence the boys who come from the families whom he claims as members of his flock stay away from school through fear of his punishment. He is now in the village, and am told that he has promised to give the people a school. If this is true, it is the result of pressure upon him, and his object probably is to keep the children from our schools.

The attendance of adults at our Sabbath morning meetings is good. Our Sabbath School is smaller now than usual, owing in part to the dismissal of some of our day schools, and in part to its being the season for securing the Palmyrah fruit. With the exception of one or two families, there is peace and usual harmony in the church. There are a few inquirers after truth but there is not that earnestness in the performance of christian duty which we desire to see.

Yours Truly J Quick.

Jaffna, Dec. 10, 1864

Received Dec. 21
Answered

Panditeripo, April 6th. 1865

R Anderson DD.

Rev and Dear Sir:-

The past six months have been marked by nothing of very especial interest to this church.-

Toward the close of the last year a sudden and somewhat severe attack of illness sent me with my family to the sea-side for a recruit.- On this account we were absent from this station longer than usual.-

The "Week of Prayer" was observed by this church, but with no marked result.- On the 25th of January, one of our oldest church members died quite suddenly.- He was ill but a short time.- There are known but few particulars of the state of his mind in his last hours.- He was taken to the Town of Jaffna, and died at the house of one of his sons.- He was under the censure of the church, and had not been restored to its privileges.-

Two of those under censure ~~of the~~

of the church at the commencement of the year, have been restored, so that there are now only three under suspension from fellowship.- One of these, (a prominent man in the community) seems to have forsaken us altogether.- He does not come to any of our meetings, either on week days, or the Sabbath, and we have no evidence that he attends elsewhere.- Reports say that he does not always keep the Sabbath and I have reason to believe that it is true of him.- His case is one which causes us sorrow, and we do not know precisely how to dispose of it.-

At our last communion season two persons were admitted to church fellowship on profession of their faith in Christ. They were both of them baptized in infancy, as they are the children of professedly christian parents.-

One of them is now about thirty years of age.- He has been once in communion with the church, but for a few years past has walked as a heathen.- He has lost his eyesight and is

led about by others.- He says he thinks that God has sent this judgement upon him for his grievous sins.- He seems to be sincere in his desires to lead the life of a christian and endeavors to persuade others to follow Christ.

The other person admitted to the church is a lad of eighteen years of age,- and a son of A. Lovell, a catechist who died about two years since.-

There are many Roman Catholics in this Parish,- and just now there is a considerable stir among them on account of the secession from that communion of one of the Priests.- As a class these Romanists are very ignorant, and they cannot understand why one of their Priests should leave the church and become a Protestant, when they have been taught to look upon Protestant Christians as the embodiment of much that is bad.- They are led to ask may we not be wrong in our attachment to the Roman Church.- If a Priest may secede may not we do the same.-

There is evidence that the truth is having some effect upon the heathen community

about us,- though much less than is to be desired.- Among a few there is some enquiry respecting the way of salvation.-

Our Sabbath services in the church are seldom attended by professed heathen, but these are reached to some extent by our system of evening meetings which are held in different parts of the Parish during the second and third quarters of Moonlight.-

The Sabbath School is held with considerable interest in the morning of the Sabbath, and is I think, a means of good.- The Sabbath evening prayer meeting for male members of the church is thinly attended.- There is not the life and christian energy in the church which is needed to make it prosperous.- There are however additions from time to time to its numbers from those who were of the world, and we hope that these younger members may be more energetic than the older members have been, and that as the older ones pass off we may find that the eliminating process has been a gain to us.-

Yours Truly.

J. Quick.-

Rec'd April 6 1865.
Rec'd June 13.
Accepted Aug 3 1865

Sanditeripo October 12th. 1865

R Anderson DD.

Rev and Dear Sir:

I am happy to be able to communicate to you at this time the fact that the person of whom I wrote so discouragingly in my last letter has been restored to church fellowship.

He came before the church on the 7th of May and made a statement of his feelings respecting his past course and asked forgiveness of the church and a restoration to its fellowship.

The church members with one exception were unanimous in the expression of good feelings towards the former offender, and of willingness to receive him back again to fellowship.

The one person who objected was so strong in his opposition that a committee from the church nominated by himself was appointed to hear his reasons for his opposition. That committee subsequently met and listened to his statements. These were of such a

nature and made with such a spirit that it was evident that his whole ground of complaint was of a private nature and such that the church could not touch it.

After the report of this committee was made to the church, it was seen that his difficulties were of a nature to be settled between the two parties and it was decided to restore the one under discipline.

This action of the church so exasperated the other man that it was reported that he threatened personal violence to some of the members. He was so determined to keep out of the church the one who had been under censure so long that he came to me on the Sabbath morning about an hour previous to the time for the morning service and accusing me of conducting the case of discipline in an improper and unfair manner, used abusive and insulting language.

Since that time he has absented himself from all the meetings of the church

and keeps a portion of his family away from the house of God. His conduct has been such that he has been suspended from church fellowship. Thus the punishment which he tried to inflict upon another has fallen upon himself.

He has been connected with the Mission in various ways, but is not now in service.

One or two of those now connected with the church are walking disorderly, and the prospect is that discipline must be brought to bear upon them.

There are a few candidates for church membership who are still under instruction.

The Sabbath School is kept up with a considerable interest, owing in part to the efforts to secure promptness in attendance and good behaviour while present.

An average of perhaps seventy children attend the Sabbath School and the most of them remain in attendance upon the morning service which immediately follows.

To those in the school who can read and who are present at the commencement of each session of the school and who

behave well, a present is made at the close of the month of a copy of the "Friend of Youth" a monthly paper published in Tamil.-

To those who cannot read but meet the other requirements a present of some picture of a bird or some domestic or wild animal is made.-

The congregation on the Sabbath is fair but there is room for more if they would come.

The Monthly Concert is held on the afternoon of the first Sabbath of the month and is attended by quite a number of the church members.- The attendance upon the Friday afternoon meeting is small.- Some of the church members are farmers and they seem to think that it is difficult for them to attend the week day meeting.- Two are head men in the villages and their duties often call them away from home.-

Good attention is given to the truths preached on the Sabbath, and when the Holy Spirit makes these truths felt by those who hear, we shall see great results.-

The plan adopted last year of having the last Friday of each month

especially given up to the consideration of the duty of the church to others, and of having their gifts of money or various kinds of grain brought in for charitable purposes, has I think worked well, on the whole, for the church.

The gatherings at such times are not great sums, but those who bring with a willing mind receive the blessing of the cheerful giver. I think that by this means the obligation to do good to others as we have opportunity, is kept more distinctly before them and is doing some good.

Yours truly

J. Quick.

Panditeripo, Oct. 12. 1865.

Rec'd. Dec. 14.

Ans.

Ackd. Dec. 25

Tillepally October 12th. 1865.

R Anderson D.D.

Rev. and Dear Sir:

The record for the Tillepally church and station for the past six months is a sad one. You have been informed of the fact that M Cornelius the Native Pastor at Tillepally has sent in his resignation of service in connection with the A. C. Mission. That his resignation has been accepted, and he has left us. His term of service closed the last of April.

The care of the church and station was thrown entirely upon me, with but one catechist, and he living at a distance of about two miles from the station.

The Mission having decided that the old church (which was in an unsafe condition) should be taken down and a new one of smaller dimensions be built on a part of the old foundation, the work of demolition commenced on the 2nd of May.

Our present place of worship is a small low bungalow in which a vernacular school is taught. There is as yet no place in which

I could with safety reside with my family if I felt disposed to spend a month or so at the station. – I hope however that in a short time the building which is now in preparation will be in such a state that I can use it.

My present means of access to the station are such as make my labor very wearing. The church is in a low state. The members seem to be discouraged and only half awake. I very soon began to find after the care of the church came upon me, that the Native Pastor had grievously erred. The church had lost confidence in him. Their efforts for good were very much relaxed. Some who were prompt in their attendance upon the means of grace previously had either become indiffferent or left entirely. Some who professed to be enquirers had left off all attendance upon the meetings of the church. There were stories afloat among the people criminating the Native Pastor. But I could gain no knowledge of anything farther than

a few instances of indiscretion on his part.

But on the 14th of August a young unmarried female member of this church and a late graduate of the C.F.B. School, gave birth to a child of which she says that Pastor Cornelius is the father. An enquiry by a church committee respecting the affair leaves us no doubt of the criminality of the man. His whole conduct for a number of months respecting her was of a most reproachful character.

The heathen take advantage of these things to reproach the church and all christianity and the christians cannot meet their reproaches with courage.

A faithful active man is needed who shall reside at the centre and go out into the villages. The people need to know that he desires their salvation, and this he will show by his active efforts to lead them to the truth.

I have made it a point to be at the station every week to meet the Assistants to counsel and encourage them, and to preach at the station every alternate Sabbath. I have not been able to fully carry out this plan owing to illness in my family. Our second daughter

has been very ill. We were apprehensive that she would be taken from us and the care and anxiety bestowed upon her has so worn upon my wife that she does not rally from it. I do not know what the result will be. The little one has been spared to us, and although much better is not yet well. These cares have more or less interrupted my labor and I have not been able to do what ought to be done and what I desire to do for Tillepally.

I feel anxious and depressed respecting the present condition of things at this station and sometimes feel like asking is the Lord with us or not.

Just at the present time the residence of a Missionary at the station is very desirable. The church members need to be encouraged and strengthened. They need to be led forward. The Sabbath School is held regularly but it is not conducted in an efficient manner. We greatly need more help.

Yours Truly

J. Quick.

Tillipally, Oct. 12. 1885.
Rec'd. Dec. 14
Geo. D. Gillespie
Dec. 29

Panditteeipo October 23rd. 1868

Rev and Dear Sir:-

The Overland Mail leaves us to-morrow I believe and I can say only a few words. The person to whom I alluded in my semi annual Cos. having been restored to the church is Mr Leth Pagson. I had become about discouraged about his return, but he has returned and now comes to the Lord's Supper and attends some of the meetings of the church. I am sorry to say that my family have all been ill, and though better are not yet well. It has been decided that it is best for me to take them for a change to the Pulney Hills, and I hope to take them there after the rainy season. Mrs Lynch greatly needs a more bracing climate for a few months and I hope our visit there will do us all great good.

Will you kindly give to those to who they are due, my best thanks for the very great coby of "The Hawaiian Islands." We have read it nearly through and are much interested in it. I am not aware whether I have ever acknowledged the favor of a coby of the Deputation reports. I have received the coby and value it highly. Please accept my sincere thanks for the favor.

Yours Most Truly

J. Lynch

R. Anderson D.D.
Secretary &c.

Oct 27 1868

Panditeriyar, Oct. 23, 1865.

Rec'd. Dec. 14

Ans'd. Jan. 25

Panditeripo October 2nd. 1866

N. G. Clark D.D.

Rev. and Dear Sir:-

My last letter sent to the Missionary House bears date Oct. 12th 1865 almost a year since.-

About the time that letter was sent it was decided by the Mission to be best for me to take my family to the Pulney Mountains on the Continent of India for a season of rest and recruit to health.- The continued illness of our second daughter and the consequent care and anxiety respecting her, had so worn upon Mrs Quick that some change seemed greatly needed.

We left our home on the 29th of January and reached the sanitarium on the mountains on the 20th of February making the journey by stages as the feeble ones could endure it.-

We remained there until the 13th of August when we left again for our Jaffna home which we reached

on the 6th of September.— My family was greatly benefitted by the stay upon the mountains.— The relief from the constant cares connected with our stations, and the cool mountain air and pleasant scenery, all combined to produce the much needed change, and under it health returned.— During the time of our stay on the Continent, I had the pleasure of meeting all the brethren of the Madura Mission not only upon the mountains, but also at their own stations, and through their kindness I was enabled to see a good deal of their work among their christian congregations.—

I was glad to see so systematic a course of instruction pursued by the brethren of that Mission, not only with the Native Assistants, but with their church members.—

I had also the pleasure of making the acquaintance of the Rev J. Thomas of the South Tinnevelly, and the Rev

R. R. Meadows of the North Tinnevelly Missions and of enjoying with them many hours of delightful christian intercourse.- I was much benefitted and instructed by what I saw and heard, and I hope I shall be able to turn it to good account in my future labor in my own field.-

I am glad to be at my post again though it involves great care and constant toil weariness and watching.-

There are a great many things to discourage as well as many to encourage. I find among the church members one turning away from Christ to this sin, another to that. Others are lukewarm, while some are found striving to do right, and maintain a walk consistant with the requirements of the gospel.-

Yours Truly

James Quick.

Panditeripo, Oct. 2. 1866.

Recd. Nov. 28

Ack'd. April 30 1867.

Panditeripo Jaffna Ceylon
April 3rd. 1867.-

N. G. Clark. D.D.

Rev and Dear Sir:-

A portion of the past six months has been to me the saddest of all my experience as a Missionary in a Foreign Land.- The pestilence has raged on almost all sides of us, and many have fallen victims to its ravages, of whom we can have no other thought than that they have died in their sins.-

Some of them have known much of gospel truth, but have gone on from year to year absorbed in the world and its pursuits, until death has suddenly called them away.-

Four of the members of this Church have died, but only two of these of cholera:

One of those who died was an aged female, the widow of a church member who died nearly twenty years since.-

She was sick of fever.- For sometime before she died she expressed a confiding hope in Christ as her Saviour - but as

she was in a village at some distance from the station, I had no opportunity of seeing her in her last hours.—

Another who died was the blind man of whom I have several times made mention for the last two or three years.— He had been for a long time ill, but in his last days his faith and hope in Christ seemed to grow.— He was entirely blind for sometime before his death.— I visited him several times after he was no longer able to be led to the house of God on the Sabbath. He seemed to enjoy the reading of God's Word, and songs of praise were pleasant.— He expressed full confidence in Christ and exhorted his heathen relatives to leave off their foolish and vain practices and believe in the True God.— He died at midnight and I was not with him, but his relatives testified that he died trusting in Christ.— He wished that his body might be buried in our grave-yard and to secure this that as soon as it

was morning his friends should send word to me.— I went at once when I knew that he was dead, with a few of the church members, and only by remaining at the place and by considerable effort did I succeed in preventing heathen relatives from taking the body and burning it with heathen ceremonies.— It was brought to the church grave-yard and decently buried according to Christian custom.—

Of the two who died of cholera, one was residing at Lillepally, and was the married daughter of one of the catechists at this station. Her father reports ~~that~~ she said in the near prospect of death, "I know in whom I have believed", ~~and~~ and died peacefully like one going to sleep.—

The other was a young man of some promise from whose aid in the work of the spread of truth we hoped much.— I have no particulars of his death.—

One baptized child died of cholera and at the same time both parents were sick, the mother was so ill for some days that the balance of life or death seemed to be

about the same — But God graciously restored them both — though the mother is still too feeble to come to meeting on the Sabbath. — Several others were attacked but have recovered. —

The mortality among the Heathen and Roman Catholics was great. — The Heathen usually burn their dead except in case of the pestilence, when they bury. —

As I pass to the sea-shore through an adjacent village, the sad spectacle of one hundred and fifty or two hundred new made graves meets my eye, and I am reminded that so many more souls have passed beyond the reach of all human effort for their salvation. —

The schools were all broken up. — Out of the number who attended four girls' schools, twelve have died, and in other cases the parents of those who attended the school have fallen and the children are thus lost to the school. —

The station boys' school has been suspended for about five months. — The teacher is dead and another has not as yet been appointed. —

Our Sabbath congregations became very small and nearly all labor in the villages was for a time suspended.- One would suppose that such a fearful and manifest dispensation of God to this people would have the effect of leading them to see the folly of trust in idols and lead them to turn from their sins to the only God who can save.- But in many cases the contrary seems to be the fact.- Many who have for years left off some of their heathen practices, conclude that this judgement has come upon them because of their neglect, and so commence again the practice of their former follies.- Not from a conviction of any real efficacy in them, but through fear and ignorance-

Some of them, many of them know some thing of the truth.- They have heard of the way of salvation through Christ.- But the requirements of the religion of the Bible are so opposed to the natural impurity of the human heart, that they are not willing to accept its terms.- They love evil.- They hate good.- Yet in all this darkness, there is some light.- These

exhibitions of human depravity show how strong the throne of Satan is, but he cannot always retain his hold.— The truth must prevail and the heathen will be given for an inheritance.— Some few manifest more readiness to listen to the gospel message.— Some are enquiring the way to eternal life.—

At our last communion season one person was admitted on profession of faith in Christ to the privileges of the church. Two others were expected to come forward for the same purpose, but one of them preferred to await a season, and the other an old man was deferred for three months in order that there might be more known of the motives which induces him to present himself.— A few of the baptized children of the church are now candidates for admission to church fellowship.—

I am encouraged by the present aspect of affairs in this church—and hope the year may not close before an especial blessing has been given to us.—

Yours Truly

James Quick.

Tillipally.-

The epidemic did not commence so early at this station as at Panditeripo except in one villa nor has it raged so fearfully here.- In one christian family the mother and three children fell victims, and a few months after that, an aged female in the family, the mother of the school teacr and grandmother of the children who were taken, also died but not of cholera.- Some other church members have been attacked but have recovered.- The cholera prevails now at the station though not to any great extent.- The consequence is that our Sabbath congregations are still very small.- The schools were for a time all broken up and only two are now going on.- One of these is quite irregular in consequence of the existence of cholera near.

The church is in a very low and discouraging state.- Mr Anketell who was licensed last year has been appointed to the work here and will reside at the station.- I hope that as soon as he gets his family settled here that a better state of things will exist.-

I expect to spend one or two months of the year with my family at the station that

I may come more directly into contact with the church as well as the people, than is practicable or even possible for me to do at this distance.- There is great need of the presence of a Missionary at the station who shall reside there and go in and out before the people.-

The church members need encouragement.- They need to be led forward.- The schools need more careful superintendance.- The catechists need the presence and guidance of a Missionary.- Can you not send us one to reside there.? The house is not yet ready.- The walls are only a little above the foundations but I hope to have it progressing soon.- Send us one to occupy it as soon as it is finished.- Let him come with his heart warm and full of zeal.- It may be that the Lord of the harvest will quickly pour out His blessing in large measures upon us.-

We hope to be able in the course of two months to dedicate the new chapel to the worship of the Triune God.- Pray for us that it may be to us the beginning of good things.-

Yours Truly,

James Quick.

Panditeripoo, Nov. 8. 1867.

Rec'd. Jan. 16 1868.

Ans. 8.

Rev. James Blackett 88

Panditeripo Jaffna Ceylon

Septemr 9th 1867.

Rec'd Oct. 31.

A. G. Clark D.D.

Ack'd March. 30 1868

Rev and Dear Sir:-

On Wednesday August 28th, we had the pleasure of opening our new chapel at Tillepally for the public worship of the Triune God. It is a matter of joy to me inasmuch as for two years, more or less this church has not had a convenient place in which to worship. There has been a combination of circumstances which has brought the church into a very low state. Its members seem to have become thoroughly discouraged, and have consequently attempted to do but little. The sad defection of the

Panditeripo Nov. 8, 1867.

Native Pastor M Comelius, see
ed to throw a blight upon th
church from which it ha
not yet recovered. I hope
now for a blessing upon
efforts put forth here, an
that the church now some
aroused will take courag
and labor more earnestly
On Wednesday August 28th Bro
Hastings and Spaulding acc
panied me to Tillebally a
assisted me in the exerci
of the occasion. A portio
of Scripture was read an
prayer offered. The Natives
Preacher now located there
made a short address,
which brethren Hastings an
Spaulding made short ad
on subjects connected wi
the present duty of the
church members. Anoth

portion of Scripture was read when Bro Spaulding offered prayer setting apart the edifice to the worship of God. Then followed the baptism of the infant of one of the church members, and the administration of the sacrament of the Lord's Supper. The most of the church members were present and seemed to enjoy the occasion.

On Friday evening last a meeting was held in the chapel at which time the claims of the Bible upon men, were presented to those who came, by Rev Messrs Hastings of our Mission and Palmer of the English Wesleyan Mission. The audience numbered about two hundred, mostly heathen. They were very quiet and listened

to what was said, with a
pearent interest. –
I greatly desire that there s
be a Missionary with his fa
residing at this station jus
at this juncture of the affa
of this church. And for the
purpose the house now i
process of erection should
be speedily completed.
The foundations are laid
and ready for the walls to
up: Half of the door ~~and~~
~~window~~ frames are ready
to put into the walls. Abou
two thirds of the necessary
timbers for the roof have
been purchased and are
now in the compound. Cu
coral stone are on hand
for laying the walls, and a
quantity of lime has bee
paid for and is now due
The foundation for other

necessary out houses has been dug and partly filled with foundation stones.- About one fourth of the number of tiles needed for the dwelling house and out-houses is on hand, and just here the money with which to put these materials into their desired shape fails.-
Will you not supply us with funds to go on and finish the house? I think that two hundred pounds would finish the whole work and give us substantial buildings. The money granted thus far has not been sent from Boston. It has been that which has been collected in various ways here. It would have been reported back to the funds of the Board if it had not been

used (by permission) here?
Is not this using funds col-
ed in the country for new
purposes here? In my ow
mind, (and I am not alo
in this opinion) - this stat
should be occupied by a
Tillebally
Missionary rather than Ba
diteripo, and if one of the
two stations must be s
intended by a Missionary
a distance, it should be
Banditeripo rather than Till
The latter is the larger stat
and the Mission premis
are located at the centre
the parish. It is difficu
to attend to the interests
the field from a distan
much more so than it
be of other stations.
The outstations of Tillebal
are at such a distance, a

so located that they must be visited from the centre.—
While then this is superintended from another station, these outstations must of necessity be more or less neglected.
The presence of a Missionary with his family among these church members again would tend greatly to encourage and strengthen them, and the influence upon the heathen would be to bring in some who are unsatisfied with their own vain and foolish customs, but have not the courage to stand out against their heathen friends & relatives.
Do not allow the work thus so far done to be in vain, but allow us to use as hitherto except of the monies collected from presents and other sources, to

to finish the building now
so far on their way.
I might say much more
in favor of the occupation
of Lillepally station by a res-
dent Missionary, but I hav
said enough. I greatly de
to see that church flouri
again and to see it a fo
in that Parish. I fear it wil
not be, as it is at the pres
time managed. The Native
Preacher will I hope mee
careful instruction and gu
dance both of himself and
the church, become a Pas
there. But a Missionary mu
help in person to bring up
the church to that point.

Yours Truly

James Quick

Pancitaipo Oct 7th. 1867.

N. G. Clark D.D.

Rev and Dear Sir:-

The number of the members of this church is less by one than it was in April.- We expected at our last communion season to have received two persons to church fellowship on profession of faith in Christ, but for some reason both of these held back for the time saying they were not ready to unite with the church.- This is, I think an unusual thing in this country.- I expect them to present themselves when another opportunity offers, and I presume they will be received.-

The old man who has been a candidate for several months past will probably be received also.-

The loss to the church is in the death of a young man who has been absent from his home for some time.- He was ill and on his return to his home.- He died suddenly while on the

way, and we have no particulars of the state of his mind at the time of his death.-

The Village Schools are again in operation but they are not as successful as I desire to see them.- The number of girls in the schools now connected with this station as reported in September is eighty one.- There is only one school for boys and this reports twenty five.-

The Sabbath congregations is regular in attendance and the attention paid to the preaching of the Word is good.- The prayer meetings for the church are not well attended, but those who do come are regular in their attendance.-

The meetings held on Moonlight evenings have not been as many as usual owing in part to the early fall of rain which gave the people an opportunity to plow their fields much before the usual time.-

There has been comparatively little sickness in the villages since the cholera passed away, though many are left in a state of feeble health who were attacked

but recovered from it.-

We need and hope to receive an influence from on high which shall unite us all more closely to Christ.-

Yours Truly

J. Quick.-

Tillepally, Oct. 7. 1867.
Rec'd Dec. 4.

9

March 4th 1868

Tillephally Oct. 8th. 1867.

On the 28th of August we had the pleasure of opening for public worship the new chapel at this place.–

The schools of the station are again in operation and are in a more prosperous condition than they were before.

This is owing in part to a change of teachers.– Some of the older teachers have been dismissed and younger ones put in their places.– One of those formerly in employment has brought his school up to a higher standard and the school is much improved.–

The catechist at the station is at work, and his influence is felt for good.–

The church seems to be somewhat encouraged.– I spent with my family about two months at the station with the hope of doing something more in the villages in holding meetings, but the cholera had not then left the place and it was difficult to effect much in that way.– The attendance at the

Sabbath morning service is improving.
There is nothing of special interest
farther to report.

Yours Truly

J Quick.

Tillepally, Oct. 8. 1887.
Rec'd Dec. 4.
9. Ach Trans 3/ref

Panditeripo Jaffna Ceylon
February 8th. 1868

N. G. Clark D.D.

Rev and Dear Sir:-

It is now nearly ten years since I with my wife reached this Mission Field.- For the most of the time during our residence here we have been blessed with the average good health of Missionaries in a Foreign Land, and have been permitted to pursue our work with a good degree of regularity

During the past two or three years however, the health of Mrs Quick has been giving way - and now her nervous system is so much prostrated as to require a change to a colder climate.-

We have hoped that we might be permitted to labor on until the close of 1869 at least, and it

is possible that we may still be able to do so, but the probabilities are all on the other side.–

Our second daughter is and has been for some time in such a state of health as to cause us some anxiety and lead us to feel that she should be in America.–

My own health though not broken down, is impaired, and would be benefitted by a change of two or three years to my Native Land.– In view of the probable necessity of a return within a short period, and with the advice of Dr Green, and the consent of the Mission, I request permission from the Prudential Committee to return to America with my family at such time as circumstances require.

Yours Truly

James Quick.

At a meeting of the Mission convened at Nortto Manoy. on the 7th of February. ~~it~~ Bro Quick, in view of the health of Mrs Quick, received permission to apply to the Prudential Com. of the A.B.C.F.M. for leave to visit America with his family as soon as it may seem advisable to do so.—

C. R. Hastings
Sec. A.B.C.M.—

Panditeripo, Feb. 8. 1868.

Rec'd April 3.

Ans'd Apr. 11

Panditeripo Jaffna. Ceylon
April 8th. 1868.

N. G. Clark D.D.

Rev and Dear Sir:-

The past six months has been a time of care and anxiety with me. The health of my wife has been such that she has required much of my time and attention, and I have been exercised in no small degree as to what the path of duty is.

I hoped that a residence at the sea-side for a time would restore lost strength, but the result is not what was expected. She is so feeble that I have felt compelled to ask permission to return for a season with my family to America and this we expect to do as soon as seems practicable. She hopes to gain much good from the sea-voyage.

With these cares I have been

more or less turned aside from my usual work, still there has been I think some progress in this church.- The two candidates of whom I spoke in my last communication still stand back and of one of them we are led to feel that it is well that he was not received.- Although a child of christian parents and baptized in infancy his general conduct is such as to lead us to feel that he has not received the Lord Jesus Christ as his Saviour.-

At our communion season in December, one person was received by certificate from another church, and one person on profession of faith in Christ.-

The latter is an old man of about eighty four years of age.- He says he remembers the time when the English took possession of Jaffna. He is an ignorant man, but we hope he has that knowledge which is the gift of the Holy Spirit.-

He was baptized and received the name of Abraham. He is very feeble and comes to the House of God leaning upon his staff.

At the commencement of the year I was relieved of the care of the Tilleipally church and station and the prospect now is that I shall soon have to leave to others the small share of duty which is left to me.

Systematic Bible distribution was commenced in the villages of this Zilla last week, and will probably continue through this and the next week when I hope the whole of the field will have been visited and all have had an opportunity to hear the gospel and to purchase the whole Bible or such portions as they may desire. Five distributors labored last week, six are to labor this week and I hope the same number will labor next week.

We have had in this connection some good meetings, and hope to have

Paradise Springs, Jan. 8. 1868.
Rec'd June 4.

6. July 7 &c

None.

Yours Truly
J. Quick.

Panditeripo Jaffna June 6th. 1868

N. G. Clark DD.

Rev and Dear Sir:-

Referring to one of your last letters to this Mission, I see that my letter of Septem 9th. 1867 in which I reported to you the opening of the new chapel at Tillepally for the public worship of God conveyed an impression contrary to my design especially in one respect. When I said "Will you not supply us with funds to go on and finish the house" I did not intend to make a request for a grant of money on my own responsibility for this purpose. All requests for grants of money I am well aware should be made by the Mission, and through the Treasurer or Secretary.- You will however see by the subsequent action of the Mission that the project is one which the Mission approve, and that the money necessary for finishing the house at Tillepally has been asked for. I am sorry that I should even seem to have

Panditeripo, Jaffna June 8. 1868

assumed a position which I think belongs only to the Mission.-

This we your letter of date April 11th granting me the permission of the Prudential Committee to return with my family to America, is thankfully received.-

The Committee cannot regret more than I do myself the necessity which now compels me for a time to leave my chosen field of labor.

Mrs Quick and I have now been in the field a little more than ten years. We are now obliged on account of extreme nervous prostration on her part to leave for a colder climate as soon as practicable. She hopes for much benefit from the sea voyage. She wishes to take the journey around the Cape rather than the Overland Route.

We have been hoping for an opportunity to go direct from Galle avoiding England, but there is now no prospect of our having such an opportunity, and we must go via Madras.-

If possible we hope to reach America before the cold weather, but I am not sure that we shall be able to do so.-

In that event, we must tarry at Madras for a time, and sail in December reaching England and America just after the cold weather is past.-

Yours Truly
J. Luick.

Rev. J. Leach

Panditeripo June 6. 1868

Rec'd Aug. 4.

ans Aug 14

10 Craven Street. Strand. London E.C.
October 30th. 1868.

Rev. A. G. Clark D.D.

Dear Bro:-

We arrived in London on Monday last. October 26th after being at sea 118 days.- The last day but one of our voyage was a very boisterous one. A heavy gale came upon us in the English Channel, but our good ship outrode it, and we came safely to port. I am glad to be able to report that the health of Mrs Quick has somewhat improved during the voyage.- The children are in good health and the cold weather is giving them rosy cheeks. Mrs Quick although somewhat improved is still feeble, and will require to be very careful lest the cold weather take a strong hold upon her. I hope by well providing good and warm clothing that she will continually gain and soon have her usual health again. I hope to leave here so as to arrive in New York by the 22nd of November, but I am not quite sure.

Yours Truly

J. Quick.

Rev. J. Quick
London
1868

London, Oct. 30. 1868.

Rec'd Nov. 16.

10 Craven Street Strand
London W.C.
Novem 5th. 1868

A. G. Clark D.D.

Dear Bro:-

We arrived in London by the ship "Alnwick Castle" on Monday October 26th. Our passage was somewhat prolonged, on account of light winds. On Saturday the 24th, we encountered a storm which was rather severe, but our ship outrode it and we came safely to port. We feel the cold weather and our children have been ill, as well as Mrs Quick. Our dear babe is still ill, but we hope to be able to check the diarrhea which she now has. Mrs Quick has improved somewhat in her general health since we left Jaffna, but her lungs seem quite sensitive to the cold. We feel in haste to reach America and get housed for the winter. We now expect to leave Liverpool on Wednesday next in the steamer "Denmark" of the National Steamship Company. I hope we may have a speedy and safe passage over.-

Yours Truly

J Quick.

Will you kindly forward to their destination the accompany letters.

London, Oct. 30. 1868

London, Nov. 5. 1868.
Rec'd Nov. 23.

Ans'd Nov 25 –

New York Novem 27th. 1868

Rev A. G. Clark DD

Dear Brother:-

We reached New York per steamer "Denmark" from Liverpool, this morning.- The steamer instead of leaving Liverpool on the 11th, did not leave until Friday morning the 13th.- We experienced some rough weather, but our kind Father has brought us in safety thus far. I am glad to be able to report to you that both Mrs Lynch and the children are much better than at the time of my writing from Liverpool. I find here a letter from you.- Please accept our united thanks for the sympathy expressed for us, and the kind welcome given us.- Our present plan is to go early next week to the West to see my relatives. I cannot tell how we shall be situated as to a home for the Winter but in the state of health in which Mrs Lynch now is, it will be necessary for us to secure some quiet boarding place, and I hope that her health will soon become confirmed.- I have no idea what will be needed by us for our necessary expenses. All things have so materially changed since I left America, that I can form no idea of what we shall need.- I hope the Committee will inform me as to what they expect of me while here. My own health is such that I shall be able I hope to visit some among the churches and endeavor to stir them up to more interest.- I however await instruction.- My address will be for the present. Birmingham Oakland County. Michigan.- I am glad to hear that a reinforcement has been sent to Jaffna. We need more, urgently need more.- Brethren there are feeble and cannot hold out very long. Only three new men sent to Jaffna (Bates Hitchcock & Lynch) and all now in America — for fifteen years.-

Very Truly Yours.

J. Lynch

New York
Nov. 27, 1868
Rec'd Dec 1, 1868

97

Rec. James Funk

Birmingham Mich
Jan 11th. 1869.

Rev N. G. Clark DD Rec 15. Jan.
Ans 21

Dear Bro:- You have probably heard from Mr Ware of our arrival at Birmingham. We arrived safely on the 16th of December. On the 25th, or Christmas day our four children were exposed to the measles, and they are still down with them, though ~~though~~ we think with the worst past. Mrs Funk is still feeble and scarcely able to take care of the children and the chief care falls to me. I hope however that she will gain strength after the children again get up.- I should have asked before this that the Missionary Herald may be sent to me as usual when I was

Rec January 20th
Ans Feb 1st

in Jaffna. I have not received the January number. Please send the Herald monthly.—

Mr Ware informs me that I should make application to you for an appropriation of money for the support of myself and family while we are here. I have a little experience of what will be needed per annum, that I find a difficulty in presenting the one. Expenses have risen very much since I left the country.—

My brother is preaching to a church and congregation in this state. His family consists of himself and wife only, and he says he finds it difficult to get on with less than eight hundred dollars. The salary of the Presbyterian Church in Birmingham for himself and wife and two children requires one thousand

dollars per annum. I think that in my present circumstances with myself and wife and four children I shall need at least eight hundred dollars. My wife is too feeble to keep house, and we must board at least for sometime. All our washing of clothes must be done by others and away from home, and the most of our clothes making.

I have made out for Mr Noble the bill of my expenses for journeying up to the time when we reached Birmingham, and from that date (Decem 16th) he says the appropriation made to me will apply. Dr Noble told me when in New York that travelling expenses incurred by me in the service of the Board by order of the Committee or a District Secretary, would not be included in the annual appropriation. I have not yet heard from

the Secretary of this district.
I have thus far been seven Sab
in America and out of these have
spent a Jeast of four Sabbaths in
service of the Board though witho
expense to them.-

We were made very sad last
by a letter from Jaffna informi
us of the death of our dear Sister
Sanders. This is a sore affliction
the Mission, and to Mrs Quick an
myself especially. She was a very dea
friend of ours. Bro Sanders needs
warmest sympathies.- A valuable
laborer has been called to her rew
Who shall fill the places of those
thus called home.

Yours sincerely

James Quick.

Rev. James Buick 98

Rec'd Sep. 10

Ans " 16

Birmingham Michigan
September 7th. 1869.

N. G. Clark D.D.

Dear Bro:-

You will be glad to know that the health of my wife has very greatly improved since we arrived in this country, and since I wrote you last.

We are now residing in the village of Birmingham in our own hired house, and are a family by ourselves. We have been keeping house for one month, and find ourselves pleasantly situated. Previous to the last month, we were for several months boarding paying at the rate of fifty dollars per mensem for board and rooms. Our washing and all

other incidentals were paid
for when. Incident to keeping
house by ourselves, such as
purchases of beds, furniture
our rooms, (all common and
cheap) crockery, stoves etc, there
has been a considerable
outlay. I find myself now
in the possession of about
dollars and three quarters, and
due me on the appropriation
of the Committee from the
Ward seventeen dollars and
seventy five cents. ($17-25)
and about thirteen dollars by
I now have to pay house rent
at the rate of $15 per month.
Thus on the 16th of December
the time at which the current
year ends, I shall have to pay
$67.50. This for house rent alone
I have hoped that the amount

I asked for at first would meet our necessities. I find I am mistaken. You kindly told me that if I found I could not get through with the amount asked for to let you know. I feel under the necessity of asking the Committee to make for this year an additional grant of two hundred dollars. We have had a considerable outlay this year which we should not have had, though it may come in other forms. My family now consists of myself and wife and five children (seven) and we must keep a hired girl, which will make a family of eight souls. I do not keep a horse for I feel that I cannot afford the expense. I have great hopes that with sufficient care and help, we

shall be able in due time
to return to our belovee wor
in Jaffna. I have thus fran
stated the facts and leave
the result with the Commi
I should like to ask whe
the Committee will allow
the necessary travelling expens
for attendance at the com
meeting of the Board at
Pittsburgh.

Yours Very Truly.

J. Lynch.

Children of Rev. James and Maria E. Lynch.

Julia Elizabeth Lynch.	Born	April 4th.	1859.
Marian Thatcher	"	" October 12	" 1860
James Pierson	"	" May 18	" 1863.
Emily Georgiana	"	" July 6	" 1867
Mary Eva	"	" June 6	" 1869

The name of Mrs Lynch is Maria - not Mary as the Herald has it so frequently.

J. Lynch.

Rec'd Jan. 1870.

List of Children

for Rev Dr Clark.

Birmingham Ills
February 8th. 1870.

Geo. N. Wood DD.

Dear Brother:-

Your letter reached me just as I was about going to Mount Clemens to spend the Sabbath with a pastor there by request and speak in the interest of Missions. Since my return one duty and another has called for my attention until the present.

In reply to your letter I will say that when I gave myself to the work of Foreign Missions I hoped to spend my life in it. My desire as well as that of my wife

is to return to that plac
where we commenced ou
work, and among the peop
whose language we hav
so far acquired as to be
able to preach to, and teac
them, to some good degree
the way of life through Chri
Respecting the health of Mr
Leech, I am glad to be able
to send you a statement
of a physician resident in
this village, who has attended
upon her at our call.
It seems to us that it is
greatly in her favor, and qu
contrary to Dr Green's theory
respecting her, that she ha
required the service of a
physician so little since
our return to America.
We still hope to return
to Jaffna or to the Madura

Mission not long hence unless the Prudential Committee should say to us, we do not require your service longer.

It would be very hard for us to give up our chosen work unless there is a manifest evidence that God directs us to other work.

Very truly Yours.

James Lerick.

Rev. James Dunick

Birmingham, Feb. 8. '70.

Rec'd Feb. 16.

Ans.

P.6.

Birmingham Michigan
April 2nd. 1870.

Rev. A. G. Clark D.D.

Dear Brother:-

A letter received last week from Dr Nord at New York informs me that the Prudential Committee have decided that it is not expedient for us to return to our work in Jaffna, and intimating that the Committee wish me to ask a release from the farther service of the Board.

I therefore hereby request that you will ask for me such a release.

This is to us sudden and unexpected and leaves us in a trying position.

We have hoped and expected to return to our loved field of toil and to this end have been trying to recruit our health and strength.

With this hope in view, I have sought no field of labor in this

country, feeling that I belonged to the Board.. I have rented a house and lot, the lease of which runs until the first of August next, and for which I am obliged to pay one hundred and eighty dollars a year. Depending upon the allowance made by the Committee for the year I have been obliged to borrow about fifty eight dollars in order to meet current expenses.. These expenses are thus in advance of drafts, on account of the necessity of purchasing wood, and beef, and articles of food for Winter's use in bulk. At the close of April the third quarter's rent of forty five dollars is due, and I have in hand with which to meet this and borrowed money, besides daily food and clothing for my family of seven, just two dollars and forty three cents. I supposed and understood that the Committee, in case we should not return to our foreign work, would continue our allowance, until I could secure some means of support.—

I am very sorry to abandon my chosen work. but the Committee have decided the matter for me, and I must abide by their decision.—

Very Truly Yours

James Lindt.

Birmingham, Apr. 2. 1870.

Rec'd April 8.

Ans " 14

102

Rev James Lucas

Birmingham Michigan
October 17th. 1870.

Rev N. G. Clark D.D. Am Mr Sec

Dear Brother:-

The sum of money allowed me by the Prudential Committee as a "retiring grant", is about exhausted and I am yet without any means of support for my family. My wife's mother was with us for seven weeks of her last illness, and until about two weeks before her death. She died in June last. For these weeks my family consisted of ten and sometimes twelve persons, which made our expenses amount to

a considerable sum
The uncertainty of the
issue of her illness p
vented me from seek
ing any field of labo
and kept me at hom
I commenced correspon
ence with a view to som
settlement which howeve
resulted in nothing tangible
The close of July found
us again without a home
as the man of whom I
rented, wanted the house
for his own use.
We were then obliged
to get board at an expense
of eighteen dollars per week
and other expenses for
washing etc amounted to
over twenty dollars per week
In September I had a
severe attack of illness

and now in October I have again been wholly laid aside for a week. I am now waiting the result of the efforts of a church in the southern part of the state to raise a salary for me, and hope in a few weeks to be settled and at work.

Meantime expenses will go on but the means to meet them does not appear. I am therefore constrained against my wishes to ask the Prudential Committee for an additional grant of two hundred dollars with which to meet current expenses.

Yours Truly

James Dick.

Reading Mich Dec. 14. /70

Rev N. G. Clark. DD

Dear Bro:—

Your kind letter with the accompanying draft for an additional two hundred dollars, was very welcome.— It came just in a time of need and lifted a burden from my heart.— Please accept my best thanks for the favor.

Only that which seemed to me to be an absolute necessity, led me to make the application.— You will see that I am now in a different locality.— I now have charge of a church in this place and have just commenced my labors with my people. Yesterday I had the

pleasure of receiving four persons to full communion in the church. My people seem very kind, and I hope that the Master will make me greatly useful and successful in my labors with them. — I am as ever

Yours Truly

James Quick.

I should like to have the Missionary Herald sent to me at this place.

Rev. James Quick.

Reading, Dec. 19, 1870.

Rec'd Dec. 24.

ann D

Batticotta June 10. 1860

R. Anderson D.D.
Secretary A.B.C.F.M.
Boston.

Rev. & Dear Sir.

I have not written you respecting the T. & Tr. School, since last September. There are now two terms to report, inasmuch as the 1st term of 1860 has already closed.

The studies of the 3rd term of last year were as follows.

Viz. Class	Study	Amount
3rd Class	Negander	11th Bk. 1–105 vs.
" "	Script. Hist. N. T.	Through
" " in part	Fractions	" "
" " "	Reduction	Thro. Reduction
2nd Class	Namos	Thro. 20. rules in Dur & Dwo
" "	Harmony of Gospels	½. Through
" "	Messianic Prophecies	Through
2nd & 3rd Classes	Physiology	21. Chapters
" " "	Classical Reader	A few pages

2nd & 3rd in part. — Algebra — Thro. Equations
3rd Class. — Parables — Through —

The studies of the term just closed were as follows —

Viz. 3rd Class — Bible — Gen. dates, authors, &c. &c. — Through
" " — Nannool — ½ of 4 & 2 Dwoi —
" " — Arithmetic — Rules of Three & interest.
2nd " — Harmony of Gos. — Finished —
" " — Test of Religions — 1 — 254. p.
" & 3rd Classes — Sayings of Christ — & Conversation —
" " " — Coral & Class. Reader — drill —
" " in part — Algebra — Powers & Radicals.

In connection with each term there have been Exercises in Singing, writing, declamation, Composition & occasional lectures. The number of pupils during the past six months has been twenty — of whom 4. were in the 2nd Class & 16. in the 3rd Class. Of the two terms I would say, that application to study on the part of the pupils has been all that I could desire. It has been as full as was consistent with health & real progress. I was better satisfied with the results of the last term of 1859, than with those of the term which has

just closed. Though there was little outward show in spiritual things during the last term, there seemed to be real & tangible progress which appeared more & more as the term advanced. The pupils were dismissed the last of December & spent the long vacation of two months at their homes. Most of them were not engaged in any special work during that time. The vacation was too long for the purposes of recreation & we did not find the lads in an improved state for study at the opening of the first term of this year.

Moreover, as the Care of Batticotta Station & the islands devolved upon me from the 1st of March, I have not been able to give as much attention to the School as I did last year. I have heard a recitation in the Bible from 7 to 8 a.m. in the morning — attended the general Exercise (once a week) for declamation & Composition — had the oversight of writing — lectured extempore Saturday A.M. on practical subjects & had a special Exercise on Composition with the higher Class.

These with religious meetings & conversations, & the monitors' bills, have been the extent of my work in the intellectual, moral & religious training of the School during the term. I have seldom been present at the recitations of the teachers.

On the last Sabbath of last year, Sangarapulle of Pilaly was received to the privileges of the Church & baptised with the name of Daniel. Sangarapulle of Oodoopitty was examined by our Church Committee at the close of the last term & the vote was unanimous that he gives evidence of the new birth in Christ Jesus. Each of the seven pupils who are not members has asked for admission to the privileges of the Church. They pray, read the Bible & attend to other Christian duties with much regularity & apparent sincerity, but, with the exception of two, I am not satisfied that they have passed from death unto life.

Remarks.

1.) We have not yet prepared an exact & full course of study for the three

classes of which the School may be composed. It was difficult to do so at first & it is not an Easy matter after the Experience of a year. We are notable to prescribe the standard of Scholarship on which pupils will be received & our text books are more limited than the Course of study we would like to pursue. These two obstacles are in the way of forming a precise & regular course of study for Each Class.

2. The prospect of forming a new Class for another year, on the basis of our report, does not seem to me very flattering. The young men who are members of our Churches, of the right age & of ~~suitable~~ requisite qualifications are very few. Four or five of the members of this present 3rd Class will be suitable & hopeful Candidates for the 2nd Class another year & their prospects for success will be better than those of this present 2nd Class, but there are few young men connected with our Churches who are both willing & worthy Candidates for a new 3rd Class.

3. Hindrances & prospects. —

The hindrances to progress in study are no more than those in other schools except in the want of suitable text books. I do not think the advancement all that it might be (if we had proper text books in the vernacular) in those studies which are now taught, at great disadvantage, by dictation. It is very important, if we expect to realize the objects for which the school was opened, that there be considerable missionary labor bestowed upon it & upon books to be used as classes. It will be pretty sure to fail, if left principally in the hands of even our best native teachers. They teach the contents of a text book very well but fail in general training. There is also in them a strong tendency to meet the wishes of the pupils & the people by giving more or less prominence to the secular classes. Missionary experience teaches that such a school should not only be founded upon but its growth should be in the Bible. A Bible influence should pervade all its exercises. This desirable end will not be easily secured without much missionary time & strength & interest.

With great respect — Very sincerely yours.
M. D. Sanders.

Batticotta Ceylon
Aug. 23.
Received
Sept. 10. 1860.

(Semi-Annual)

Batticotta.
18. October. 1860.

To the
Rev. R. Anderson D.D.
Secretary to the A.B.C.F.M.
Boston.

Rev. & Dear Sir.

On the 12th of September the second term of the Training School closed & the pupils were examined in the following studies.

Viz. 3rd Class - Tamil Grammar - ½ through
" " " - Gospel of Luke - through
" " in part - Arithmetic - finished & reviewed
2nd & 3rd " in part - Algebra - thro greatest Com. Measure
2nd & 3rd Classes - Moral (Tam. Morals) 5. Chapters reviewed
" " " - Classical Reader - 2. Sections
" " " - Chh. Hist. (Barth's) - 176 pages
2nd Class - Test of Religions - 254 to end.
" " - Theology - Pro. Regeneration

Singing, writing, &c. received attention as usual during the term. On the Sabbath

all the pupils have a Bible Lesson wh. is heard by one of the teachers & a Sabbath School Lesson in which they join with the Sunday School at the Station. Six of the boys go two by two to Moolai, So. Araly & Sangany Sabbath Schools on Sunday morning & they attend the A.M. Service at those places. About 4. o.c. Sabbath P.M. the Church members usually go into the nearest villages & engage in religious & tract distribution. The members of the 2nd Class sustained two meetings among the people with increasing interest during the term.

The stated religious Exercises of the School are Morning & Evening prayers, - a daily morning prayer meeting at 5. o.c. & a Wednesday Evening meeting at 8½ o.c. both of which were commenced & are conducted by the pupils themselves, - a prayer meeting on Thursday Evening at 8½. with the Principal, - a lecture Saturday Evening by one of the teachers & a meeting Sabbath night conducted by myself. Others at the Station also attend this meeting.

There was nothing in the religious Experience of last term, which distinguished it from others. Sangaraputta of Oodoopitty was received to the Church, taking the name of John. He has improved very rapidly since he joined the School & he is now in point of scholarship among the most promising of the pupils. I did not take any daily recitation during the term. Other duties were too many to admit of my doing so.

Station

In the Schools of the Station there is nothing worthy of special remark. An Estimate of all the Schools of every discription in connection with the Station, including the islands of Caradive, Palarry & Pungertive, has recently been made. The result is as follows viz. Christian vernacular pupils 393. Heathen vernacular D. 752. Roman Catholic D. 55. English D. 188. making a total of 1386 pupils in a population of about 38,000. This account includes the schools of the Jaffna Native Evangelical Society & the English Girls'

School at Batticotta Station, but not the Training School. By Christian or regular pupils, I mean those who are under the instruction or superintendance of Christianity. Most of those studying English are under Christian influences, but the 752 heathen pupils have no immediate connection with the Gospel.

Since April I have endeavored to do what I could to assist & encourage the Catechists & teachers of the station in their several duties. For this purpose the Catechists have met weekly at my study & we have spent about two hours at each sitting. The Exercises have consisted of a lesson in the Bible, the hearing of their reports, the making of special inquiries & the giving of directions respecting their work. I have not been able to be present at many of their Evening meetings & the attendance of the people has not been large.

The teachers have been required to come once a week to the station to

be drilled on the studies assigned them by the School Committee, but another helper has heard their recitations. Near the close of the term, I required them to attend a weekly lecture, which I was giving to the boys of the Training School on the subject of teaching.

We have a Sabbath School at the Station in which I have been much interested. It consists of the English High School, the Training School, three small village Schools, & the Male & female members of the Church & Congregation at the Station. There are about 20 Classes one of the largest of which is composed of the adult females. All have the same lesson (now on the 5th Chapter of Matthew) & a large majority of the scholars are able to understand the subjects which come before them. The teachers are also capable & with two exceptions are members of the Church. I often think as I look upon the School that it is a field white for the harvest. It is more like a Sabbath School in a Christian land than any with which I have been connected since

I came to India, & yet I do not know that one of its members has been converted during the past six months. Two have united with the Church, but I have no reason to believe that they attribute their conversion to influences received in the Sabbath School.

As I have said of the Sabbath School, so I may say of the other interests connected with the Station. My heart is much interested in them. Whether we look at the Church, the Schools, the Sabbath Congregations or the heathen in the villages, we see much material apparently ready to be used for the glory of our Lord. There knowledge enough & there is no special opposition to Christianity. We try to preach faithfully & to pray earnestly, & there is no lack of attention, but all effort seems like beating the air. The most solemn truths are attentively listened to but the tide of worldliness sweeps away every serious impression. The Spiritual winds do not blow. There is no stir among the Mulberry leaves. Well may we exclaim with the Psalmist, "O Lord! How long?"

In the bonds of the Gospel.
Very sincerely & truly yours,
M. D. Sanders

Battacotta Oct. 18. 1860.
Recd. Dec. 20.
Answered 1/61

Batticotta. October 27. 1860.

My Dear Dr. Anderson.

I have the pleasure of inclosing a Communication from Pastor Stickney of Valany. Most of it is an account of the sickness & death of Peter, one of the members of his Church. There are a few grammatical errors in the letter, but I have not time to copy it & I, therefore, send it just as it was received. The brethren of the Mission have read it.

I saw Peter a short time before his death. He could speak with great difficulty & yet it was refreshing to my soul to be with him. He seemed to be breathing the atmosphere of the "Better Land." I think he is now "beyond the reach of death."

We have also buried one of our Batticotta Church members during the present month. She was the wife of the School Master at South Araly — a young woman & lovely both in her life & in her death. She had not received an Education in the Schools, but from the time in which she became interested in

the great Salvation, the Evidence that she was born of God has not seemed doubtful. The ~~Ex~~ seems of her last sickness confirmed us in the belief that her name is written in the Lamb's Book of Life.

I am sorry that our reinforcement is so delayed that they will not be here to commence the year with us. We need them very much. As an individual, the pressure of labor & care has never been so heavy upon me as during the current half year. My health is very good, but I begin to feel the necessity of relaxation. Mrs. Sanders' health is not encouraging. The wet season which is now upon us affects her more than usual. Our Children seldom have a sick day.

Hoping that you will send us laborers whose prospects for a long service are encouraging.

I remain - as ever.

Most sincerely & affectionately yours.

M. D. Sanders.

P. S. This half sheet is not a Mission document.

Battacotta Oct. 27. 1860.

Rec'd Jan. 1. 1861.

Mission

Extract from Mrs. Sanders letter to Mrs. Hitchcock of date Dec. 5, 1860.

"Martyn has been taken by Mr. Dyke for dishonesty - 625 bushels of salt are missing. There are other charges too, but what I do not know. ..... His going over has not produced the effect in Jaffna which the Romanists evidently expected. Instead of taking others along with him, his course has led them to take a firmer stand than ever on the side of Protestantism. And now his dreadful fall from uprightness will complete the picture. The love of money has I fear ruined him for time and eternity.

But to turn to a brighter reality - we are enjoying a most refreshing season in our school. There is not a boy but seems deeply affected. I would not say that all are converted; but those who are not are deeply anxious about their souls.

While you were in Madras I think Mr. Sanders wrote to Bro. Hitchcock about Moses. Well, his feelings and convictions deepened, till he seemed borne down by them. But grace was given him to confess and forsake his sins, - to restore what he had wrongfully taken, - to ask forgiveness of those he had injured. Then peace like a river flowed into his soul, - his face showed that the struggle was over - his manner - the sound of his voice - all, seemed changed. We have never seen so marked a case in Jaffna - he says he knew nothing about true religion before, his experience now is something entirely new. He speaks with great affection of Bro. H. and traces his first convictions to a sermon he preached at Tillipally. In Bonahas, Moses found a congenial spirit. M's case was I think the commencement, but from that time the interest has gone on deepening. All in the school &

a few in the church are aroused. Meetings are very solemn. They seem like American Board meetings, when one can hardly wait for another. But few in Breckenridge's school are as yet alive to the great subject."

(There are two or three marked cases, one of awakening in a boy 17 years of age who has been a member of the church several years. M.H.H.)

"There is much interest in O.T.B. School & at Alevery considerable. Welch is quite aroused and hard at work."

From Mr. Sanders

to Mr. Hitchcock,

Dated Nottoway, Dec. 5, 1860.

Rec. Feb. 5, 1861.

Ans'd Mar. 22, 1862.

Removed

Batticotta – February 6. 1861.

To the
Rev. R. Anderson. D.D.
Secretary to the A.B.C.F.M.
Boston.—

Revd. & Dear Sir.—

The third Term of the Theo. & Training Institution opened on the 27th of September 1860 & should have closed on the 27th of December, but for special reasons (the principal one being the great length of the vacation), it was prolonged until the 17th of January 1861.— During the term there was comparatively little sickness, & the general deportment of the pupils & their application to study were commendable.

On the 27th of December the School was examined by the Committee & others. The following was the order of Exercises.—

Viz — Geography – Whole school – Atlas Class – Examined by Moses & David. pupils.
" Anatomy & Physiology – " " – Through – " Jacob & Benjamin pupils.
" Hist. of Ceylon & India – 3rd. Class – " – " R. Brickenridge.
Declamations by Venasitamby & Sanmugam –
Composition by Joseph on Lying.—

Church History – Whole School – Through – Examd – by B. H. Rice.
Galatians – 3rd Class – " – " S. Moody
Tam. Grammar – Popis – " " – to Prosody – " J. R. Arnold.
Lectures of Mr. Rice on Light, Matter, Steam Engine &c. " B. H. Rice
Declamations by Thivasagayagam & David.
Composition by John on the question – May a Christian attend a heathen wedding?
Moral Science – 2nd Class. Through – Exd by J. P. Cooke.
Bible – Gen. Questions on Writers – dates – Substance of BKs. &c. Whole School –
Examined by pupils – Cauthion, Joshua & Barnabas.
Lectures of Mr. Cooke on Astronomy – Whole School – by J. P. Cooke.
Declamation by Sinnalamby. –
Composition " Daniel on
Debate by Joshua, Samuel, Stearns, Jacob & Benjamin.
Romans – 2nd Class – Through – Exd by Rev. T. P. Hunt.
Theology – " " – thro. to Sabbath – " B. H. Rice.
Original Speech by Moses on the Characteristics of the true Christian
Composition by Barnabas on – As followers of Xt. what shall be
Our aims in life? –

Geography, Physiology & the general questions on the Bible were old studies & they were Examined by pupils in the School as an Exercise on Lectures which had been given during the Term on the subject of teachers & teaching &c. Three Courses of lectures consisting of 12. each were given during the Term – one by myself, one by Mr. Rice & one by Mr. Cooke.

My own were confined principally to

the subject of Teaching, including the Teacher, Government of the School. &c. Mr. Rice's referred to Chemistry & Kindred subjects - & Mr. Cook's comprised the leading facts of Astronomy.

There are now 20. lads in the School. Of these 11. have studied 76 weeks - one 72 weeks two, 67 weeks & six, 54 weeks. The Mission has voted to receive a new third Class at the beginning of the next term. This arrangement will involve a change in the Classes as they are at present constituted, but as the Mission has not yet decided upon the pupils who shall leave the School & upon those who shall be advanced to the 2nd Class, I am unable to report upon the subject at present.

Near the close of the term, Simatambo of Ezlazi was received to the privileges of the Church on profession of his faith in Christ. He had been a Candidate more than a year.

Of the 20. pupils, 15. are now members of the Church. One of the remaining five gives satisfactory evidence of a change of heart. The other four wish to receive baptism, but the evidence is not clear that they have been born of the Spirit.

The feature of special interest in the last term was the Spiritual blessing received by the pupils. Early in October one of them - a Church member - seemed to be under a cloud. On inquiry

being made as to the state of his feelings, it appeared that his Conscience was not at rest. — He was advised to Confess his sins & forsake them, & after a severe mental struggle, he obtained grace to make a full acknowledgment of his guilt, first of one sin — then of another, until he found himself in the enjoyment of peace of mind. His thoughts then turned to the Contemplation of the love of Christ & to the salvation of his relatives & others. During the latter part of the term he seemed like a new person. It was not long after the first manifestation of sorrow for sin on the part of the one above mentioned before others exhibited similar feelings. Prayers became more Earnest. Confessions of sin & special requests for prayer were soon a prominent feature in our Meetings. The impenitent & the more indifferent of the Church members sought the Counsel & guidance of those who had given Evidence that they Enjoyed Communion with Christ. — Thus the interest increased until about the middle of the term when there seemed to be no one in the School who did not share in it. From that time to the end of the term, though each week's Experience was peculiar to itself, I saw no abatement in the strength or Earnestness of prayer. There has been no Extra Excitement. It has seemed to me that, if any

feature in the work could be mentioned as peculiar, it is the Confidence manifested by all in the power of prayer & the Earnestness with which prayer has been offered.

For myself the term has been full of cares & labors, but fuller still of blessings. Very few extra meetings have been held & there has been no turning aside from the ordinary course of study. During the whole of the year, the pupils were in the habit of holding a prayer meeting at 4½ or 5. o.c. in the morning & a wednesday Eve. meeting at 8½. o.c. — These were voluntary & attended only by the Scholars. They have met the Principal for prayer & Conference Every Thursday Evening at 8½. o.c. A teacher has lectured to them Every Saturday Eve. & they are called together twice Every day for prayers. These meetings have all increased greatly in interest, but, Excepting those of the Sabbath, these are the only meetings which have been held Especially for the School.

In the bonds of the Gospel.

Very respectfully & sincerely yours

M. D. Sanders.

Rev. R. C. Vandere.

Batticotta, Feb. 6, 1861

Rec'd April 5.

Ans'd Mar. 22, 1862.

Batticotta April 4. 1861.–

My Dear Dr. Anderson–

I add a word to my Semi-Annual letter to say that the School Commission of the Ceylon Government are now making Grants-in-Aid of Schools under such restrictions that Missionaries generally will not be able to accept of them. They now require a Copy of the following rules to be hung up in Every Govt. Grant School

Viz. 1. "Only the first hour of tuition on Each day shall be devoted to religious instruction.

2. The religious instruction shall be confined to a simple Explanation of the Bible, & the leading tenets of Christianity, & shall be conducted in such a Spirit as to avoid if possible the Exclusion of any Scholar on the grounds of denominational teaching.

3. No books other than those approved by the Commission shall be used in the School.

4. Any Child whose parents or guardian shall object to his receiving religious instruction shall be permitted to stand out of the Class during the first hour.

5. Provided however that it shall be for

the visitor or Superintendent of any School to Examine the Classes on religious subjects on the occasion of any periodical visit; it being understood however that such Examination shall be confined to the first hour of his visit & shall be conducted subject to the above restrictions."

You are aware that the Commission declined making our Mission a grant of £.100. in aid of Schools for 1861, on the ground that our application was too late. &c. I now heartily rejoice that we were refused. As a Missionary I could not use their funds under such restrictions. I believe the Church & Wesleyan Missionaries intend to protest against the application of the rules in their Schools. It is quite doubtful whether they will succeed. It will affect Burkeridge's School - just how, I cannot say now. The Copy of the rules came yesterday & it has not yet been introduced to his pupils.

B's. School has succeeded beyond my highest Expectations - During the past six months a large number of his pupils have been wrought upon by the influences of the Spirit & I am very sorry that opposing influences should come in. -

This half sheet is unofficial - It has not been read to the Mission.

Very sincerely yours. M. D. Sanders

Battaccotta, April 4. 1861.

Rec'd May 1st 1861

Ans'd May 22 1861

Semi Annual -

Batticotta - April 4. 1861.

Rev. R. Anderson D.D.
Secretary A.B.C.F.M.
Rev. & Dear Sir. -

Since the first of last October, there have been, in connection with the Church of Batticotta, two Fast days - two Communion Seasons - one day of Thanksgiving - one Ex=communication - two deaths of adults - two deaths of Children - four dismissions by letter - five suspensions - Seven infant baptisms - three received by letter & four on profession.

In addition to the Exercises of my own Church & Station, I have had the privilege of attending, in Company with others of the Mission, two Pastors Meetings - the yearly Convocation in Connection with the Meeting of the Board - the Semi-Annual Meeting of the Jaffna Nat. Evan.l Society -

the Annual Meeting of the Jaffna Aux. Bible Society in English — Do. in Tamil — three General prayer-Meetings for the three Missions in Jaffna — & nine Mission Business Meetings. These last have been somewhat more than usual from an earnest Effort on our part to Comply with the suggestions of the Prudential Committee respecting reductions. Our doubts & perplexities are few when we have permission to go up & "possess the land"; but when orders come requiring our guns to be spiked & our outposts to be abandoned, much time must be consumed in Consultation & prayer.

I think I may say without Exaggeration that the past six months have been the happiest, in a spiritual point of view, of my missionary life. At the date of my last Semi-Annual letter our spiritual prospects seemed to me very dark & unpromising. In the villages & Schools there were only two or three who professed to be seeking the one thing needful. There was little Spiritual life in the Church & brotherly love did not

abound. Meetings were attended as usual & the means of grace were used, but prayer was without unction & worldliness ~~thoughts~~ filled the thoughts of the Christians. By the grace of God a few of the more pious members of the Church began to look at their own hearts, & to see & feel their real necessities. This led them to draw nearer to the Savior - to a Confession of their own sins & to Earnest Efforts for the Salvation of sinners around them. The influences of the Spirit spread from heart to heart until in the months of December & January the Evidences of a work of grace in the hearts of many were as clearly developed as I have Ever Known them to be in a revival in Christian lands. The precious influences of such a work upon individuals, upon the Church & upon the Community may not be fully estimated now. We shall know respecting it hereafter, when with wonder & praise, we are permitted to review the work of Redemption completed.

Our Meetings are still well attended. Since the second week in January, there

have been prayer meetings daily at sunrise in Sangany, Moolai & at the Station. Besides the Exercises of the Sabbath, we also have a meeting for Conference Prayer on Tuesday P.M. & a lecture on Friday. These meetings are well attended & tho. we do not see the Earnestness of feeling which existed two months ago, we are much encouraged to labor & pray for the presence & blessing of the Spirit.

According to the Custom of the Church a day of Thanksgiving was observed on the 27th of March. A Sermon was preached & a Collection taken which amounted to about $27.00.

Last Sabbath was our Communion Season. It was a day of special interest & the attendance was large. Three persons were received to the Church on profession of their faith in Christ. One of them was a member of the Training School. He manifested an interest in Christianity before he entered the School. That interest was apparently gaining strength until near the close of last year, when he believes that

he truly found the Savior. He received the name of Arooolprakasam (Shining grace) in baptism.

Another was the mother of A. Anketell, one of our Mission Catechists. She is about 55 years old - has long been an inquirer & admitted the truth of Christianity, but She has not had the courage to meet the opposition of husband & relatives, & take a bold stand for Christ. The Holy Spirit has now given her strength & grace to profess Him publicly, & her peace of mind & the evidence which she gives of a change of heart are very satisfactory. She has expressed a desire, even at her advanced age, to learn the Alphabet that she may read the Bible.

The third was the mother of Moses Welch. She is 75 years old. Four of her five children have long been members of the Church. She is now living with her youngest son - A. Bryant, Catechist at Sangany. Until about Six months ago, she scrupulously adhered to the rights & ceremonies

of Sivaism. Her two sons, Welch & Bryant, received a spiritual blessing, & their thoughts & feelings & prayers naturally turned toward the salvation of their aged mother. Others among their relations united with them in their earnest supplications & efforts for her conversion. The Lord graciously listened to their cry & their mother is now sitting at the feet of Jesus, clothed & in her right mind. Her Mediator also, who has always stood firm on the side of heathenism, is inclined to cast in his lot with the people of God. May it prove

There are several persons who have asked admission to the Church, but it has been thought best to defer the consideration of their cases until our next Communion Season.

In the bonds of the Gospel & with great respect,

Affectionately yours,

M. D. Sanders.

Batticotta Ceylon
Reside Friday April 4. 1862.
Thos'd March 25 1862.

#1.

Batticotta - October 10. 1861.

Rev. R. Anderson D.D.
Secretary to the A.B.C.F.M.
Boston.

Rev. & Dear Sir.

By a reference to my notes, it appears that I have not yet reported the first term of the Training School this year. After my last communication to you respecting the School (Feb.y 6. 1861.) the higher Class, consisting of four pupils, received an honorable dismission & four or five of the lower Class were permitted to leave to take charge of Schools. Of the four members of the Catechetical Class two are now employed by our own Mission, one by the Church Mission & one by the Batticotta Church. Of those who were members of the Teachers Class, seven are masters in our village Schools, seven are members of the present higher or Catechetical Class of the Training School & two are windfalls.

2.

The first term of this year opened on the 28th. of February & closed with an examination on the 29th of May.- A new third or teachers class was received, consisting of 16. lads. During the term the higher class studied Ancient History, Science of Things Familiar (Brewer's translated) Jamil Grammar, Geometry & the Harmony of the Gospels.- The studies of the lower class were Scripture History, Arithmetic, Geography, Sweet Savors of Divine Truth & Reading.- All the pupils attended to Penmanship, Composition, Declamation &c.

The second term opened on the 13th. of June & closed with an examination on the 11th of September.- The upper class, during the second term, continued the study of Geometry, Science of Things & Harmony of the Gospels. They also commenced & completed Wayland's Moral Science (Translation of the Abridged). The lower class continued the study of Scripture History, Arithmetic & Sweet Savors. They also took up Pope's Jamil Grammar & had a daily exercise in the reading of prose & poetry.-

The members of the present 3d. Class

are on an average about 18. years old. Some of them are good Scholars, but others are either indifferent or poor in their studies. We shall be able to judge more correctly of their abilities after the present term. All the members of the second Class are now Communicants. Among the other pupils, there are several who manifest much earnestness in their religious exercises & profess to be followers of Jesus.

At the close of the last term, Mr. J. P. Cooke, one of the teachers, resigned his connection with the Mission on the ground that his salary was insufficient & that he was not satisfied with teaching in the vernacular.-

During the past six months four persons have been received to the Batticotta Church on profession, four by Certificate & four infants have been baptised. Two Communion seasons have been observed & one Fast day. There are now 105. members in the Batticotta Church. Of these 27. (including the Agent & his wife, if married) are in the employ of the Mission. The remaining 78. do not receive

their support from the funds of the Board, tho. many of them receive salaries from other sources. Sixteen of them are absent members.

It does not seem necessary for me to refer to all the particulars of the station work during the past six months. The No. of our meetings has been greater than it was during the same period last year, by the addition of a morning meeting in three different localities & a Conference meeting on Tuesday P.M. The interest manifested in our religious exercises has also been more encouraging.—

Most of the Batticotta field & the Islands have been visited by a Bible Colporter. His salary is paid by funds received from the British & Foreign Bible Society thro. the Jaffna Auxiliary. He has been quite successful in his efforts to reach the people & has distributed many portions of Scripture by sale.

Yesterday our Pastors Meeting was held at Batticotta. Messrs. Asbury, Cornelius, Hunt, Hickney & the brethren of the Mission were present. The reports of the Churches did not indicate the special presence of the Spirit in any locality.

Yet they were hopeful & from them it appeared that during the last quarter six persons have made a public profession of faith in Christ & that others are asking for admittance to the Churches.

I remain — as ever.

Very sincerely yours. —

M. D. Sanders. —

Batticotta Oct. 10. 1861.

Rec'd Dec. 9.

Ans'd Mar. 22, 1862.

Rev. M. D. Sanders. 1126

Rec'd Jan 4, 1862.

Batticotta - Ceylon

Ans'd Mar. 22. ~~November 6, 1861~~

My Dear Dr. Anderson.

I enclose the Seminary Annual of Mr. Cornelius. You will observe that he speaks of trouble in his Church. It commenced in connection with a teacher who was sent to Caradive from Oodooville. He (the teacher) was not an educated man but his wife was an O. F. B. School graduate. Both were ch. members. The teacher became the enemy of the pastor & acquired an influence over 2 or 3 of the Ch. members. The result was stories against the character of the pastor. &c. - When the matter was fully

understood the teacher
was removed. I hope that
no serious evil will result
from the matter. Mr. C. was
a little injudicious & gave
the enemy an opportunity to tal
but I see no satisfactory evi
dence that he did wrong.
Carnolsins has several teach
ing now. His oldest son
studied at Madison in the
Govt. School. He graduated
several months ago & has
been teaching in one of the
Govt. schools. His Education
is fair, but his moral &
religious character is not
good. It is a great grief to

his parents.-

In connection with his eldest son's education, his wife's sickness, &c. Cornelius has become seriously involved in debt. This is also a burden upon him.- I hope that these things may not prove an injury to him in his pastoral relation.-

We are now in the midst of the rainy season. The whole land is flooded & the prospects of a good harvest are favorable.

We have no special signs of a spiritual awakening at Battiscotta, excepting that there is tenderness of feeling & earnest prayer in the Training School.

Mr. & Mrs. McArthur of the Nellore Station - Church Mission - have left for England on account of the failure of his health. —

Very truly yours,

M. D. Sanders

P. S.

As this is an unofficial note, I take the liberty of saying that Mrs. Ward has been expecting a letter from you but has received none since her arrival. Would it not be well for the Committee to communicate to her their view respecting her residence here or return to America? Should an opportunity occur, the question may arise. —

Batticotta April 9. 1862.

R. Anderson D. D.
Secretary A.B.C.F.M.

Rev. & Dear Sir.—

After the dispatch of my last Semi Annual there was no occurrence which calls for special notice until the 20. of November. At that time T. H. Russell, a teacher in the Breckenridge School & a member of our Church, was to be married.— The bans of marriage had been published, invitations to the wedding had been sent, preparations for the feast had been made by Christians & the pastor had been requested to perform the ceremony. About two hours before the time appointed for the marriage, I heard that the heathen were in possession of Russell's house &

Compound & that Christians were not al-
lowed to Enter. I made an Effort to
see him, but was prevented by the Crowd.
The native officers of the village were in fa-
vor of the heathen party & the result was
the shutting off of Every Christian influence
& the application, with ten fold force, of all
the machinery of heathenism to make it a
heathen marriage. It was accomplished
& without narrating the several phases which
the case has assumed from that time to
this, I would only say that the young
man has become so Entangled by the En-
emy that he has been suspended from
the privileges of the Church & the probability
of his rising above the temptations by which
he is surrounded is Extremely doubtful.
He attends a part of our meetings,

but is frequently absent without a good reason.- Through the influence of the heathen party, he has commenced an opposition English School & between 30. & 40. pupils are in attendance. His wife was educated at Ondoozille but she is not a Church member.-

In connection with other members of the Mission, I had the privilege of attending four meetings severally on the 5, 12, 19 & 25th of December, with the leaders & such other members of the Church as could be assembled at the Central Stations. The subjects discussed were important & all of them were intimately connected with personal responsibility & practical piety.-

At the Batticotta meetings during the 2nd week of January, there was

a fair attendance & more than usual interest at the time, but I am not aware that any special results followed. I have no evidence that the Church is more in Earnest nor that inquirers are more numerous than they were before these special Exercises, & yet the general influence of all such Exercises is good.

On the 13. of March a day of Thanksgiving was observed by the Church at Batticotta, & the Church & Congregation were fairly represented at the Meeting. After a Sermon by Mr. Bates, the thankofferings were received. Besides Cash, a Calf, a lamb, between one & two bushels of paddy, & some fruit were given. Each one is permitted to designate the object upon which his or her offering shall be expended.

The Amount given was as follows.—

Viz:- To the Jaffna Nat. Evan.l Society—	£	8.	9.	4 1/8
" " Auxiliary Bible Society,	"	1	1	1/4
" " Religious Tract "	"	0.	11	3/8
" N.B.C.F.M.		2.	0.	0.
" School & Catechist at Eluvitivu.		0.	14.	3 1/4
" " in West Batticotta.—	"	11.	6	3/4
" Station Church Repairs & upkeep.	"	18.	0	3/4
" Moolai Chapel	"	5.	5	5/8
" South Atale "	"	19.	0	
" Building a preaching Bungalow in Batticotta East	"	8.	0	1/8
" Amt not designated		2.	0.	4 1/4
Total.	£	8.	8.	1 1/2

After the general meeting, the baptised Children met at the house of the pastor & spent a short time in a variety of Exercises. They also, of their own accord, brought their offerings which amounted to 7/3.— Of the whole amount given in thanks offerings, more than three fourths was by natives.

At the last Communion of the year, five persons were admitted to the privileges of the Church on profession. One was from the Training School, two from the English School, one from the fisher Community of Batticotta East & one from the Malavers of Batt. Center.

The past six months has not been free from anxieties respecting our Mission work. We have heard the roar of the British Lion in the distance & also in our quiet little island. Telegrams, Editorials, Correspondence, the poetry & prose of the English Press were exceedingly warlike & the anticipation of the scenes through which we were to pass, while the Washington Government & its people were being destroyed, was really painful. But the war-cloud has now passed & we fondly believe that the Stars & the Stripes are still the Emblem of a great people

whose God is the Lord & that the cause of Missions will be spared the desolating influences of a war between Protestant England & Protestant America.

Another cause of anxiety has been that of funds in connection with the deficit at home. The cry from Boston for about two & a half or three years has been, "Reduce, reduce." The result is that we have cut down our village schools supported by the Board from 47 to 31. & in other departments of labor we have decreased expenses as far as we could. In my own field the reduction on schools alone since January 1861 (according to appropriations) has been £.23. 8. 0.— in other words it has been nearly 1/3 of the whole allowance for that purpose. If the

amount cut off from Mission funds can be raised on the soil, I will rejoice in all such reductions. If it is to be a reduction in the appliances used for the conversion of this people, I regret it, & I feel quite sure that such will be its practical result in most cases. There are now 5 Christian vernacular Schools in operation in the Batticotta field (including the Islands) which are not supported by Mission funds, but I doubt whether that number can be kept up permanently. The reduction, however, has been so great that I feel it my duty to attempt a little more than I should otherwise incline to do. These Churches & Christians should be constantly trained to self supporting efforts, but in applying the knife we should be careful & let Providence lead the way.—

Since October there has been more

of a disposition on the part of the heathen to persecute Christians than I have before witnessed in Jaffna. The apparent success of the adversary in Russell's marriage has made him bold in other cases also. Especially are some of the low-caste community objects of hatred & oppression by those who were their former masters. A few of them have for more than a year seemed in earnest in seeking the great salvation & one has united with the Church, but they meet with a very strong opposition. "Efforts at bribery & threats of personal violence are freely used for the purpose of turning them again into the broad road to death. To some these trials seem to bring a spiritual blessing but the weak in faith find them hard to bear.//

The 12th of March was the 10th

Anniversary of our Arrival in Ceylon & our thoughts have naturally turned to the way in which the Lord has led us. During this decade of years we have not been out of the Northern Province of the Island - have lived at Batticotta, Chavagacherry, Tillipally & again at Batticotta - have been permitted to receive to the Covenant relations of the Church 43. individuals - have had work in abundance & can only regret that it has been done so poorly. At the time of our arrival Mr. & Mrs. Spaulding, Mr. & Mrs. Poor, Mr. Meigs, Dr. Green, Mr. & Mrs. Smith, Mr. & Mrs. Howland, Mr. & Mrs. Mills, Mr. & Mrs. Burnell, Mr. & Mrs. Noyes & Miss. Agnew (17. in number) were in the Mission. Since then many & great changes have occurred. Only 5. of the 17. Missionaries who welcomed us to Jaffna are now here & two of that five have just

returned after a long absence. Many of the Natives who were then prominent in our Schools & Churches are now in different parts of the Island or in the adjacent Continent. During this period our strength as a Mission has at times been greatly reduced. While Father Spaulding attended the Oloocumund Conference, only two male Missionaries were left to carry on the work.

On reviewing the past I feel encouraged in the belief that the Lord has a people in Jaffna & that his Church will be fully Established in this land. Pecuniary & worldly inducements, calculated to attract this people to ourselves & Churches, have been greatly reduced. Considering the changes which have occurred & the present state of our

congregations, I see no grounds for despondency, if labor is faithfully performed in the spirit of our Master. There are opposing currents to meet & some of them are powerful, but He who has so wonderfully assisted us hitherto, is our reliance & we will trust his promises.

Very sincerely yours

M. D. Sanders

Battacotta Apr. 9. 1862
Rec'd June 6.
Ans'd June 15/62

Batticotta April 18. 1862.

My Dear Dr. Anderson.

At a meeting of the Mission held at Panditeripo on the 9th inst. I asked the advice of the Brethren respecting our future movements & received permission to address you on the subject. We have now completed a decade of years in Jaffna without leaving the Province. As a whole we have enjoyed good health, having been hindered in our work comparatively few days by sickness, but we have been admonished during the last two years of the necessity of a change, & the longer we remain the reasons for it increase in number & in importance.

I am now of the opinion that a visit to the U. S. A. is the part of wisdom & Economy, & in the line of duty to our Savior. The following reasons have led me to this conclusion:-

1. The view of the Mission.- Until the 9th inst. I have never mentioned to the Mission the subject of a change to America for myself & family.- It was, therefore, with some solicitude that I brought up the matter, but the opinion of the Brethren was unanimous that it is our duty to seek such a change soon.

2. My own, & Mrs. Sanders' health.- We are not so reduced that we cannot, to a certain extent, be useful in our work. On the other hand, we labor as many hours per day as when we first entered the Mission, but we are obliged to exercise extreme care in reference to exposure to the sun, overexertion. &c.

In my own case, I have found a change in my plans of labor necessary in order to avoid repeated attacks of a very severe headache. During the latter part of 1861 & the first of this year such attacks were so frequent that about one day in a week was lost. For the present I have given up my morning recitation in the Training School & the time is spent in out-door exercise. I saw no other way in which to keep up my strength until the arrival of Messrs. Howland & Green.

3. Our Children.—

Three of our children have arrived at that age when a change from this climate is desirable. They already begin to wilt under it & true development of mind & body cannot be secured for them here. Three of our dear parents have passed to their rest since we left America & the other had preceded them. We have made no arrangements in reference to homes for

our children
~~Those~~ & the case seems clear, that we should accompany them to the U.S.A.

4. Duty to Christ.

It is the opinion of the members of this Mission that Messrs. Howland & Green remained too long in this climate before taking a change. I believe that their usefulness for life will, as a whole, be less than it would have been had they recruited earlier. In this climate without any Hills like the Palneys to which to resort for a yearly vacation, the vigor & energy which one brings with him from the West will be nearly used up in ten years. Unless the Experience of others is different from my own the re-energizing influences which come from mingling for a season with the christianity, the Education & the Enterprise of the Anglo-Saxon race in America are

very necessary. So far as the Missionary's ability for usefulness is concerned, a visit of two years to the States greatly increases it. So far as his example before this people is concerned, it is most healthful when his mind & body are in such a state that he can mingle freely among the heathen & Christians by whom he is surrounded, & leave the impress of his character & of his piety upon all departments of his work. When he has not health & vigor enough to leave such an impress, Mission Economy & duty to the Savior, in my opinion, require a change. From what I have said, you will understand what I mean by duty to Christ. It is to make the most of life in the service to which he has called me. To do so, I feel that a change is necessary before many months have passed.

We thought that we ought to go to the Putney Hills last year, but the finances of the Board were so low that, after your letter was received, we withdrew our request. I now feel that it was poor Economy in a missionary point of view.

With the request that you will communicate to me the opinions of your committee respecting a temporary visit to the U. S. A. under the direction of Mission (i.e. under the Mission as to time leaving, route, &c.)

I remain,
Most respectfully & sincerely yours
M. D. Sanders.

Rec. No. D. Sanders.
Battacotta Apr. 18/1862
Rec'd Rif. Rif. Rif.

Batticotta - Ceylon -
23. June 1862. -

My Dear Dr. Anderson. -

I have the pleasure of enclosing the Report of the Ceylon Mission for the past year. It was ready in Manuscript about four weeks ago, but, as it was to be printed, a copy was not forwarded. It is not an easy matter to embody, in a Report consistent with itself, the views of the extreme wings of our Mission. In the document sent, an attempt has been made to represent fairly the work of each station & the opinions of the Mission body as a whole. Much more might have been said - especially in reference to the revival & cases of interest in it - but it was thought best to be as brief as consistent with the presentation of a fair view of our work. -

I have just returned from a tour of three weeks to that part of the Northern Province of Ceylon lying South of the District of Jaffna. Six of the Members of the Upper Class in the Training School & Pastor Hunt went with me. I hope to find time to draw up an account of our labors & impressions either for the Missionary House or one of the Religious journals.

We trust that the Civil War in America will soon draw to a close & that the blessings of peace & freedom are to be the portion of our beloved native land.

Most truly yours.

M. D. Sanders.

R. Anderson. D. D.
Secretary A. B. C. F. M.

Rev. M. D. Sanders
Pastor
Jaffna
Ceylon
Dec. 23, '62.
Rec'd. Jan. 13, 1863
Acd. Jan. 1, 1863

116 1.

Batticotta July 24. 1862.

R. Anderson. D.D.
Secretary A.B.C.F.M.

My Dear Sir.

Last month, I spent about three weeks on a Tour among the people living south of the Peninsula of Jaffna & I think a short account of its principal incidents may not be uninteresting to you. Six of the boys of the Catechetical Class of the Training School, pastor Hunt of Chavagacheery & my oldest son Joseph accompanied me. We went in bullock carts & carried with us whatever was necessary for the journey.

The region over which we travelled belongs to the Northern Province of Ceylon. There are 3758 square miles in this

Province south of Jaffna. Scattered over this surface are 115,711 inhabitants. It is generally considered to be a vast jungle inhabited mostly by wild beasts covered with woods. There are, however, more than a thousand villages of various sizes in them are found a most degraded people. From the time we left Batticotta until our return, we traveled about 350 miles. We carried with us a large supply of religious tracts in Tamil, - also Bibles, portions of Scripture & other books which were necessary for our work. I shall notice several topics that I may give you a more correct idea of the Country & the Tour.

1. Plan of Labor. - We resolved at the out set that we would endeavor to reach with the Gospel message as many as possible, whether they were inhabitants or travelers. The journey of each day

was commenced & closed with prayer & meetings were held among the people whenever practicable. Each day (except Sundays & days when a village was near to be visited) we traveled until 9. or 10. o'clock before breakfast. & then prepared it in the open air near some tank where water could be obtained & in or near a village if possible. Then, while two were preparing food, others visited the people at their houses or travelers in the road. At breakfast also the account of each ones labor the previous day was taken. How many persons had been addressed? tracts given, books sold &c what? &c. Joseph & I slept in our bullock cart at night & the rest of the company upon the ground, in Rest Houses, &c. as circumstances favored.

12. The Journey. — After going

nearly 40. miles East from Batticotta, we crossed a Channel of the Sea, called "Elephant Pass" (the place where Elephants cross from the main Island to Jaffna) & thence we went South to Anuradjapuram - a distance of about 100 miles. We then returned 20. miles to a road leading to the Western Coast of the Island & reached Manaar after traveling 52 miles. - We then returned 26. miles & took a road leading through "Elephant Jungle" to the Central Road on which we came back to Jaffna.

3. The Roads. - All our traveling in bandies was done upon roads made & kept in repair by Government. The great Central Road ~~leading~~ from Jaffna to Kandy leads through a dense jungle so far as we traveled it. Once in 4, 6, 8. or 10. miles, there are small openings with houses & a few acres of cultivated land. All the rest is thick jungle into which the traveler

can see only a rod or two as he passes along. The road is frequently very sandy - in some places there are large holes caused by the running water in the rainy-season while in other places we were obliged to pass through the beds of rivers which are wide & deep during the rains, but now dry. The descending into the beds of these rivers & the coming up out of them were among the greatest difficulties we encountered. Traveling in the night, when there was, no moon was, perhaps, worse, inasmuch as we could not always see the path clearly & there was also danger from wild beasts. - The villages at a distance from the main Road are almost all of them reached by foot paths. -

4. Trees. - There are many kinds of trees south of Jaffna which are not common with us. Satin, ironwood, & Ebony

are abundant, & there are other valuable trees. The Stone Apple & guava grow wild. The fruit is of course much inferior to that which is cultivated. Very few palmyra & Cocoanut trees are found on the Central road beyond Elephant Pass. Limes are abundant, & oranges & plantains are found in certain localities.

In Anuradjapuram is the famous Bo tree connected with the Buddhist temple at that place. It is supposed to be more than 2000 years old & is regarded by the Buddhists with veneration mingled with pride. It stands in the temple enclosure & great efforts are made to continue its life. Sand is heaped up around the tree & iron supports are attached to its branches.

In Manaar there was a peculiar tree whose name I have forgotten. It was exceedingly large at the base, very short & almost without branches. The one we saw in Manaar village (if my memory is correct) was 28 paces as near the circumference of the base as I could walk. The wood itself is very soft & porous.

5. Grains.— We saw rice fields in every stage of growth. In one place it was coming out of the ground, in the next

the harvest was being gathered, in another the grain was just heading out, &c. The rice fields are all dependent upon the tanks from which they are supplied with water every day. There was very little growing in the open spaces excepting rice. Around in the tanks there was a tall, coarse grass.

6. The Villages. These are generally small. Kokaville has but one house excepting the Rest Bungalow. - There are many villages with only 2, 3, 4, or 5, houses. Some of them have high sounding names but they are generally called by the name of the tank which supplies the rice-fields of that place. The village of Kanakadayagacolom was among those we visited. Colom means tank. Kanakadayagam is probably the name of the person who dug the tank hundreds of years ago. So we find New-Tank, Old Tank, Great Tank, Little Tank, Deep Tank, &c. all over this region of country.

7. Beasts. - In the southern part of our journey we frequently found horses among the Singalese people, but they

were of an inferior quality. Dogs also were abundant wherever there were people. But the jungle swarms with animals of various kinds. The largest is the Elephant & they are numerous. One of our company was obliged to travel one night to overtake the rest. Two men were with him. They met 11 or 12 wild Elephants in the road. They immediately kindled a fire & with torches & burning brush, they frightened them off. When traveling in the night, the natives generally sing & the beasts are frightened back from the road by the noise. There is a set of men whose business is the catching & subduing of wild Elephants. When at Manaar I went to the Elephant Gardens, as they are called, where these animals are kept until shipped for India or some other part of the world. Eleven, both large & small, were there awaiting an opportunity to be taken across the channel. It was very interesting to watch their motions & see them eat. The Govt. agent at Manaar told me that about £5,000 worth of Elephants were shipped from that port in 1861. The price is now

very high, because of the demand in India. Besides the Elephant, the jungle is full of Chetahs, black bears, wild hogs, deer, Elk, monkeys, hedge hogs, rabbits, etc. The bear is the most ferocious. The Chetah will sometimes attack a man - the bear delights in it. There are also many buffalos but those we saw had been tamed.-

8. Birds. - In a pleasant morning the woods resounded with the songs of birds. Some of them were rare. I knew the names of but few. We frequently saw peacocks but they were very wild. - Jungle fowls are crossing the road at all times of the day. The cocks have a beautiful plumage. They are quite wild. Four kinds of dove were frequently seen & one of them was very large. There are birds of great size in & around the tanks but we saw them only at a distance.-

9. A Mountain. - About 118 miles from Jaffna we found a little mountain which so delighted our eyes that we felt like clapping our hands for joy. It is ten years since I have seen a hill. As soon as we reached the foot of Mehintalle Mountain, we left our carts & hastened to its summit.

It is nearly as high as Holyoke & from it we look down upon a vast forest of trees extending 40. or 50. miles in every direction. The villages & cultivated spots are so small that I could distinguish only three or four near the base of the mountain. It was a grand sight, but my nerves were too weak to enjoy it as in former days & I did not venture near places from wh. the descent was very steep. We found a Buddhist temple on the top & a few priests were living there. They came out & begged for charity. The old Tamil or Singalese Kings built stone steps to the tops of the several mountains in the vicinity. All were made of hewn stone. The steps are long enough (i.e. the length of each stone) for 10. or 12. persons to walk up & down abreast. Every part of the mountain which we ascended had marks of labor bestowed upon it in ancient times. There are also three or four other small mountains near by & we were told that they are all covered with the works (now in ruins) of the ancient Kings.

70. And this leads one to speak of the ruins & works of Antiquity in & around Anuradjapuram. Anuradjapuram was the Capital of the Tamil & Singalese Kings, even in the time of Christ. Ruins are found in the place itself & throughout the adjacent country which give evidence of a great & prosperous people. There are three Dagobas built of brick & in the shape of a cone. I went to the smallest which was quite near the Court House. It was 10 ft high & as near to the base as I could conveniently walk, it was 400 paces in circumference. It is said that a supposed hair or tooth of Buddha is buried within. And so of the others. In this place there is a very celebrated temple & it is said that many thousands of people collect together from all the surrounding country at the annual festival. A few rods from the temple there are 1500 stone posts all

about the hight of an ordinary room. The space which they cover is not large. Tradition says that there was a building upon these, three or four stories high, & that the King had a servant sitting at the foot of each post every morning with supplies of rice for the poor. Stone images of oxen & of other animals are abundant. We could not stop to examine carefully any of these relics of the past. We entered the town about 7 A.M. & left at 2½ P.M. During that time we sold 74 books & distributed a large number of tracts.

11. Cooly Emigration & the Telegraph. When going from Anuradjapuram to Mannar, we were on the line of the Telegraph & it was pleasant to learn that Morse's Telegraph is the one in use. We were also meeting the tide of cooly emigration to the Coffee Estates in the Central parts of our Island.

The Coffee planters are mostly Englishmen & they require laborers. As there was not a supply of Coolies in Ceylon, they sought them from the poorer classes on the continent of India. They all come from Southern India & arrive in great numbers at this season of the year. One day from sun-rise to sun-set we met 5,000 in little companies of 20. 40. 70 & 100. each. Agents are sent to India by the planters to induce them to come & a certain percentage is allowed for each person delivered on the Estate as a Cooly. - The Coolies are poor & ignorant but they go with high hopes, cheerful countenances & expectations of wealth. From January 1st 1843 to the End of 1860, there were 950,867 such coolies who came to Ceylon from India & 471,982 re=turned to their homes. This is the Govt. account. It is thought by many

that the real ~~account~~ is larger, as many reach Ceylon in places where no record is kept. Many die on the road during the sickly seasons. A Coolly woman died where we stopped one Saturday night. We arrived after dark, but heard that a person was sick near by. In the night a man came & lay down in our company. About 7 o.c. in the morning, he began to mourn & to say that he had no one to cook his rice - that his wife was dead, &c. It appeared on inquiry that his wife was worse in the night, & he, being fearful, ran off & left her to suffer & die alone. At 7½ o.c. the husband & another man, carried the corpse tied to a pole, into the jungle & buried it & that was her end. The husband immediately started back to the Continent to tell his two children of their mother's death. The next day (Monday) we overtook him with two dead cats in his hands. I inquired

why he was carrying them & he replied, "for my food." He seemed to be so ignorant & low in the scale of being that it was difficult to reach his heart thro. sympathy or any other channel. And yet he had an immortal soul to whose sufferings or joys there will be no end.

12. Language of the people.

Until about 90. miles from Jaffna the Tamil language is spoken then for a short distance there is a mixture of Tamil & Singalese. Almost all whom we saw could say a few words in Tamil, yet the majority of the people were Singalese. The Singalese language is no doubt generally used in the villages south of 90 or 100. miles.

13. – Schools & intelligence. – After leaving Jaffna I heard only of three schools & saw only two. The two which

I saw were in Manaar. One was English & Tamil, & supported by the Government, & the other contained only 4 or 5 pupils & was taught by the Episcopal Chaplain at Manaar. I was told that a school is taught a part of the year at Valaucolom, one of the largest villages we visited. I held a meeting with the people but saw no evidence of the existence of the school. There was no school in Anuradja-puraro though the place ought to support three or four. Many of the people whom we visited were exceedingly ignorant & degraded. It is seldom that a native of this region of country can read & write well. It is most difficult to meet them in religious conversation on any common ground so that they will fully understand what you say. One day I was talking with one of these poor ignorant people who lived in a village five miles distant from the road. I saw he was very

ignorant & after conversing awhile, I asked him, if he had a soul? He immediately replied, "No, she's dead," meaning his wife. I then used another Tamil word for life or soul, & he again replied without hesitancy, "No, mother & father are both dead." He seemed to attach a different meaning from that which is common to almost every thought I expressed. And he was, perhaps, a fair specimen of half the people in this morally desolate region.

14. Religionists. We saw Sivites, Buddhists, Mohammedans, Romanists & a few Protestant Christians. For 90 miles almost all were Sivites. Then to the 126th mile there were Buddhists in abundance & many Mohammedans. On the Western Coast & near Manaar, Romanism prevailed. A few Christians are scattered here & there, but they are generally connected with Government service. The Sivites were such as we have

as we have to deal with every day, except that they were more ignorant & degraded. The Buddhists, even their priests, were inclined to talk, but they were probably more free with us because we were strangers. It was a little difficult to understand them fully on religious subjects on account of the language. The Mohammedans were quite inclined to talk & many wished to get our books & tracts. I was surprised to find them so liberal & I believe that they might be greatly benefitted if labor could be bestowed upon them. They can almost speak Tamil & Singalese also. The Romanists profess to be the followers of the Christian Bible. Many of them were anxious to purchase portions of Scripture. When, however, they discovered that we were Protestants, they were inclined to dispute, but they exhibited great ignorance & bigotry. The priest visits them about once a year. Of course their religious privileges are very limited & their spiritual state is deplorable. // Each Church

seems to have five Officers. – 1. The one who has the care of the Chapel. – 2. The Conductor of the Services. 3. The Bellman. 4. The one whose duty it is to provide all necessary food &c. for the priest, when he comes. & 5. The Collector of offerings. Drunkenness & immorality prevail to a very great extent among these Romanists, & yet they claim to be Christians & look upon Protestants as their bitterest enemies. They worship pictures &c. so that in spirit their idolatry is about the same as that of the heathen. Romanism in this country is frequently called "Christianised baptised". Add drunkenness & you have a description of the Romish Church in the East.

15. Results. These cannot be fully known until the harvest is gathered at the last day. There were many pleasing incidents in which a desire for spiritual blessings was manifested. Especially in Anuradjapuram

& Mahometan books & tracts were eagerly sought after. In the latter place 150. vols. were sold in one day but they were all small & many of them were Scripture portions. Two of my pupils were honored with a few stripes for speaking in the name of Jesus, but we were generally received with much kindness.

We traveled 350 miles — visited 50 different villages — addressed on the subject of personal salvation 2220 persons — distributed about 26,000 pages of religious tracts — sold 373 vols. of books of which 5 were Bibles & 151 portions of Scripture, & realized by sales $16, 67 cts.

Considering the sparseness of the population, the distance we traveled & the time we were absent, we could not have expected greater present results. May the Lord of the harvest water the seed sown & cause it to yield an abundant increase unto His glory.

As Ever — Most truly yours.

M. D. Sanders.

Rev. M. D. Sanders
Battacotta
Rec'd Oct. 2.
Ans. Oct. 24. 1872

Batticotta 22. August 1862

Rev. R. Anderson D. D.
Secretary to the A.B.C.F.M.

My Dear Sir.—

Mr. Spaulding & myself made a tour to the Islands from the 8th to the 12th inst. inclusive. Without entering upon the particulars of travel from place to place, the principal part of our work may be described in connection with the meetings held.—

1. At Valaulaly—island of Caradiva.—

We arrived at this place about 9 o.c. on the morning of the 8th & met the people in the little Chapel of Mr. Cornelius' Church from 10½ to 1 o'clock. 65 persons were present of whom 35 were children from the School & village.— After the reading of the 19th Psalm & prayer, the meeting was addressed by three speakers. "The law of the Lord" was dwelt upon

Rev. No. D. S.

first, as seen in contrast with His works; secondly, as seen in its fruits in the world; & thirdly, as simple law & coming from God, & as such binding upon all. It matters not whether we are pleased with the manner in which God proclaims it, or whether we like or dislike the Officer whom He sends to make it known, it is nevertheless God's law & we must obey. Whatever be the excuses of men, there is no escape from its authority.—

2. Kaitō— We reached this village at 4. P.M. & went immediately to the residence of S. Ampalavaner Esq. Magistrate of the islands. He is a native — was educated by the American Mission & received us very kindly. Kaitō is a port of entry & the great majority of its people are Romanists. It so happened that a great festival was in progress at one of the three churches & in the nearest village there was also a heathen festival. Consequently our prospects for an

Evening meeting were quite unfavorable. We soon learned, however, that our host had sent persons to inform the people that the Bible Cause would be advocated that Evening in the Court House, & he caused the room to be prepared & lighted for the purpose. We were favored with a very respectable audience of 240. persons including the Magistrate & his secretary. The Exercises were opened with prayer. Mr. Stickney, pastor of the Church at Valany, having come to the meeting, took part in the Exercises. The 19th Psalm was again read as the foundation for remark & the first three speakers dwelt especially upon the Characteristics of the Bible which indicate its divine origin, & upon the benefits resulting from the wide distribution & faithful study of such a Book. Its influences upon the hearts of individuals, upon the community, in schools & especially upon Jaffna were brought prominently to view. The last speaker, beholding the Court House, the bench from which justice is dispensed, the judge. &c. was very

happy in his illustrations of the nature & the dignity of God's law & of the obligations of the subject to immediate & unreserved obedience. The audience were deeply interested to the close.

3. The next morning at 7. we were at Naraantany. the station of a catechist supported by the Jaffna Native Evangelical Society. – There is a small Christian School at this place which we examined. We had hoped to be favored with a small audience for a meeting but very few came. The time of day was unfavorable & most of the people were ploughing in their fields. With those who came & the children of the school a short time was spent in conversation & prayer.

4. About noon we came to a village of pariahs. – Some attempts have been made of late to give them instruction & we proposed to call them together in the Palmyra grove in which they live. We here saw the extreme of ignorance, filth & degradation. The skins of carrion cows & oxen upon which they had feasted were hanging here & there upon the trees. Some of the people were fairly clothed

while others were very destitute. The men were much inclined to talk, & a few of them were eloquent in their pleadings for a school. In all that they said & did, their extreme degradation was brought prominently to view. We talked to them half or three quarters of an hour, using the most simple language & illustrations, & endeavoring to make them understand the necessity & the way of Eternal Life. We left them, valuing more than ever the Christian's Bible & feeling that 'such were we' without it.

5. We reached the Station of the Catechist at Pungertive at Sun-set Saturday P.M. & slept in the Bangalow at night. After the Exercises of the Sabbath School on Sunday morning, Mr. Spaulding preached from the text, "Behold the Lamb of God." 17 Adults & 40 children were present & listened with much interest to the Speaker while he illustrated the necessity of a Savior such as was slain upon Calvary. After the Sermon the Lord's Supper was administered

to 9. Communicants.

6. At 4. P. M. a Conference Meeting was held especially for the Christians, though others were in attendance. The 17th Chapter of John was read & in it were found topics for profitable remark & peculiarly appropriate to those who had in the morning renewed their covenant relations to the Saviour & to each other. Remarks were made by the missionaries, by the Catechist & by the Bible Colporteur who was then at Panigerlive.

7. Bible Meeting in the Evening.

A little after dark, according to previous notice, the people came together for a meeting. 50 men, 4. women & 15. Children were present. After prayer & the reading of the ten Commandments, Mr. Boardman addressed the meeting on the subject of idolatry. He called especial attention to the Command which forbids it, & to the contrast between Christianity & Hinduism in reference to it. The next speaker referred to the efforts of Christians to give the Word of God to all mankind - to the societies formed - the number of books printed - the languages in which

they have been distributed. &c. After stating the prices for which the Tamil Bible & its portions are sold, he closed by introducing Mr. Backus, Colporteur of the American Bible Society, to the audience. Mr. B. interested the people much while he spoke with great earnestness of the nature of God's Word & of the pleasure it afforded him to endeavor to introduce it into every family in the island. The last speaker has labored more than 40. years for the salvation of the Tamil people. He stated that those who were his juniors in college life went to the Sandwich Islands, translated the Bible & gave it to that people. They received it & became a prosperous Christian nation. The Tamulians as a people, have rejected the Commandments of God & hence, the great difference which we now see between them & the Sandwich Islanders. The speaker urged upon them the importance of casting off the cruel bondage of idolatry & of entering into that liberty with which Christ makes his people free.

8. Very Early Monday morning we went three miles to the north village (Ewupitty) of this island. We here examined a school in which there were 30 pupils. Several of the people came to the examination & seemed deeply interested, while our children recited Scripture & other lessons. When the examination was finished, the people & pupils were addressed on the subject of personal Salvation.

9. After seeing 2 or 3 persons who were reported as inquirers, we returned to the residence of the Catechist & examined the Mission School which numbers 42 pupils. At noon a meeting was held at the house of the late Odear, a village officer. His own large family & several of the relatives & laborers in this employ came together to hear what we had to say. Two of the Odear's daughters, who learned to read the Bible in our Mission School, have married & their husbands were not only attentive hearers, but they appeared happy in making the necessary preparations for

the Meeting. These people are among the highest in rank in the island of Pangu-tive. They now stand on the side of heath-enism, but there is encouragement to labor for their spiritual good, & the bless-ing may come through the females of the family in as much as they are not only able but have an inclination to read the Scriptures.

10. Valanij. In the P.M. we returned from Pangertive to Valanij - the station of pastor Slickniij. He had given notice to the people that there would be an evening meeting in the preaching Bungalow. 49. men & 20. children were present. The last Chapter of Matthew, containing the great Com-mission, was read & briefly Explained. After prayer three addresses were made. The first speaker dwelt Especially upon the Gospel message which is to be proclaimed

to every creature; the second, of the means used in carrying out this great command; & the third, of the things involved in complying with the requirements of the Gospel. Old things must be left & a new heart must govern the thoughts & actions of the sinner. Compliance with Christ's commands makes a new creature & it is the only road to spiritual life.—

11. On Tuesday morning the two schools of the Nat. Evangelical Society at Valany were called together & examined, after which we returned to Batticotta. The facilities afforded for reaching the people were unusually good & we could, but rejoice that, in conversation, in the schools & in meetings, so many had listened to the Gospel message.

Most truly yours,

M. D. Sanders.

Rev. M. D. Sanders
Batticotta, Aug. 27. 1862.
Recd. Oct. 16.
Ackd. Nov. 1.

Batticotta, September 30. 1862

To the Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.

My Dear Sir,—

Two terms of the Training School, the last of which closed on the 10th inst., have not been reported, thus far, during the year, there have been 7. pupils in the 2nd & 15. in the 3rd Class. The studies pursued by the higher class have been, Test of Religions, Science of things Familiar, Euclid, Tamil Classics, Hebrews, 1st Timothy, Trigonometry, Astronomy & Theology. The lower class have studied Tannool, Bible Chronology, Algebra, Anatomy & Physiology, Sweet Savors of Divine Truth, Matthew, General History, & the reading of Tamil Prose & Poetry. One of the 7. in the 2nd Class spends most of his time in teaching the Station

village School. Other duties have been so many & so pressing that I have not taken a recitation myself during the year. The teachers have done what they could for the Spiritual & intellectual advancement of the pupils.—

On the Evening of the 15. of April the Annual Meeting of the Jaffna Bible Society in the vernacular was held at Batticotta. Mr. Advocate - C. W. Wyman - occupied the chair, & addresses were made by the Chairman, Hunt of Chavagachery, McFarland & Philips of Jaffna, Hensman of Copay, Snell of Panditeripo, Buckenridge & Niles of Batticotta on the part of the Natives, & by Messrs. Pargiter & Spaulding. Mr. Kilner of the Wesleyan Mission was intending to speak, but declined at a quarter before 10. o.c. because the audience had been together nearly three hours.

The attendance, estimated at 500 or 550, was much larger than was anticipated & the attention was good. Such meetings have a happy three fold influence. 1st The Bible is the great theme of the occasion & the matured thoughts of so many speakers must leave an impression respecting God's word upon the hearers. 2nd It is a practical Enlistment of the native Element in the Bible Cause. & 3rd It is a union meeting of American, Churchman & Wesleyan before the heathen & shows to them that, though we differ in forms & non-essentials, we are one in Christ.

I have recently made a special pastoral visitation to all the members of the Church within my reach. Generally a member of the Church Committee has attended me & we feel that these spiritual interviews with families & individual Christians

have been pleasant & profitable both to ourselves & to others. Very few of the members of the Church are awake to the great realities of the Spiritual life. They attend upon the ordinances of the Gospel with a good degree of regularity, yet what shall we Eat & what shall we drink & wherewithal shall we be clothed & secure the dowries necessary for the marriage of our daughters, appear to be questions of absorbing interest with too many. These & similar questions must occupy, to a certain extent, the thoughts & feelings of all men; in the Christian they must not be allowed to assume such a prominence as shall result in the sacrifice of growth in grace, piety & principle. In some cases the desire for wealth & position in connection with marriage leads our Christians to the use of means & the formation of alliances which are most unfavorable to spiritual growth.

A Bible Colporteur has labored five months during the year in the islands & at the Station. The statistics of these labors are similar to those of last year, but I have not the figures at hand. The usual means ~~of grace~~ for the conversion of the people & the spiritual development of the Christians have been employed. Sabbath preaching, the Sabbath & other Schools, Moonlight Evening & stated meetings have not been neglected. The attendance on our religious Exercises has been fair both at the station & out stations. At the Station there has been an increase in the regular sabbath attendance of the females.

As Ever a Very Sincerely yours.
M. D. Sanders.

(over)

At our Quarterly Business Meeting on the 2nd inst (now. October 4.) I was advised by vote of the Mission to make arrangements to leave for America with my family in the fall of 1863.—

Rev. M. D. Sanders.
Pattacotta Sept. 30. 1862
Rec'd Dec. 4.

Feb 4. Jan. 7. 1863

Batticotta October 8. 1863.

To the Rev. R. Anderson D.D.
Secretary A.B.C.F.M.

Rev. & Dear Sir.—

On the 19th ult. Mrs Dwick & myself with one Catechist & 4. Training School boys. Started on a Tour to the more unpopulous of the neighboring islands. We were absent 10. days & visited Punguriture, Naynatiue, Delft, Analative & Ellurituve. While absent we held one Communion Service, attended five meetings, Examined three schools, visited 582. houses & conversed on religious subjects with about 2200 adults.

The following figures represent the population of these islands, the houses visited & the number of persons met in conversation.—

Punguriture	3,939 pop.	150 hs. visited	515 persons addressed
Naynatiue	808 "	66 " "	213 "
Delft	2,988 "	213 " "	894 "
Analative	1,199 "	105 " "	385 "
Ellurituve	300 "	48 " "	148 "

9. portions of Scripture

7. vols. of religious reading & 3. School books were distributed by sale. 62. portions of Scripture, 5. Tract Society volumes & 8500. pages of tracts were given to persons who manifested a desire to read them.

Three of these islands are difficult of access at certain seasons of the year & are consequently less frequently visited than others. In the island of Delft, the Jaffna Native Evangelical Society had a catechist & a school when I first came to the Mission but their work was abandoned on account of distance & their inability to superintend it with efficiency. Though the house which their agents occupied & the bungalow in which they taught & preached have long since been in ruins, the traces of their work among the people still remain. There is only one woman in the island who can read but several whom we saw at their houses told us with evident satisfaction & delight that they were formerly members of the school. Nearly one third of this people are Roman Catholics. They have six churches in the island, while the heathen have seven principal temples & several smaller places of worship.

A few of the Romanists were not cheerful in receiving our message, alledging in reference to our books that they had not received permission to read them. The Lord, however, opened the way before us & gave us the Ear of most of the people. When our boat moved off from the shore of Naynatiu for Delft, just before the dawn of day, one of our number led in prayer that our visit might not be in vain to the much neglected inhabitants of Delft, & we could but feel while there that God gave us every opportunity to labor to the extent of our strength. The people were very earnest in their request for schools, & two or three seemed to realize the necessity of a higher life & of freedom from sin through Jesus Christ.

The island of Naynatiu is about 2½ miles long & one wide. On the northern end of it is the temple of Nâgâ Ammal which is somewhat celebrated among the ~~people~~ heathen for miracles said to be performed by the goddess. A large concourse of people assemble here yearly at the time of the festival. On the southern extremity of this island we found about 150 mormon

Engaged in fishing for a species of shell found in these waters & valued in Commerce. They came from the Continent & after the best season for this work is past they will return to their homes. We conversed on religious subjects with about half of the adults of this island. Most of them were ignorant but candid & apparently earnest in their desire to converse on spiritual interests.

Anabatine is larger & much more flourishing in every respect than Naynatine. Here we stopped in a cow shed which shielded us from the rays of the sun & afforded a nice resting place for the night. This was considered the best building for our comfort which could be found in the island & the headmen did not rest until our wants were supplied. Here we found good water — well built houses — flourishing trees & gardens, & nice land which is capable of furnishing an annual supply for the people. Many of the people could read & there seemed to be a general thrift & prosperity in worldly matters. Notwithstanding there were two heathen schools in the island, all were earnest in their request that a Mission School be established

One of the teachers of the heathen schools was as earnest as any of the people, but he went further than they in his reasonings, asserting that if a school were established & he appointed its teacher, the whole island would come over to Christianity. We found no Evidence among this people of a desire to become the followers of Christ. Though in advance of the other islanders in worldly condition, they have the reputation of being a wicked people & there seemed to be nothing in their respectful manner in which they received our message which indicated that the feelings of the heart were enlisted.

We spent one day & two nights at Ellinitive. Here the Batticotta Church has a school & its teacher holds meetings among the people. We visited all the houses & found that most of the people know something of the requirements of Christianity & assented to its truths.

In our Tour we went out among the people as soon as it was light in the morning & returned at 9 or 10 — rested

until 3. — & then worked again from house to house until dark. In order to reach as many as possible, we went out in four or five divisions assigning to each a specific district for each half day. —

As the island of Pangutian is occupied by the Mission & worked by one of its Catechists, it is not necessary that we report our work there. —

Most respectfully & truly yours.

M. D. Sanders

Co. Pr. Co.
Batticotta, Dec. 8, 1863.

Rec'd Dec. 19
Apr. 13, 1864

— Semi-Annual Letter —

Batticotta October 30. 1863.

My Dear Dr Anderson.

I believe it is more than a year since I have written you. My long silence, however, has not been intentional. The fact that you were away from home may have had its influence, but the special reason has been my own absence from Batticotta at the usual time of writing.

In accordance with the advice of the Mission, myself & family & Miss. Agnew left Jaffna last Christmas for Madura & the Pulney Hills. On landing at Tondy late Saturday night, we were delighted to receive the warm welcome of Br. Burnell who, hearing of our coming, had extended his tour to the sea shore. It was gratifying to notice the earnestness with which this brother engages in his work, & the esteem & affection which he has secured from his fellow laborers in the Mission. Before the end of January our party reached the Sanitarium on the Pulney Hills, & for two months we enjoyed cold weather, refreshing water, bracing air & mountain

scenery which reminded us more of New England than anything we have experienced for eleven years.—

While on the Hills I made two short visits to the plains—the one on the Pulney side & the other to the southern part of the Madura Mission field. I cannot be too thankful that I should have had the privilege of seeing so much of the work of this Mission. In addition to being with its Members during four days of business Meeting at Dindigal, I spent a sabbath each at Malar, Madura, Tirumangaladu & Pulney, visited Pasumalie, Tirupuvanum, Mandapasalie, Battalagundu, & Periaculum, & was present at the Semi-Annual Examinations of Helpers by the three Local Committees.— I thus had the privilege of seeing all the Missionaries,—of meeting most of the pastors, Catechists & Teachers & of visiting several of the Village Congregations in different parts of the field. I was exceedingly interested in what I saw. The work & the people seemed very different from ours in Jaffna, but the most superficial observer could

not fail to see that the blessing of the Lord is attending the labors of his servants, & that the field, if thoroughly worked, promises a bountiful harvest in the future.

We left the Palneys on the 30th of March & came to Jaffna via Dindigal, Trichinopoly, Tanjore & Negapatam. As the heat on the plains was intense at this season of the year, we were compelled to travel in the night, & to seek quiet & protection from the burning rays of the sun as much as possible during the day. Between Dindigal & Trichinopoly (3 nights travel) we saw no evidence of the Establishment of Christianity among the people at our resting places for the day. – Trichinopoly itself is a place of considerable notoriety as the head quarters of military operations in the southern part of the Madras Presidency. The presence of the Army gives an intense military appearance to that part of the place occupied more especially by the English, while the native town is equally distinguished for its marks of heathenism & idolatry//

We spent the Sabbath here & attended service at the Wesleyan Chapel. In the morning the exercises were in Tamil – the preacher an East Indian & the audience 14. – In the evening the Missionary preached a good sermon in English to about 150 attentive hearers, most of whom were Europeans & Eurasians. Appearances would indicate but little spirituality among the people of this place, & as far as I could learn, the efforts made for the salvation of the native population & the soldiers are wholly inadequate to their spiritual wants.

There was one place of special interest in Trichinopoly. It was the Church beneath whose altar the good Bishop Heber was buried. He died in this city April 3. 1826 while bathing & within the altar in the North wall of the Government Church Edifice, is a tablet to his memory. Here we were inclined to linger long, for it seemed like hallowed ground, & the hymn which of all others was most suited to our feelings at Evening prayers was one of his own composing,

"Thou art gone to the grave but we will not deplore thee."

From Trichinopoly to Negapatam we traveled by rail road, stopping over one train at Tanjore. Much that we saw in T. reminded us that it had been the scene of the labors of the great Missionary Swartz. The Christians in the town & its vicinity are quite numerous & are connected with the Gospel Propagation & the Leipsic Mission Societies. The Schools are large & apparently flourishing. We had no opportunity of forming an opinion of the General Character of the Christian Community, but, we saw two or three objects of interest in this place.

The Tanjore temple is very extensive. The special objects of interest in the Enclosure are its high tower & the great image of a Bull. The latter is cut out of an immense solid rock & is by far the largest image I have ever seen. The Ears, Eyes, mouth, tail, feet, &c. are a part of the rock & well formed in reference to symmetry & size. Its height cannot be less than 15 or 20 feet & other parts are in good proportion. It is an object of wonder & admiration as well as of worship on the part

of the heathen. & several were ~~quite~~ much excited because it was remarked that "This image is not a God."

The celebrated Tanjore poet is still living here, & having heard much of him, I called at his house. He is about 90. years old, &, as he was baptised by Swartz, he has spent most of his life as a member of the Church of Christ. He has written several, (Not all published), is the author of many of the Tamil Lyrics sung by Christians at Madura & some other parts of India, & in his old age, he is still composing, & preaching the Gospel. Whatever may be his excellences or his faults as a christian, he seems to possess the talents & the feelings of a true poet.

Swartz died at Tanjore Feb.y 13. 1798, greatly lamented by all classes of the Community. He was buried beneath the Church now occupied by the Gospel Propagation Society, but his monument, erected by the then reigning Raja of Tanjore, is in the Fort Church. Upon it Swartz is represented

as on his death bed, receiving the sacrament at the hands of an aged missionary. The Missionary stands just back of the head of his dying brother. On one side of Swartz & a little in front of him are three of his pupils – On the other side are the Tanjore Raja & two of his principal officers of state. The expression of deep sorrow is upon the countenances of all, & they were the true representations of an afflicted people when they felt that their much beloved benefactor & spiritual guide would be with them no more. Swartz had great influence over the natives. It is said that even now both heathens & Christians sometimes resort to his grave to settle their difficulties, & when a promise is made there, the dispute is ended.

Our stop at Negapatam was only one night, as a vessel was in port & ready to sail for Colombo when we arrived. We engaged our passage to Hangasantoy & the next day (Saturday 11th April) we were landed in season, to spend a pleasant

Sabbath at our homes in Jaffna & feeling thankful for the kind care & merciful dealings of our Heavenly Father during an absence of 3½ months.)

Since our return, my special work has been in connection with the Training School, but as the Annual Report for 1863 must be prepared at the End of next month, I will not anticipate in this communication what will then be reported.)

In the June vacation I had the pleasure of accompanying Bro. Smith, four Bible Colporteurs, & two Training School boys on a Tour of three weeks duration to the Wanny, Anuradjapura & Manaar district. The weather was very favorable for the kind of life to which the Tourist must submit in this unfrequented part of the island, & though, when we left Jaffna, some of our company entertained doubts & fears respecting sickness & want of success in our journey, we all returned thankful for blessings enjoyed & especially for the privilege of making known

the gospel to so many who are almost wholly without the means of grace.

The September vacation was pleasantly passed on a Tour to the islands in Company with Bro. Quick, one Catechist & four Training School boys. We were absent 10. days & labored in five islands, three of which I had never visited. I felt the beneficial effects of each of these trips upon myself & I am inclined to the belief that such tours into the outskirts & more unfrequented parts of our field exert a good influence upon the Natives who engage in them.-

During the months of July & August I examined in connection with Mr. E. F. Cooley (our school visitor) all the village vornacular schools belonging to our several stations. The record shows a list of 46. Schools (not including those of the Evangelical Society) with a total of 1469. pupils. Of these 454 were girls. The statistics of the year may differ somewhat from the above as they will be taken in the month of December. Compared with last year, there are changes in the relative

size, standing & composition of the schools & some of these changes are quite marked, but, viewed as a whole, there is no special advance upon previous reports.

On the departure of Bro. Bates & family, the care of Chavagachuny station was given to me & I am hoping to spend a part of my time in that field. As I have been in charge but a few weeks, & as Pastor Hunt has sent his communication for the past six months, it does not seem necessary for me to enlarge upon what he has written.—

Very sincerely yours.
M. D. Sanders.

To Rev. R. Anderson D.D.,
Secretary A.B.C.F.M.

Rev. M. D. Sanders
Battacotta, Oct. 30. 1863
Rec'd Feb. 4. 1864.
Ans. Feb 13, 1864

Batticotta 16. February 1864

Rev. R. Anderson D.D.
Secretary to the A.B.C.F.M.
Boston.

My Dear Sir.—

It is a long time since I have made to you a full report of the Training School & as another year has now closed, it is proper that I should write more at length.

Early in April of last year, after my return from the Pulney Hills, the seven members of the upper class of the School were dismissed. They were all members of the Church & each one has obtained employment either in Mission Service or in connection with the Christian Schools supported by other funds.

At the same time notice was given that a class would be received. Fifty three applications were made. Of the candidates, 3. were Church members, 11. baptized children & 39. the children of heathen parents, though most of them had Christian relatives. Thirteen were received, among whom there were representatives from all of our

Rev. R. Anderson D.D. Sanders
Batticotta Oct. 30. 1863

stations. Since then one has been received to the School & six have left. Three of those who have left were dismissed on account of failure principally in Scholarship. One - a very bright & promising boy - was not permitted to return after the second term, his parents fearing that he would become a Christian. Another was detained by his parents to study English & still another was induced to go to Colombo as a trader. He was sick most of the time he spent in the School & became somewhat discouraged about his studies.

There are now 23. lads in the School, of whom 11. are in the 2nd & 12. in the 3rd Class.

During the year there were three examinations, one of which was public. At each examination the usual Committees (Missionary & native) were represented & others interested in the School have favored us with their presence.

The lower Class has attended to the following studies, though all of them have not been completed - Sweet Savors of Divine Truth - Geography of Jaffna, Ceylon, India, &

the atlas questions of the Grand divisions of the Earth - Mental Arithmetic - Written Arithmetic - Scripture History - Neganda (Tamil Dictionary in verse) Reading - Penmanship - Compositions & Declamations.

The Upper Class have studied Algebra, Watts on the Mind - Ancient History - Church History & History of Redemption - Harmony of the Gospels - Epistles of Peter & James & a part of the book of Daniel - Euclid - Cural (Tamil Classic) - Nannool (Tamil Grammar) - Parathanu (Tamil Classic) - Compositions - Debates. &c. This Class exercised in penmanship while copying those lessons for which we have no text books. Several of the studies above mentioned have not been completed.

Four were received to Church fellowship during the year.

Since the opening of the Training School in 1859, 54 pupils have been admitted & 31. have left. The age of those received has averaged 19½ years. Of those who have been dismissed - the average weeks of study in the School was 77. One of their

number has recently died, while in the service of the Church Mission. Eleven left the School either because unpromising in their studies or from the pressure of external influences. They have generally returned to their fields or are studying English.

Sixteen of those who have left are engaged as teachers & three as catechists, one of whom also teaches a School. The average time of study of the 19. who are now employed as Christian teachers or otherwise in Mission service is about 91½. weeks.—

As above stated the average weeks of study of all who have gone from the School is 77.— The average time of study of all the pupils of the pupils of the old Batticotta Seminary was 195. weeks. Fifteen of its pupils studied 390 weeks after entering the Seminary well prepared. It is not strange that persons who have received such a superior education & who have been introduced to the rich stores of the English language, should regard our Training School with feelings somewhat similar to those of the Jews when

they looked upon the second Temple. It is a significant fact that even those of our catechists & pastors who have spoken most encouragingly of the enterprize, not one thinks of sending his son to receive the blessings of the Institution. Under such circumstances you will readily understand that there are both lights & shades in connection with the work of the Training School & it may assist you in arriving at a correct view of the state of the people & of our prospects in the training of Assistants, if I mention a few of the difficulties which embarrass & the encouragements which cheer us in this department of our work.

Under the head of discouragements I would include

1. The great <u>encouragement</u> to study English. There are now within our Mission field 610 lads studying English & they pay for their education. Within three or four years the increase of the pupils in the English Schools has been about 50. per. cent. Hence we see that the popularity of an English Education is not on the decrease. Throughout the

the Community the one ruling desire in regard to an Education is that it be in the English language. Such an Education is lucrative in Connection with Government, private Service & trade. Eighty one of the sons of our Christians are in the English Schools & their Example bears powerfully against our Efforts to Educate with the Tamil as the only medium of instruction. They are supposed to represent the most enlightened & that portion of the Community which seeks the Kingdom of God & His righteousness in the land.

2. It seems almost impossible to secure a suitable preparation on the part of the Candidates before they Enter the School. The Standard reached hitherto is but little above the ability to read well. A few fall below this & a few are considerably above it, but the preparation of the Majority of those admitted makes the standard very low for a school of this Character. The studies cannot be arranged with regard to the best qualified pupils. Hence we have to spend much strength & valuable time on Mental

Arithmetic, penmanship, Reading, Scripture History, Geography &c. I do not see any prospect of raising the standard of preparation above the common scholarship of our village schools. Hitherto the average has been much below the first class of those schools. With such a foundation, it is not easy to graduate thorough teachers, catechists & pastors after two, three or four years of instruction.

3. The want of reading & text books. Such studies as Harmony of the Gospels, Geometry & Science of Things, the pupils have to copy from a translation by the teacher. Though we have Arithmetic, Church History, Geography &c. the text books are very deficient in adaptation to a school of this kind. Many subjects can be taught only by lectures & it is a mode of instruction which has its advantages. But to say nothing of the deficiency in the lecturers, the pupils, especially those of the lower class, make strange Theology, Mental Science, Natural Philosophy &c. in their attempts at taking notes. They are not far enough advanced to receive the full benefit of instruction by lectures.

4. There are several little things, such as differences of views & tastes in regard to methods of training, prominence of particular studies, &c. which some would not consider worth mentioning, & yet I cannot ignore the fact that I am frequently perplexed & in doubt as to the best course to pursue. The Missionaries feel that the Bible should be the central study in each class & in the work of each day & that around it should cluster works on Theology, History, Physiology, Geography, the Sciences &c. all of which are translations from the English language & are consequently written in what is called "Missionary Tamil". The Natives think (& among them the Christians are included) that no Education purely Tamil is of value which does not give great prominence to Tamil literature & any vernacular school in which their feelings & tastes are wholly set aside is conducted with difficulty, unless the principal can give all the instruction himself. When the pupils, the teachers, half the School Committee, & those who furnish the material upon which we

work are, to a great extent, united in their wishes regarding the prominence which should be given to certain studies, it is not easy to disregard their feelings, & yet retain a healthful vigor & interest on the part of the pupils. So many strong & favorable influences unite in teaching English to the Tamulians of Jaffna that it will almost teach itself, but it is very different when pecuniary prospects, the example of the Church, the feelings & tastes of the Community & the wishes of the pupils form a current which must be successfully met & caused to flow in an opposite direction.

Again, the translation of the Sciences from English into Tamil leads to the employment of terms & phrases which are not common, & hence, unless Missionaries & others have given especial attention to such studies they understand them with difficulty in examination. The teacher has labored very hard to carry a Class through Algebra or Euclid. It is a new study. He feels an interest in it in proportion to the extent of his labor,

but when his Class is called in Examination he is grieved to find that even the best Missionary Scholars in Tamil do not fully understand the subject, & soon they ask for another recitation. The tendency is to discourage both the teacher & the pupils.

Again, there are difficulties in regard to the formation of a Correct Style in Tamil which we do not experience in English. In Tamil we have no Addison - no Dean Swift. &c. as models of style. Each Tamil scholar has a standard of his own & those who are most learned are frequently most unintelligable. With the Community so inclined & the greatest among the authors as examples, it is difficult to lead our pupils to feel that the use of language is to convey thought & that that style is best which give our meaning most clearly & forcibly.

Among the Encouragements in the work of the Training School, I would mention —

1. The pupils study & understand better than they do in English. The Course of study

in Batticotta Seminary was 8. years after a thorough preparation. If 4. years be allowed for preparatory schools, the time of study would be 12. years. The average was not less than that time & yet very few of those graduates had so mastered the English language that it would be always safe to rely upon them to convey the correct meaning of different styles of English composition. On the other hand, the vernacular student enters at once into the merits of the study upon which he is engaged & proceeds with ease & rapidity. The long routine of drills upon sounds, idioms, phrases, &c. is exchanged for an immediate contact with the truth itself. The American youth would accomplish less in a given time, if the text-books & medium of instruction in the preparatory, collegiate & professional course of study were principally in Greek & Latin. I think I see a similar difference here.

2. Studying in the vernacular gives the pupils a better knowledge of the Tamil language & enables them in connection

with a constant use fit to express their ideas more readily & clearly. Our best English scholars are generally very deficient in their mother tongue. When speaking in the vernacular, they unconsciously use english idioms & frequently fail to express themselves clearly on those sciences whose terms, principles & doctrines they have studied in a foreign language. The advantage of those who study & recite in the vernacular is very marked & decided in this particular. The testimony of the Church Missionaries on this point, in regard to the graduates from the Co-ray Institution, is unanimous & I think that I do not exaggerate when I say that we see a difference.—

3. The Bible is apparently studied with more real pleasure, is more thoroughly understood & longer remembered. The mind of the pupil is not occupied so much with its language as it is with the great truths it contains. The best examination I ever witnessed, on the

Gospel of Matthew was by a class of Tamil lads & in the English language. The manner in which they would analyze chapters & verses was truly wonderful, but I found afterwards that they did not remember it well. I could account for it only on the ground that the language was the pearl after which they were seeking. The student in the vernacular seems to come into closer & more intimate contact with the mind of the Spirit.—

4. The gap between the Educated man & the Community is less with the vernacular student than it is with one who has mainly used a foreign tongue in his Education. This fact is too plain to require remark or illustration. It is true, we have not engaged extensively in the higher vernacular Education, but in my own experience, I feel that I have seen enough to enable me to state the tendency & the principle involved.—

5. The longer we earnestly &—

vigorously carry forward a system of vernacular Education, the greater will be our facilities for making it easy & efficient. Suitable text-books will increase & Competent teachers will be raised up for the work.

Very sincerely yours,

M. D. Sanders.

Rev. M. D. Sanders
Battacotta, Feb. 16. 1864.
Rec'd. Apr. 19.
Ans. & June 9.
Transly.

Batticotta October 7. 1864.—

Report of work in the Chav.ᵍ field in June 1864
To the Rev. R. Anderson D.D.
—(see the last page)—

Having received £4. of the unexpended Balance for Colportage for 1863 to be used in Bible Distribution in the Chavagachary field, myself and 9. natives labored from the fourth to the twelfth of June inclusive. Seven of the pupils of the Senior Class of the Training Institution one of the teachers and either Pastor Hunt or one of the Catechists of Chavagachary district composed the daily corps of assistants. The plan of labor for each day was formed the previous day, so that the work commenced at sunrise and continued until 10. o. c. It was resumed about 3. P.M. and closed at dark. The noon was spent in a convenient place for preparing food and when practicable a meeting was held before proceeding to the work of the afternoon. The laborers went two by two and from house to house, each two having a specific district for the morning and evening. Books were distributed only when there was a reasonable prospect of their accomplishing a good work. A brief reference to the experience of each day will be sufficient for the object of this report.

The first day was spent in Eltpaly, 5½ miles east of Chavagachary. This village reaches to the cocoanut estates on the east. In it there are two Christians. The people generally are very ignorant. Very few of them can read and their knowledge of Christ and of the great Salvation is exceedingly limited. The most pleasing experience of the day was the finding of a woman who could read and repeat the Catechism. While a child, she studied in the schools of the Tillipally Station. She married, came to Eltpaly and has been living here 13 years and has not been to a heathen temple for worship. Her case is very interesting and she seems like one for whose Salvation, there is great encouragement to pray.

The second day was the Sabbath and it was spent at Vesan and Ottuvelly. These places are only 2½ miles apart and at each of them there are Christians and a Sabbath Service. The meeting was at Ottuvelly in the morning at 10. and until that time the people were visited and the claims of the Bible were urged upon them. In the P.M. a meeting was held at 3.0, c. in the Vesan Bangalow after which the time was spent among the people. During the day 116 houses were visited and conversation was held with 295 adults. A few portions of Scripture were given without price. The Christians and the people of the vil-

lages received us and our message with much kindness and there were two or three inquirers at the services who manifested a pleasing interest.—

On Monday we were in the village of Meruseuville about 8 miles N.E. from Chavagachary. This place is not often visited even by a Catechist and the most of the people are entirely ignorant of Christ and His Word. It has no Christian School nor any follower of Christ as an inhabitant. The pride of the people is a great heathen temple standing in a grove of jungle trees, to which the people annually resort. In the middle of the day I stopped at the house of the Odear (a native officer) whose father (while living) was the patriarch of the village. His sons are the leading persons of influence among the people and they were very attentive to our wants, supplying eggs, milk &c. for our bodily comforts. They called together about 40 adults who gave excellent attention at a noon meeting. We were much interested in two bright little girls, daughters of the Odear's brother. Their mother is dead but the father is earnestly engaged in giving them an education. He has sent them to the heathen village school until they can read with comparative ease. We were most happy to leave with them portions of God's Word through which they may be led to the fountain of Life.

Tuesday our work was in Naval Kardu and its vicinity. Our food was prepared at the house of an old man who was formerly a village officer. In my conversation with him about the future world he seemed in the dark, but expressed his great desire to die. He had been rich, had possessed great influence, had received the honors of his Countrymen, and the confidence of the rulers. Now all was changed, without any Bible to light up the future, his only consolation was the hard doctrine of Fate and he wished to enter upon its cruel allotments. Such is the end of many prominent heathen. In this village also we met another man who was apparently near the grave but who exhibited the characteristics peculiar to heathenism. He was well acquainted with all classes of the community, had evidently mingled with the higher classes of society. To our earnest entreaties that he receive the word of God and prepare to meet his Maker, he returned nothing but complaints respecting his fellow men. He had neither confidence in whites, nor in blacks. He did not believe honesty, pure unselfishness and chastity that would meet temptation were to be found among men. Judging others by his own feelings and ~~the~~ by the standards of Livaism, he could not believe in purity of motive and unselfish action

The next day was spent in the vicinity of Kodi

kanum. In the morning and evening we went among the people and reached in our labors all the eastern part of the village of Mesaly. Pastor Hunt and Mr. Smith of Codupitty were with us to-day. Sinnatamby a trader who seems earnestly seeking the way of life was visited and a portion of God's word was left with him. To-day a few moor men and many bazaar people were seen but most of their thoughts were engaged upon worldly objects. Quite a large number were present at the bazaar meeting in the middle of the day and they listened respectfully, but there was no special evidence that they came to hear us because of a desire to know the truth.

On Tuesday morning the Catechist of Varany and most of our company visited the village of Kudatany which is 10 or 12 miles from Chavagachary. There are many fisher people in this place and most of them are extremely ignorant. When our party appeared with their books, the people were at first much frightened believing them to have come to detect them as batt thieves. After learning their object, they became more bold and confiding, so that 222 were out in conversation and a meeting was held at which about 156 were present. At noon we joined with the Cate-

christ and others at Varany in a prayer meeting and spent the P.M. in that vicinity. Some women were found in the village who could read having attended the schools of Rev. Mr. Apthorp who occupied the Station several years ago.

Most of Friday we were in the village of Muttu-ville. Here there were no Christians. The people received us kindly though they are somewhat distinguished for their attachment to heathenism. One Brahmin would not consent to talk with me in the Panthal of his own house lest it be polluted. He immediately arose and invited me to accompany him to the gate. As there were several present I declined to follow him unless all the company (his wife included) would also come that I might make known to them the word of God. The result was a meeting with them all under a tree. They seemed much interested while I read to them from the Sermon on the Mount and told them of its divine author.

On Saturday in the village of Sarasaly we met with more than usual success in the sale of portions of Scripture. Beyond this fact there were no cases of special interest. There are no Christians in this village.

On Sunday the last day of labor the people of Muttuville and Nanaville were visited. In Muttuville there is a Christian school and a Catechist and service was held at 10. A. M. in the school Bangalow. The attendance of both males and females was good and the audience were attentive to our statements respecting the extent of distribution and the efforts made to give the word of God to all mankind.

During the 9 days spent on this work (including the Missionary, Pastor Hunt and the Catechists of the Chavagachary Station) there was a daily average of 10 laborers. 122 houses were visited and about 300 adults were addressed personally on the subject of the Bible. 10 meetings were held, the audiences of which are not included in the account of persons addressed. The sales of Scripture portions were 34. gratuitous distribution 111. No sales were attempted on the two Sabbaths and the free distribution was mostly old testament portions. Considering the fact that a general Colporteur who always carries portions of Scripture, had

been laboring successfully in this field for 9. years, the distribution of Scriptures, though apparently small, is all that was judicious.

Very truly yours.

My Dear Dr. Anderson.—

The above report was made to the local Bible Society but, as it is an account of work done during the past six months by myself & Tr. School pupils & in the Chavagachery field, the Mission have directed me to send you a copy. Aside from this, it does not seem necessary for me to make a formal report of my work at Chav.y since April. I have the pleasure of forwarding the interesting letter of Pastor Hunt. The young man whose history he gives was baptized by me in 1854 & I followed him with great interest until he entered into rest. The facts of his life do not seem to be overdrawn.

Excepting August & the time when absent in the Eastern Province, it has been my practice to visit Chav.y twice each month. One of these visits was generally during the moon, so that I might join the helpers in their village evening meetings. The Catechists at Multaville & Usan have either been sick themselves or there has been sickness in their families so much of the time so that they have accomplished but little among the people. The other helpers have been in their places & there has been the appearance of earnestness & usefulness in their work.— — Most respectfully & truly yours—

M. D. Sanders.

Pattiotta Oct. 1st 1864

Rec'd Dec. 2d

Batticotta 7. October 1864

My Dear Dr. Anderson.—

Yesterday we gathered together at Manipy for the Annual Convocation of our Mission Churches in Connection with the Meeting of the American Board. It was our great day of the year. The weather & the general health of the people were favorable for a good attendance & our ten Churches in Jaffna were fully represented. The Missionaries & native pastors were all present & at the appointed hour the Church was well filled with those who could appreciate the Exercises of the occasion & who were delighted to be there. Besides Catechists, teachers & pupils connected with our higher schools, it was gratifying to observe the presence of a large representation from the independent English schools & from those families whose sympathies are earnestly Enlisted in the Establishment of the

Kingdom of Christ in the land. —

After the Introductory Exercises a survey was taken of the leading Foreign missionary operations of the world showing, on the map, the place & the distribution of the laborers & thus bringing the audience into close sympathy with the great work. This part of the Exercises possessed more than the interest of ordinary statistical statements. The object was to secure in the minds of those present a correct view of missionary labor as it is carried forward in 1864. — We looked at Asia, Africa, parts of Europe, the Islands of the Ocean & the Western Hemisphere &, under the various denominations of American British & European Christians, the native & foreign laborers were numbered by thousands. It was pleasant to mark the missions & the laborers as they line the shores of Africa with desires & expectations pointing towards the unevangelized regions — to pass from station to station over the many missionary centers of Asia & to point to the homes of those whom Christ has called to the islands of the Sea.

// The next Speaker briefly reviewed the Mis=
sionary work for the last 50. years, Contrasting
the state of the Cause in 1814 with its con=
dition in 1864, & showing that Modern
Missions were then in their infancy, while
they now occupy the Earnest attention &
enlist the full sympathies of Every Evangel=
ical denomination. // Then the funds for
the Cause were Exceedingly limited — now
they amount to millions of dollars annually
& involve extensive financial transactions in
their Expenditure. Then Many Countries un=
der the rule of Christian nations were
not open for the Entrance of the Missionary —
Now Even the Pagan & the Mohammedan welcome
his arrival. Then Barmah, Southern India,
Western Asia, & the Sandwich & other islands
of the Pacific were without the Bible, without
a Christian literature, & without a Christian
Church & Community — now they present
some of the most interesting features of
Christian activity & growth found among
the nations.

// One of our oldest native Christians //

drew the contrast between Jaffna 20 years ago & Jaffna as it now is so vividly that the child could but see & feel the wonderful change which God hath wrought. So clearly did the hand of the Lord appear in the change accomplished that we all joined in a song of praise & united with Pastor Hunt in returning thanks to the Almighty for the abundant evidence of his love, & guidance & blessing in the past.—

The next two speakers turned our attention to Christian lands & presented such facts & illustrations as were calculated to show the feeling & tendency, to spiritual effort on the part of the individual & the community where Christ reigns. We were pointed to the first establishment of the Christian Church & community to the great law of beneficence upon which it was founded. The wonderful earnestness & activity in Christian lands at the present day is but the one working of that law. The unparalelled efforts in connection with the Bible, the Religious Press, the cause of Foreign & Home Missions, the poor, the infirm, the unfortunate, the soldier & the citizen

have their motive power in the Spirit of Christ in the Churches. In connection with this subject it was well said, that, in proportion as we in Jaffna are imbued with the influences of the Holy Spirit, shall we rise to the true privileges, responsibilities & efforts of those who belong to the household of faith.—

The closing remarks, before the communion Services, were upon the indications of Providence & their lessons to the Christian. The voice of God, as heard in the events of the past year, gives no uncertain sound. "The Savior comes to establish His Kingdom" is the voice which is heard from every Mission field & which finds an echo in the feelings of every pious heart.— "The Savior comes" is the utterance of all the great Christian enterprises of the age. That "the Savior comes" is seen in the great international improvements & in the special changes of the year. The song of the Freedman & the roar of the cannon alike proclaim, "He comes" & it behooves His people to awake from sleep & be watchful & hold fast the principles which strengthen & beautify His Kingdom.—

The train of thought presented was appropriate in preparing the hearts of the audience for the precious privileges & meditations of the Communion Season. In this service the exercises were conducted by Pastor Asbury & Father Spaulding — Mr. Spaulding has taken part in these annual convocations since 1819. When he first commenced his labors in Jaffna only two of the present male members of our Mission were born. While the Elements were being distributed he directed our thoughts to many of the most precious of the sayings of Christ, respecting his body which was broken, & his blood which was shed for the remission of the sins of his people.

Very sincerely yours

M. D. Sanders.

Extract

Rec'd 1848

Rec'd 1848

Batticotta - October 11. 1864

My Dear Dr Anderson. -

My last report bears the date of February 16. - Since then most of my time has been employed on the regularly recurring duties connected with the Training School, the Morning Star & the Superintendance of the Chavagachery station. Two Terms have passed in the Training Institution & there was an examination at the close of each. In previous reports of the School I have always given the subjects of study for each class & I deem it unnecessary to repeat them in this communication, as the regular classes have not attempted anything especially new. One lad has been dismissed from the upper class on account of poor health. One has been received to the lower class & two have left it irregularly. Two have united with the Church. One has married. The whole number now in attendance is 21 of whom 16. are communicants. -

At the Business Meeting of the Mission

in July, it was voted that a class, selected from our village School Masters, be received to the Training School for a drill of a month or six weeks. Twenty five were chosen & twenty of them came & were here five days each week from August 1. to Sept. 15.

While the teachers were with us I gave my whole time to their instruction & Mr. Rice met them daily on two or three of their studies, Bro. Howland kindly taking a part of my own duties & permitting one of his Catechists to come in five days of the week & take the place of Mr. Rice in the classes of the School. The studies pursued by the teachers were Geography, an exercise in Parsing, mental & written Arithmetic, Scripture History including the Chronology of the Bible - the authors of its several books - the Messianic prophecies - the parables - the miracles. &c. & general intelligence such as may be found in Newspapers to which our School masters have access. During the greater part of the time an hour each day was devoted to practical teaching. Eight or ten boys from the Village Schools

in Batticotta were called in & three or four of the teachers in Alphabetical order gave them instruction on lessons assigned the previous day. Ten, fifteen or twenty minutes were allowed for each lesson according to its nature, but the subject of the lesson was not made known to the pupils before the recitation began. After an hour had been spent in this Exercise, the lads were dismissed & the next hour was devoted to Criticism. The Excellences & defects of each performance were noticed, each one of the Class having an opportunity to express his opinion as to the merits of each recitation.

Each day a talk or lecture of half an hour was given to the whole School, but it was intended especially for the benefit of the teachers, & such subjects were introduced as had a direct & practical bearing. The importance of the Teacher's Calling, Faithfulness in that Calling, The Teacher as a leader & pattern in Society, The Teacher as a Moral & religious man,

The securing of pupils for the School, Punctuality in the Teacher & pupil, School Government, General treatment of the pupils, Preparation for the recitation, Mode of questioning &c. in hearing the recitation, the teaching & the practicing of good manners, Adaptation to the Capacity of the pupils & to the State of the Community, Care of the School building, Care of Books, Tuition, Example in industry, Reading, & Constant Aim at improvement &c. are the leading topics of the Lectures.

The Teachers were here 32 studying days & seemed to be earnestly seeking improvement. My labors with them were in all respects pleasant & I have never felt that my time was spent more directly in furthering the objects for which our Mission was established than during these few days with the instructors of our village school children. —

Very respectfully & sincerely yours
M. D. Sanders

Battiatta, Oct 11, 1854.
Rev. D. Sanders
Report of Lectures

Report of a Bible Tour to the Eastern Province.

Batticotta 20. October 1864.

R. Anderson D.D.
Secretary A.B.C.F.M.

Rev. & Dear Sir.

Mr. Hastings, myself & four natives (including Pastor Hunt of Chavagachery, two Catechists & one teacher) sailed on the 16th of June from Valverettytore for Batticaloa. The weather was clear, the wind fair &, when the Captain had offered a Cocoanut to the idol Pallear, he felt confident that our passage would be speedy & safe. In the morning of the 18th we were at anchor in the bay* into which flows the Channel or river which leads to Poleientivoe (the place of the Cutchery & Court of Batticaloa District)*, but we did not reach the Custom House until 10. o'clock at night.* We remained here 11. days with Paleientivoe as the center of our work.* At our request the natives who were with us have furnished an interesting sketch of the Tour & as their report

removes the necessity of writing at length on several points, it is here introduced.—
They say:— "Our stay at Batticaloa was 11. days; at Trincomalie only four. During that time, both forenoon & afternoon, we visited the people in their houses, offered them the Holy Scriptures & preached to them repentance & faith in Jesus with the solemn feeling that we were most probably addressing them for the only time on earth & that our next meeting would be in the other world. While passing from place to place we noticed several things which it may not be uninteresting to mention.—

The Landscape— Batticaloa is cut minutely into isthmuses & islands by narrow strips of water running into the land. These strips, which they call lake when broad & river when narrow appear to be like broad streets in the midst of the different villages. When one casts his eye along the river, his attention is at once caught with the splendid appearance of boats, some lying at one village, some at another, some sailing towards the sea & some rowing towards the bazaar. Exceedingly fine must be the appearance of a wedding party crossing the river with their numerous boats, with a decorated

canoe in the center carrying the bride & the bridegroom. As one proceeds south to half of the 25. miles to which the lake, lying between the isthmus & the mainland, Extends, the water becomes fresh & the scenery delightful. The large fresh water lily or lotus creeping over the lake, herds of buffaloes feeding in the midst of it, luxuriant shrubbery bending over the bank, green & yellow fields of rice waving beyond it & the numerous heads of mountains rising farther back as far as the Eye can reach, all these combined form an exceedingly pleasant & delightful sight to the Eye.

Productions. – The land seems peculiarly fitted for cocoanuts & paddy which are the chief cultivation. The Cadjunut tree, peculiar for its stone or seed hanging below the fruit, grows spontaneously & is also cultivated as a fruit tree. The Rattan grows in marshy grounds & the black pepper is found here & there.

Works. – The wells are generally made of three or four strong logs of Satin wood hollowed out a cubit wide & sunk one over another to the depth of 10. or 12. cubits. Thin water buckets are made of single blocks of wood hollowed out

into a clumsy little tub. Houses in general are commodious & several of them are built of stone. The people are wealthy & have plenty of gold & silver jewelry. The common people in Batticaloa wear more jewelry than the most wealthy in Jaffna. Near the town are many weavers who ~~wear~~ make variously striped cloths worn by Moormen & Burghers. Along the side of the lakes, they make grass mats & rattan baskets. They make also nice earthern pottery, brass vessels, lamps, &c.

The People.— The people are generally healthy & strong. In some houses, we found as many as six or seven Children playing about. In some villages almost all the adults are able to read. The women, notwithstanding their many jewels, spoil their appearance by tying their hair on the crown of their heads into a large knot almost as large as the head. In some places, the great number of Children indicated health & a good degree of Chastity among the people. At one or two places there was evidence of the perversion of God's law. In one village at Trincomalie we heard the lamentable fact that there were none among the men or women who could be considered

pure. In many a place our hearts were sad-
dened by the sight of taverns by which our Govern-
ment tempts the people to drunkenness.

Religion. – The prevailing religion of the
many villages we visited was Sivaism & Mo-
hammedanism. Near the town of Batticaloa are
also several Roman Catholic Churches. The Protest-
ant Church at the town under the care of the
Wesleyan Missionaries appeared to be in good
condition, comprising almost all the influential
natives & Burghers connected with the Courts, Cutch-
ery, Custom House, &c. – Sivaism is not so
refined as in Jaffna or India. The temples & im-
ages are neither so many nor very costly. Some of
the idols are mere unchiseled blocks of stone. –

Our work. – In some places all the wit,
eloquence & earnestness which we could mus-
ter were found insufficient to secure attention
or to effect the sale of a gospel. But in other places,
on the contrary, we sold abundantly & preached to
listening multitudes. – One forenoon, the writer alone
sold as many as 30 portions of Scripture. One
pilgrim to Caduganam, which is a sacred
place in the Southern Province & to which people

annually resort, was induced to buy a copy of a Gospel. Another pilgrim was found to carry with him a Tract which he received from the Rev. Mr. Stott 10 or 12 years ago. After I delivered the message of Salvation in one house & went out, I overheard a woman addressing another & saying:- 'Are they not telling us the truth? If they wont stay here & teach us more of that way, shall we not live so & go to heaven?' Our work, though made pleasant now & then by some such incidents, was on the whole a work of faith. We were to say a few Bible truths or leave a portion of Scripture in a place where the name of Jesus was perhaps never heard before. We were not likely to see the people to repeat or Explain the truth nor did we know of another who would do it. We were to trust that the truth preached or read would be blessed in some way by the Holy Spirit, either by directly changing the heart, or by leading them to seek further light for the same End, or by sending them other preachers of the Gospel to build upon the first impressions made by the truth. The Command to preach the Gospel to <u>Every Creature</u> is from God & we felt the assurance that He who Commended us to do so, would never require a useless action!-

x. As indicated in the foregoing report of our Malim hattian, we found a dense population composed of Sivites, Mohammedans, Romanists & Christians.— The pleasant weather, the beautiful scenery, the cordial welcome of the people, & the good work in which we were engaged, all tended to make our visit one of special interest. On the fertile strips of land lining the channels of water which run out from Pulicentivoe in several directions, there are many large & thrifty villages. Through the kindness of the Wesleyan Missionaries who also showed us many personal favors, & the Government Chaplain who tho. recently arrived manifested much interest in our work, we were able to reach a new village every morning & evening in season to spend 2½ or 3. hours with the people each half day.— A Catechist connected with the Wesleyan Mission, through the kindness of Mr. Talbot was generally permitted to accompany us, so that we could labor in four parts of the same village at the same time. Each party went from house to house, making known the object of our visit & the nature & requirements of God's word to all whom we met. Whenever practicable the people were addressed in small companies

on the Corners of the streets & in bazaars.— Our object was to make known God's word to all, & so far as possible & judicious, to leave a Scripture portion in the hands of those who could read. Among most of the people the very small price attached to the books by the Bible Society was a sufficient test as to the amount of their interest. Whenever we met those desirous of a portion of God's Word who were unable to purchase it we supplied them gratuitously.—

We spent two days in Calmoni & its vicinity. 25. miles South East of Pulientivoe. Here the Mohammedan population is large & many of the followers of the false prophet were glad to obtain those portions of the Old Testament which furnished them the writings & the history of such persons as Abraham, Moses, David & Isaiah. In this locality we were pleasantly surprised to meet with many good readers, & a strong desire for books. When returning to Pulientivoe we called at three villages along the shore & were among the people 5. or 6. hours. A few portions were left in each place as a witness for the truth.—

On the Evening before we left Batticaloa

A Bible Meeting was held in the Wesleyan Chapel with the Rev. W. Talbot in the Chair.— In addition to the very appropriate remarks of the chairman stating the objects of the Meeting, addresses were made by the Revs. Messrs. Sanders, Somanader, Hornby, Hunt, Hastings & Stott. The statistics of Efforts for the distribution of the Scriptures in different parts of the world, the moral influence of the Bible, the past success & future prospects of the Bible Cause, the adaptation of the Scriptures to man's spiritual wants & the claims of the Bible upon individuals & communities, were the subjects presented to a very respectable audience of about 20. persons.

While laboring at Batticaloa our minds were impressed with two facts an Expression of which is not inappropriate to this report.—

1. Earnest, self-denying labor, in connection with the Bible & the Cause of Christ, leaves its impression on heathen minds as well as in the hearts of Christians. For 50 years Missionaries have labored in Batticaloa & many of them have been beloved & successful in their Calling, but among them all none seem to have left a memory so

fragrant as did the Rev. Mr. Stott. Wherever we went, he was known, remembered & beloved. His labors for the salvation of the people reached all parts of this field & so earnestly did he follow them up in connection with the assistance & sympathy of Mr. Atherton that the two are associated together in the feelings of a grateful community. Even a religious pilgrim whom we met was carefully preserving & carrying with him a tract which he had received some 12 or 15 years ago at the hands of the devoted missionary.—

2. The Batticaloa District presents special inducements for Bible Effort. God has given to the people a most productive soil so that temporal wants are bountifully supplied, but very few possess the Word of Life. Because they have it not, they throng the road to death. Most of the 80,000 inhabitants of the Eastern Province belong to the Batticaloa district. The people are peculiarly accessible, so much so that we met with nothing but kind & considerate treatment, though we mingled freely with all classes. When we had gone 25 miles beyond Pakiantivoe, we heard

of populous villages many miles beyond which we had not time to visit.— No field within our acquaintance is more inviting for the labors of this Society, & it is believed that funds spent in a thorough visitation of the whole district by Bible Tracts, including missionaries, would yield a large return.—

We arrived at Trincomalie on the morning of the first & left on the Evening of the fourth of July. The resident Wesleyan Missionaries received us most cordially & rendered essential assistance in forming plans of work.— In the Evening of the day of our arrival, half of our party went to Cottiar & half to Tambligam-places about 15. or 20. miles distant. Many of the people of these places & also those of Trincomalie were born in Jaffna, but marriage or trade or agricultural pursuits led them to change their homes.

At Cottiar there was a demand for books & about 50. portions of Scripture were left in the village.— One woman was found who could read the Bible & repeat the Catechism having studied in the schools of Jaffna.

At Tambligam very little desire was manifested for religious reading & only a few copies of portions of God's Word were distributed in the village to bear testimony against its idolatry & point its people to a higher & holier life.

In the town of Trincomalie the demand for the Scriptures was not encouraging. Its population is mixed & constantly changing. It is a military station of the Ceylon Government & its beautiful harbor, being both commodious & safe, is made the Admiral's station for the British Navy in the East Indies. The presence of the civil, military & naval authorities together with the soldiers, marines & tars residing at or frequently visiting the place, attracts a multitude of people many of whom are of roving habits & most of whom wish to secure employment as servants or profit in trade. Hence we were not surprised to find Tamulians, Singalese & Moormen from different parts of the Island & from the adjacent continent among the natives of the place; nor was it strange, that those collected together principally for the purposes of trade & constantly exposed to such a variety of worldly influences, should

manifest comparatively little interest in the Book whose requirements are fulfilled in loving God with all the heart, & thy neighbor as thyself. Though opposing influences be many & strong, of all books the Bible is the one here needed & a Bible agent of pleasing address & earnest piety, well supplied with Tamil & English Scriptures of an attractive style of printing & binding, would find ample room for labor in Trincomalie, & his services would be appreciated by many. The influence of Scripturis distributed here would not be confined alone to Trincomalie. They would do their work wherever the soldier, the sailor & the trader who receive them may find a temporary home.

During our stay in Batticaloa & Trincomalie about 752 houses were visited & 3265 adults addressed on the nature & requirements of the ~~Bible~~ Scripturis. 416. portions, 2. Bibles & 9. Testaments were sold, — 68. portions were gratuitously distributed among the people & 93. portions of the Old Testament & the new version of Matthew were left with a Missionary to supply the

wants of the needy. The amount of distribution was more than an average of one portion for every other family or house. Two Bible meetings were held & we had the pleasure of being present & the privilege of assisting at the Sabbath services & at two of the Jubilee Meetings of the Wesleyan Missionary Society.—

In behalf of the Deputation.

Very truly yours.—

M. D. Sanders

Batticotta, Oct. 20th 1858

Rec'd Dec. 21.

Ans'd June 9.

P. S.

I see I have closed this Communication as if it were ~~directed~~ addressed to the Bible Society. The Mission directed me to forward a copy to the Missionary House. The Expenses of the Tour were paid by the local Bible Society.—

Chintadripettah – Madras
17th January 1865.

My Dear Dr. Anderson. –

Before this letter will reach you, you will doubtless have heard, though Mr. Hastings, of our departure from Ceylon. – It was necessary for us to be in Madras a short time before the sailing of our vessel for London, that we might prepare for the long voyage. We remained, however, in Jaffna until the work, reports & accounts connected with my charge were closed for the year, so that there was no transfer to others which would affect the accounts & reports of 1864. Bro. Hastings succeeds me in the editing of the Morning Star & in the care of Chavagachery Station, Tappals. &c. & Bro. Howland takes charge of the Training Institution. All things considered, these arrangements were as satisfactory as any of which the circumstances of the Mission would admit.

It was very hard to break up & leave the work in which for nearly 13. years goodness & mercy ~~pass~~ ~~been~~ heavenly Father have been our daily portion. It has been a work equally full of cares & contentment. It was new to us when we entered upon it & its freshness & interest still continues. We were hardly aware that our attachments to dear Jaffna were

so strong until called to separate from the persons & the work with ~~with~~ which we have been so long & so pleasantly connected. May needed strength, wisdom & grace be the portion of those whose burdens are increased by our temporary absence, & may the Saviour's blessing rest upon the native Christians the abundance of whose kindness toward us has been manifested all through the scenes of separation.

We left Batticotta on the afternoon of the 16th of December — were detained at Kaits by a storm until the afternoon of the 18th — reached Negapatam on the 22nd — & Madras at noon Christmas. Bro. & Sister Hunt (whom we had not seen before) received us very kindly & we remained with them at Royapuram four or five days. We then came to Chintadrapettah & here we expect to reside until we sail for London. We go on the "Lord Warden" — one of Messrs. Green's ships & the vessel is advertised" to leave early in February". We fear she will be delayed until after the 20th — The others who accompany us are expected here from Jaffna & Madura early next month.

The first news we received on meeting Bro. Hunt was that Dr. Winslow rests from his earthly labors. We are constantly reminded of him here & especially so last Sabbath

when I preached in the little Chapel & administered the Lord's Supper to the Chintadripettah Church. The list of members furnished me by the Catechist contains 63 names. Thirty Eight Natives were present at the Communion Table. –

I shall write again (D.V.) from London & till then I beg to remain. –

Most truly Yours. –

M. D. Sanders. –

out from the documents
England. I do not find,
the papers, the Tabular
the Mission & some
Letter of the Annual
ce imperfect. I have
the facts in regard
ulus, Sickness & the
Church just as they are,
the head of Native Pastors.
know whether you
wise to publish
them now or any

in England, &
te from London.
ens Square & Mr.
rants at moderate
and very homelike
of the Church,
& was very kindly
London Society re-
interview with
they were in India
thoroughly in sym-
ard. I had cor-
the Rev. & Hon. Bibl
in Jaffna Auxiliary
to renew the ac-
ng in Exhibiting

Madras, Jan. 17. 1865.

L. C. Rec'd March 22.

Ans'd June 9.

10.

Pittsfield - Mass.
September 1, 1865

My Dear Dr. Anderson -

I have the pleasure of enclosing a Report of the Ceylon Mission, for the past year, so far as I can make it out from the documents furnished. I do not find, among the papers, the Tabular view of the Mission & some of the statistics of the Annual Letter are imperfect. I have written the facts in regard to Cornelius, Stickney & the Batticotta Church just as they are, under the head of Native Pastors. I dont know whether you will think it wise to publish them. I am now on my

way to Williamstown &
where we expect to remain a
16 or 18 days. We shall probab
go West soon after we leav
Williamstown.

I have written this report C
in the midst of constant inter
ruptions & visiting, but o
& hope it will serve as the a
basis of the report for the
Mission & somewhat
lessen your labor in
preparing it. Will you
please let your clerk
advise me of the recepti
of this at the Missionary Hou
& I will then forward the
documents which you
placed in my hands.

I shall wish to know
as soon as it is convenie
what our allowance is
be while in America

I should like to know also whether Mr. Treat will have any definite work for me this winter & in what part of the country. Information on these two points will somewhat affect our arrangements for the winter.

Mrs. Sanders unites with me in kindest regards to Mrs. Anderson & yourself.

Very sincerely yours.
M. D. Sanders.

Rev. M. D. Sanders.

Pittsfield, Sept. 1. 1865.

Rec'd Sept. 2.

ans'd " 2

Rev. M. D. Sanders 128
Williamstown, Sept. 5. 1865.
Recd Sept 6.
" 8
" "

Williamstown. Mass.
5. September 1865.

My Dear Dr. Treat.

Your favor of the 2d inst. came to hand this morning & I hasten to reply as your plans for work somewhat affect mine. I have a sister (wife of Rev. Edward Lord) at Adams. Jefferson Co. N.Y. & three brothers & one sister in Centralia. Ill. – about 40. miles east of St. Louis. As I had heard nothing from Boston respecting definite work, I had formed my plans to go with Mrs. Sanders (leaving our children with friends in Western Mass & in Conn.) to Adams on the 8th inst & from Adams on the

2nd of Oct. to Chicago to be
present at the Annual Meet-
ing of the Board, & after the
meeting to visit my brother
& sisters at Centralia. — This
plan involves this month & Oct.
I expect to speak on Missions
on the Sabbath (when well) where
I am spending the day. Many
friends wish to have the subject
presented & an invitation
is generally given. I have given
an account of our work in Jaffrey
at Peru — Granby — Bowman
Vt. on the Sabbath — have occupied
the time at Concerts in two or three
places. Next Sabbath I expect
to be here or at So. Williamstown
On the 17th inst. at Salisbury
Conn. — the next Sabbath with
my brother-in-law at Adams
N.Y. & so on. —
I have mentioned these par-

Sars, that you may have
the data upon which to
decide whether your plans
are so definitely formed &
so whether my presence at your
meetings is so important,
as to make it necessary for
me to change the time of
my visit to friends in the
West. On the Sabbath I am
not working nearly to the extent of
my strength. Should there be
special meetings, near where I
am stopping, either at the East
or the West I shall be happy
to be present & take a part
in them.

I shall be much obliged, if
you will inform me, as early as con-
venient, whether it will be nec-
essary for me to change my
plans in order to comply

with your wishes.-

Very sincerely yours,

M. D. Sanders.

P.S. I shall D.V. be at Williamstown until the 14th inst.- M.D.S.

Williamstown. - Mass
13. September 1865

My Dear Dr Anderson. -

I have the pleasure of enclosing the documents which you requested me to return to you after the preparation of the Report. - I have delayed sending them, thinking that I might hear of the arrival of my goods & take them with me to Boston. - We now expect to go to Adams. Jeff. Co. N. Y. on the 18 inst. from Lakeville. Ct. - leave here to-morrow. -

We rejoice to learn that the Board is free from debt in commencing the work of another year.

Very sincerely yours
M. D. Sanders. -

Rev. M. D. Sanders.

Williamsburg, Sept. 13, 1866

Rec'd. Sept. 15, 1866

Missionary House
Nov. 2. 1865.—

Rev. R. Anderson D.D.
My Dear Sir.—
I shall be much
bliged if you will inform me,
t your early convenience, what the
mount of the allowance for myself &
amily (our children are five) will
e during our sojourn in the
nited States. At your suggestion,
have endeavored to ascertain what
ur expenses will be. I have made
many inquiries both in reference to
arding & to housekeeping (the last
volving the purchase of furniture) & the
ost favorable terms offered are
om a farmer & relative in
anby — Mass. He will board &
dge us (including fuel & lights)

as follows:—

Viz For Mrs. Sanders & self per week $ 6.0

" Five children (youngest 4½ yrs) 10.0

Total per week — $ 16.0

Per year 16 X 52 = $832.0

The friend who makes th offer says that he will return to me all the profits.— In additi to board & lodging, we shall need for the Clothing of seven perso

I should state also th we have not ~~received~~ received a sala since the middle of last Decemb ~~& we should like an allowa for an outfit of winter clo~~

Very truly yours.—

M. D. Sander

Bodies

Spirits, &c.

Rev. M. D. Sanders

Boston, Nov. 2. 1865.

Rec'd Nov. 2.

Ans. Nov. 8, 1865.

Pd. Ad

5.

Granby, Mass.
21. November 1865

My Dear Dr. Anderson.

Your letter, informing me of the action of the Prudential Committee in regard to my annual allowance, was duly received. I will make the $800. go as far as I can, though, as prices now are, the sum appears small.—

We have been purchasing our winter outfit & I inclose the bill to Mr. Ward. It amounts to $145.90. This may seem large, but it should be remembered that we are seven in number & that we have not the clothing of previous winters on hand. I have purchased very little for myself & only two overcoats for the boys,

but I think we now have
enough to commence the winter
Very sincerely yours
M. D. Sanders

Rev. M. D. Sanders

Granby, Nov. 21. 1865.

Rec'd Nov. 23.

✓

Mr Ward

Granby.- Mass.-
15. January 1866.

To the Rev. Dr. Treat.
Secretary A.B.C.F.M.

My Dear Sir.-

I am sometimes in doubt about expenses incurred in spending the Sabbath among the Churches. I have been at work in different Churches every Sabbath excepting the first after my arrival in Granby. There is almost always some expense involved.- With my allowance from the Board I cannot pay such Expenses from my own purse

& I have thought that they would be allowed as a public charge (the subject of my addresses being the Mission work), if the amount was not large. — But I am sometimes asked to spend a Sabbath in places so distant & in such localities that $5. or $10. or even more is involved. In such cases & even where the sum involved is less, if the Board cannot meet the necessary Expenses, I must decline going. I have not attempted to visit any of our colleges & seminaries for the purpose of reaching young men preparing for the Ministry, but when called by a pastor to address his people on the Sabbath, I have felt that I ought to go. —

Will you please inform me what your rules are on this subject & to what extent, if at all, expenses incurred by me in giving information on the subject of Foreign Missions will be met by the Board?

Most truly yours.—
M. D. Sanders.—

P.S. I beg to inclose letters for the India Mail.—

Rev. M. D. Sanders

Granby, Jan. 15. 1866.

Rec'd Jan. 17.

ans " 17

Granby Mass.
7. March 1866

My Dear Dr. Treat.—

Spring has come & I wish, within a few weeks, to decide in regard to a home for the summer. May I inquire whether you will require any of my time or services during the Spring & Summer.? I ask the question, as information on the subject will assist me in locating myself & family for the season. I have thought of Williamstown, or Monson this state, or of Adams. Jeff. Co. N. Y.—

I have been busy every sabbath excepting one during the winter in meeting the

invitations of Pastors to spend a Sabbath with them. I have only one more appointment & that is for next Sabbath.

I rejoice to learn that you are finding young men in the Seminaries who are deciding to engage in the Foreign Mission work & I hope that the Committee will not fail to send a strong man to Jaffna in the Spring or Autumn.—

Very sincerely yours
M. D. Sanders

P.S. Will you please hand the enclosed letter for Jaffna to Mr. Ward & oblige. M.D.S.

Rev. M. D. Sanders.

Granby, March 7. 1866.

Rec'd March 9.

Ans " 9

Ans. " 13

M. Dr Sandeen

Peru - Mass. 4 June 1866

Rev. R. Anderson D.D. Rec'd June 6th
Secretary A.B.C.F.M. Ans. " 12

My Dear Sir.— **Health** —

I have a doubt as to whether I should consult a physician respecting my health. When in India Dr. Green thought the left lobe of my liver diseased he was of opinion that a return to this climate would effect a change. I occasionally have the same symptoms now which troubled me in the East. These symptoms are generally developed in connection with over exertion. My practice is to keep out of the hands of the doctor so far as possible yet, if medicine is necessary, I would wish to use it & to secure the attention of a competent physician. If you see any the facts of the case

M. Dr Sandwich

Peru - Mass. 4 June 1866

Rev. R. Anderson D.D. Rec'd June 6th
Secretary A.B.C.F.M. " 12

My Dear Sir. — **Health** —

I have a doubt as to whether I should consult a physician respecting my health. When in India Dr. Green thought the left lobe of my liver diseased he was of opinion that a return to this climate would effect a change. I occasionally have the same symptoms now which troubled me in the East. These symptoms are generally developed in connection with over exertion. My practice is to keep out of the hands of the doctor so far as possible yet, if medicine is necessary, I would wish to use it & to secure the attention of a competent physician. These are the facts of the case

& I shall be very thankful for your advice on the subject.—

I returned from Vermont on Saturday. The work there was pleasant, but continuous fatiguing...

Very sincerely yours.—

M. D. Sanders

Rev. R. Anderson, D.D.
Secretary A.B.C.F.M.
Boston.

Peru - Mass.
4. June 1866.

Rev. S. B. Treat.
Secretary A. B. C. F. M.
Boston.

My Dear Sir. -

I reached my family at this place on Saturday - the 2nd inst. - having left Mr. Warren last Thursday noon at Shelford Depot. Vt. - Mr. Warren & myself were together about six weeks & during that time we held sixty (62) two meetings. The places visited were on or near the Connecticut River from Keene & Brattleboro on the south to Haverhill & Newbury on the north. We went as far west as Ludlow & as far northwest as Montpelier, Vt. - The meetings

were very pleasant & our reception was cordial. On the Sabbath we were separated in our work for the purpose of reaching a larger number of churches. During the week we were together & all the exercises of each meeting were about two hours. The attendance was very encouraging - the average of the sixty two meetings (including the Sabbaths & the week - rainy weather & fair) being 130. The influence of these meetings seems to be good.

After I joined Mr. Warren on the 20th of April, he paid all expenses while we were together but requested me to charge expenses before reaching him & after leaving him to the Board. While with him I was called to Sp[illegible] by Dr. Wood & he directed me to present the bill of my expenses to the City & back to the Treasurer Ab[illegible]

Those bills are as follows:—

N. York.

Telegram to Dr. Wood at his request	$1.10
Expenses f. Windsor Vt to New York —	9.68
" " N. York to Thetford Vt. —	10.14
	20.92

The whole expense in going to Mr. Warren from Granby & returning to my family at Peru was $13.95— but as my family removed during my absence, the expense of returning to Mass, was increased. I think I should receive at least— 10.00

$ 30.92

If these bills are approved, will you please pass them to Mr. Ward for payment.

Very sincerely yours.—
M. D. Sanders.—

June 6th,
I have rec'd this & remitted the $30.92
L. S. W. Tracy

Rev. M. D. Sanders

Peru, June 4. 1866.

Recd. June 6.

Williamstown - Mass -
23. August 1866

Rev. S. B. Treat
Sec^y. A. B. C. F. M.

My Dear Sir. -

Your favor of the 16th inst. was duly received & I wrote Mr. Bushman of Manchester Vt. that I would (D. V.) be there the 1st Sab. of September. In connection with a slight attack of inflamatory rheumatism I have been unable to meet appointments for the last month, but I am now so ~~far~~ well again that I think it safe to make the appointment for the 1st Sab. in September.

Very sincerely yours. -
M. D. Sanders.

Rev. M. D. Sanders

Williamstown, Aug. 23. '66.

Rec'd Aug. 24

Ans' " 31

Rev. M. D. Sanders 137

Williamstown. - Mass. -
27. August. 1866
Rec'd Aug. 28.

Rev. S. B. Treat. Cor. " 31
Sec. A. B. C. F. M.

My Dear Sir.

Your favor of the 22nd inst. is received & I have written to Mr. Bush that I will (D.V.) be present at Buffalo to assist him in the meeting of Sept. 12th. -

I wrote you, a few days ago, that I would ~~attend~~ meet the appointment at Manchester Vt. next Sab. (1st Sab. Sept.) - My physician now thinks it would be better for me not to preach next Sabbath. If therefore you can, without inconvenience to yourself, send another person to Manchester next Sabbath I shall be obliged. If

I do not hear from you, I shall understand that you cannot meet the appointment by sending another person & I will go, if I can.

Very sincerely yours—

M. D. Sanders

Rev. M. D. Sanders' 138

Williamstown. Mass.
5. September 1866
Rec'd Sep. 7.

Rev. S. B. Treat
Secretary A. B. C. F. M.

My Dear Sir.

Your favor of the 31. ult. was duly received, but I have delayed a reply because of Mrs. Sanders' absence.

I shall not be prepared to go west in October, as I am a little afraid of so long a trip in the present state of my health, but will render assistance, if needed, at the meetings of the New England Auxiliaries.

I expect to leave this week for Buffalo.

I could not meet the appointment at Manchester I wrote to Bro. Cushman

informing him of my inability to come.

Very truly yours.—
M. D. Sanders.—

Rev. M. D. Sanders. 139
Rec'd Oct. ~~23.~~ 24.
Ans " "

Monson 22. Oct.r 1866

Rev. S. B. Treat.
Secretary A. B. C. F. M.
My Dear Sir.—
I inclose a
Memo. of expenses incurred while
attending meetings in N. Y. &
New England. If approved,
please hand the same to
Mr. Ward.—
I spent the Sabbath after
I saw you at Ellington in
Rockville with the 1st Church.
They paid me $25.00 for sup-
plying their pulpit. I should
like to know what to do with
the same. I talked on Missions
the day. If the money should
be sent to Mr. Ward, he will
have deduct it from my a/c.
I shall be thankful
for information about your

your health, as I have
heard nothing since we
left you sick at Ellington
Very sincerely yours
M. D. Sanders

Rev. M. D. Sanders
Minsar, Man.
Nov. 8th 66 - Rec'd
and and on the 10th

Monson - Mass.
8. November 1866

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.
Boston. -

My Dear Sir.

Yesterday, after re=
turning from the Embarkation
the Herricks & Co. I called
once at your room but did
not find you in. I wished
to inquire further about
Mr. Hazen, & whether he
will be in this vicinity so
that I may see him. The
suggestion that he go to Jaffna
(case his matrimonial relations
terminate favorably) was a

new thought to me &
I see no objection to
it, if he is the man we need.
I feel that the next person
sent to our Mission should
be a good strong man — one
who, after three or four years
at station work, could take
charge of the Training Institute
& carry it successfully forward
or of Odooville which is, in
many respects, a work as diff-
ficult as that at Batticotta.
Reliable scholarship, good com-
mon sense, the power of adapta-
tion to circumstances, earnest
piety, &c. are qualities of great
importance in our field. Is
Mr. H. the man we need? Where
is he now? & will he be in our
vicinity where I may make his
acquaintance?

Thomas S. Smith, now

a teacher at Easthampton,
Mass. & son of Mr. Smith of
Udospitty, Jaffna, is looking
forward to the Foreign Miss. work but
will not be ready in less than three
or a half or four years. William
& Samuel Howland, sons of
Mr. Howland at Batticotta, have
recently entered Amherst College
& both of them have this work
in view. About two weeks ago
I was passing Easthampton
& stopped for the night, & there
found young Stocking, son of
the late Mr. Stocking of Persia.
He is 22 years old. had just
entered the Easthampton Seminary
to prepare for College with the
missionary work in view. He
was in the Army during the
war & when I asked him why
he had entered the Seminary
now, he replied, "I was

outflank Red. at Pittsfield".
I mention these facts as th
have a bearing upon the futur
& I am not sure whether
you have met the person
named.

Very truly yours.
M. D. Sander

141

Rev. M D Lindsey

Monson, Mass.
Dec. 3. 1866

Rev. N. G. Clark. D.D.
Secretary A.B.C.F.M.
My Dear Sir.

Your letter in re-
gard to the return of Mr. Bates
to Ceylon was received last
Saturday. I favor his return
for the following reasons:—
1. He was thoroughly interested
in the Missionary work & that
interest has not abated.
2. His pastoral & other Ex-
perience since his return to
his country will bear favorably
upon his development as a
Missionary.—
3. I was passing Huntington
last Tuesday night & stopped

to see Mr. Bates. He had left that day, & I called upon Dr. Goddard - his classmate & friend - to make inquiries respecting his health, &c. Dr. G. told me that Mr. Bates was never in better health than now & that his health had been steadily improving during his residence at Huntington.

4. His experience of two years & a half in Jaffna will enable him so to adapt himself to climate & circumstances that there is a strong probability that he may enjoy good health.

5. Aside from the Doctor's opinion, I think the Missionary would favor his return.

6. The Mission greatly needs a reinforcement now.

7. The natives would

rejoice over his return.

8. Providentially he is ready to go.

The reasons which occur to me as bearing against his return are the following:-

1. Dr. Green, as physician from his Experience in the case of Mr. Bates, would say No. If he were made acquainted with Mr. B's Experience for the past year his present state of health, his opinion might be favorable, especially if Drs. Jeffries & Goddard should think it safe for him (Mr. B.) to return. If good medical advice here favors his return, I do not think anything would be gained by a reference to Drs. Green & Lord.

2. Mr. Bates will not probably excel in the language

His Ear is not correct
& he will fail somewhat,
I think, in pronunciation.
His health was so poor when
in Jaffna, that it would
not be fair to judge of his pro-
gress in the language by the
time (2½ yrs) of his residence th

3. Mr. Bates is very sen-
sitive &, when in Jaffna,
was nervous & had strong
prejudices but these, I
suppose, were caused partly
by his feeble state of health
& these traits will appear less
prominent as he enters into
& more into the work.

Bro. & Sister Bates are
intimate friends yours & c.
do not mention Nos. 2. & 3.
strong reasons against the

return. Your questions seemed to require the statement & I make it frankly, but, of course, it is only for the Secretaries.

From what I have written you will infer that I strongly favor his return, if medical advice is favorable. I do not think that Madura would be more favorable for him than Jaffna.

Very sincerely yours,
M. D. Sanders

142

Rev. M. D. Sanders

Monson, Mass.
24. Dec. 1866
2 pm Dec. 1866
ack'd

Rev. A. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir —

I write to inquire whether Mr & Mrs. Bates are to return to Jaffna? I have heard that Dr. Goddard thinks it would not be safe for Mr. Bates to return to that climate.

If Mr. B. is not reappointed, can you not send a new man to that field in the Spring of next year? I long to learn that we are reinforced.

Very truly yours —
M. D. Sanders

Blank No. 1. 513 143

THE WESTERN UNION TELEGRAPH COMPANY.

The rules of this Company require that all messages received for transmission, shall be written on the message blanks of the Company, under and subject to the conditions printed thereon, which conditions have been agreed to by the sender of the following message.

O. H. PALMER, Sec'y. 5 J. H. WADE, Pres't.

Dated, Monson Mass 186

Received at Boston Jany 21

To Rev S. B. Treat

33 Pemberton Sq

I am now boarding here.
Shall I proceed to Montreal
tomorrow or Wednesday if trains
move.

M. D. Sanderson

15/30.

Rev. M. D. Sanders

Monson, Jan. 21. 1867.

Rec'd. Jan. 22n

144

Rev. M. D. Sanders
Monson, Ms. Feb. 15.
Rec'd & ack'd 16 & 19

Monson 15. Feb.y 1867

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

Rev. & Dear Sir

I write a word to say that Henry C. Lea, of Phil.a offers to furnish the 634 Electrotypes of Dr. Green's Anatomy at $1200. To parties in this County he would charge for the same $1268.00.

Shall I accept his offer? I think there will not be enough at Dr. G's disposal in Jaffna to pay the bill.

We received a letter last night from the lady to whom I spoke to you. She proposes to meet Mrs. S.

& myself in about three
eeks after which the
atter will assume more
efinite shape. As we hope
see you at Boston be=
re we meet the young lady,
will not say more now.—

In great haste

Very truly yours

M. D. Sanders

Monson Feb 18th 1867.

Rev. N. G. Clark D.D.

Dear Sir

Your letter of
the 15th was received on Saturday
just as Mr. Sandell was leaving
home for the Sabbath; & as there
was a wait for none & he is to be
absent until the latter part of
this week, he requested me to
return the two enclosed letters &
say that he hopes to see you
in Boston next week when he
would like to talk with you freely
on the subject mentioned in
your letter —

His letter of last week will have
answered your question regard-
ing the Anatomical plates —

One person will be sufficient
for Dodoapitty at the School
to be comparatively small & she
would have a good home with
the family of Mr Smith — But at the
Dodoville Boarding School they
to us to require help also — Mrs Witt
Agnew is there — but she is getting
on in years & ought to have more
help than Mrs Spaulding can
give her. It is true the Missionaries
have not formally asked for
a lady for Dodoville
but I am sure they would
welcome her most cordially
& there is an abundance of work
to be done there —
We are pleased with Miss
Fornshend's letter & should
Providence so order that her
place is to be Jaffna, we
might perhaps see her when
West as we shall probably

s far as Quincy Ill. & perhaps
Ottumwa Iowa —
We hope to leave Monson next
Monday — the 25th — for Providence —
the following Thursday, probably,
into Boston —
With kind remembrances to
Mrs. Clark

Very sincerely yours
Georgiana Sanders.

Mrs. Sanders

Monson, Feb. 18. 1867.

Rec'd. Feb. 19.

Considered

Rev. M. D. Sanders. 146

Granby, March 15, 1867.

Rec'd March 16.

Granby Mass.
March 15. 1867.

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir —

As anticipated, we have seen Miss. Seraph Frissell at this place. We find her inclined to the Missionary work & cheerful in view of it. She encloses an offer of her services & would like to know what will be required in order that the Committee may decide whether her proposal is accepted. Miss. Frissell thinks it would be very pleasant to have another young lady go out to the Mission at the same time. I have only time

to add sincerest regards
from myself & Mrs. Sanders
to yourself & Mrs. Clark
M. D. Sanders

Centralia Ill.
16. May 1867

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir.

I received your favor of the 3rd inst. this noon on my return from an absence of ten days with Bro. Chever. He arrived here on the 8th but could not be forwarded to me. We are sorry to learn that Miss. Russell's Mother is unwilling to give up her daughter for the work in Jaffna. We hear that the physician refuses a certificate, & yet the excellent health of Miss. R. has frequently been mentioned by us as one of her qualifications.

Next week I shall D.V. be in Iowa & will endeavor to go & see Miss. Townsend & report to you.

Do you not find any young man for our field?

Please forward the Enclosed letter to Jaffna & request Mr. Ward to send my Correspondence, until further advised, to

Adams,
Jefferson Co.
N. Y.

Very truly yours
M. D. Sander

Rev. M. D. Sanders.

Centralia, May 16, 1867.

Rec'd May 21,

Ans'd "

Rev. M. D. Sanders 148

Adams, June 28. 1867.

Rec'd July 2

Adams N.Y.

June 28. 1867

Rev. A. G. Clark D.D.
Secretary A.B.C.F.M.
Rev. & Dear Sir.—

I have received your
ovor announcing the appointment
Miss. Ironshend to our Jaffna
ission. We pray that she may
ove to be one sent of the Lord
that His special blessing may
tend her labors.

When in Boston I
entioned to you that there
ere two young ladies in Adams
ho were thought by their
astor to be suitable & to have
heart for the missionary work.
e of them is now in such

poor health that she cannot go. The other (Miss. Webb) — I have seen & her heart is full of the missionary spirit. She is an active — earnest Christian & of a cheerful spirit. Her father is a physician & a member of the Presbyterian Church. It is not certain whether he would give his consent for his daughter to go on a mission — the mother would. I have not ascertained when Miss. Webb received her Education nor the Extent of it. I should think her age 22 or 23. She is especially interested in the Ceylon field.

We leave Adams (D.V.) on the 5th of July & before that time we shall probably see more of her. If the prospect is favorable, shall I encourage Miss.

to make application to the Pr. Committee for service?

The question for our children must, to a great extent, decide the time when we shall be ready to return to Ceylon. We have good homes in prospect for four of them. Charley who is 3 years old is still without a home. We left him at Montclair at school while we went West & we have this week the most welcome news that he is hoping in Christ. I see no prospect of being able to leave before the last of September or sometime in October. We can be ready immediately after our children are in their homes.

As to the route, I have no

doubt it would be better for me to go overland. It will make no difference with Mrs. Sanders. I was not so sick when returning from India as I was going out. We were on vessels on which there was not that intense ship smell which attends merchantmen. I feel like leaving the decision with the Committee, though, I must confess, I dread the repetition of such an Experience at Sea as that of 1857, both because of its unpleasantness & its effect upon my strength when Entering India.

Please address me here in regard to Miss. Webb.

Very truly yours,

M. D. Sanders

Massena, N.Y.
July 8, 1867.

Rev. G. N. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir—

Your letter of the 3rd was received on the 5th inst. just as I was leaving Adams.

Since my last letter we have seen Miss. Webb of Adams several times & have conversed with her freely about our work in Jaffna. She is inclined to go & we think you would be pleased with her as an agent of the Board. She reminded us of Miss. Warfield whom we saw at your house.

She is acquainted with the Latin & French languages — has taught three or four years — is 27 instead of 22 or 23 years old. & is of pleasing manners. If her father consents, she will make application thru Rev. E. Lord of Adams. The father had not been consulted — the mother had.

I will refer to the subject of disabled Missionaries & Missionary Children at another time —

Very truly yours,

M. L. Sanders.

Rev. M. D. Sanders.

Massena, July 8. 1867.

Rec'd July 11.

Williamstown Mass.
15. July 1867.—

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir.—

Your favor of the 11th inst was received on our arrival here last Saturday (the 13th) afternoon. In reply I would say

1. I have written this morning to Adams N.Y. informing them that, if Miss. Webb has not already come to a decision, it will be necessary to do so at once, as you would like to have the two young ladies sail at or about the 15. August.

2. We know nothing

about the movements
of Miss. Townshend—
but suppose that she is
still at Tabor. Mrs. Sand
has written to her twice—ove
in answer to a letter from
her while we were at Adam
We think it will be better
for you to communicate with
her as to the time of sailing
for India. Probably she mad
without much inconvenience
be ready August 15,

3, Miss. Webb (should she
go) would find it difficult
to make her preparation so
soon & I think her parents
would feel strongly about
her going with us— & Miss.
T. would prefer to go when
we do, but Providence may
guide us in the matter.

4, Will it be best

for us to send our goods when the Taylors sail? If so we should like to know at once as we have other plans wh. must be changed. I was intending to take one of my children to this western home about the middle of August.

In haste but most truly yours

M. D. Sanders

Rev. M. D. Sanders

Williamstown, July 15. 1867.

Rec'd. July 16

" " "

Williamstown, Mass.
16. July 1867

Rev N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir.—

I have to day re=
ived a letter from
dams saying that
r. Cobb will not give
is consent for his
aughter to go on a
ission. She feels greatly
sappointed but says
e sees no prospect
a change in her
athers feelings,

Very sincerely yours
M. D. Sanders

Rev. M. D. Sanders.

Williamstown, July 16. '67

Rec'd July 19.

Clark's Dayton
He requested me to send one of these letters to the other Trustees in his views of his children
His letter on "reconstruction" I could not find.
Dr. D.S.

Rev. N. G. Clark D. D.
Secretary A. B. C. F. M.

August 5. 1867

My Dear Sir.

There are three subjects upon which you have asked my opinion & I have been waiting for an opportunity to reply to your questions for the past three weeks. Commencement exercises at Williams College, family visits &c have so absorbed my time & attention that I find myself leaving for the west with one of my children & your requests are not attended to.

In reference to the sufficiency or insufficiency of

the salaries of the Missionaries
in Jaffna & Madura, I would
say —

Respecting Madura I
have nothing to Communicate
The brethren in Jaffna having
several times referred to the
difficulty in making the Ends
of the year meet in recent
Communications to me. The
last letter I received mentioned
this subject & spoke of two of
the brethren as being in
straightened circumstances.
They both keep a horse & feel
that the horse is necessary
for health & for their work! —
Three of the Missionaries & Mr
Agnew do not keep a horse.
The principal reason is Economy
in their Expenses that they
may live upon their Salaries

In regard to a Fund for
disabled Missionaries, it seems
to me that, if the Missionary
gives his life & strength to
the Cause, the Churches
ought in some way to see
that he does not suffer
want, when unable to
help himself. I have supposed
that the Board did this.
But if the Board does it, it
appears to me better to have
a fund for this special object
than the regular Contributions
of the Churches may all
be applied to the work in
its present necessities.

As to the provision for
Missionary Children, my
experience has been so
limited that I am un-
prepared to express an
opinion now. I hope

Rev. M. D. Sanders.

Lakeville Aug. 5. 1867.

Rec'd Aug. 7.

Dear Sir: I shall be at Boston the latter part of this month & shall be happy to confer with you in regard to the other topics of this also, but have not the time now to give a carefully formed opinion.

I shall wish, at that time to confer with you also about my own Allowance & some Expenses for Dentistry. My Allowance has not supported me while in the Country, but the contributions of friends have been so liberal that we have not been in want & have I have not mentioned the subject at Boston.

Very sincerely yours

M. D. Sanders.

Rev. Mr. D. Sanders 153

ucth

Liverpool
Oct. 18, 1867

Rec'd Oct. 31.

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.
Boston.

My Dear Sir—

We arrived off Liver=
ol about 3. o'clock this P.M.
reached Queen's Hotel at
Evening. As we expect
leave for London at 9.
morrow morning, I have
ly time to write a few words.
r passage has been quick
ut rather rough, so that
ree of us were sea sick
ost of the time. Though two
our number (Mrs. Lowry &
rs. Sanders) had occasion
e ow from protracted sea sickness

& the other from a fall on
the deck) for the employm
of the physician, a merciful
Providence has preserved
us all from serious injur
Our food was ordinary,
substantial & good enoug
for persons who are well
& can eat. Our influence
as missionaries was con
fined mostly to the forecabin
If the influence of Mission
on their way to their fields
labor be an item of importa
I should think it wiser
take a first class passag
in a less expensive vessel
With great respect &c
hastily yours
M. D. Sanders

Batticotta, Ceylon,
December 31, 1867

Rev. N. G. Clark D.D.
Secretary to the A.B.C.F.M.

My Dear Sir,

I wrote you briefly from Liverpool announcing our safe arrival in England, & Bro. Lowry of our Company wrote from London. We were thirteen days at 11. Queens Square & Mr. & Mrs. Burr supplied our wants at moderate charges & made their house seem very homelike. I called at the Mission Houses of the Church, Wesleyan & London Societies & was very kindly received. Dr. Mullens of the London Society referred with great interest to his interview with Drs. Anderson & Thompson when they were in India in 1855 & expressed himself as thoroughly in sympathy with the policy of the Board. I had corresponded with Dr. Burgne of the Br. & For. Bible Society (when connected with their Jaffna Auxiliary) & found him not only ready to renew the acquaintance but very obliging in exhibiting

their different styles of Bibles & in giving information respecting their great work. Besides these Centers of Foreign Missionary influence I went alone or in company with our party to one of the Poor Houses of London, to a large Ragged School, to the Office of the City Missions, to the Crystal Palace, the British Museum, to the Parliament Building, Westminster Abbey. &c. & I think our young brother & sisters & we ourselves ought to be the better fitted for the Missionary work from what we saw & heard in London.

We all went to Paris together, taking the New Haven & Dieppe route & arriving there the day before the close of the Exposition. True to the Frenchman's wishes the Sabbath was made the Closing day, but we were in season to spend a part of Saturday in viewing the wonderful display of the results of genius & industry collected together from different parts of the world. Of course we could see Comparatively little & form but an imperfect idea of the whole, but it was a pleasure to pass through the different apartments & glance rapidly at the Exhibit of Each nation. To our great regret we did not find the Missionary department. It was a little one side. Dr. Eldridge

told us that he thought the Exhibit of the Board the best of any in the showing of results & in the whole of the American apartment one was Especially impressed with the prevalence of things useful & practical.

The Jaffna or Ceylon members of our party were in Paris nine days than for Turkey left Earlier. Dr. King of Greece & Mr. Jessup of Syria were in the city at the same time, but we did not know it until the evening before the latter left for America & too late for us to call upon the former. I found Bro. Jessup through the kindness of Dr. Eldridge & had an hour's interview with him & was thankful for the opportunity of becoming acquainted with his views on Mission work — Especially those regarding the relation between the native agency (pastor. &c) & the missionary.

In our journey from Paris to Galle the stopping places were Marseilles, Malta, Alexandria, Cairo, Suez & Aden. "Malta, Egypt, the caravans of the desert & the northern part of the Red Sea reminded us constantly of scenes in Scripture history & were most interesting parts of the journey, but those places are now so

frequently visited by travelers from the west that it may be you have been over the same surface yourself & a statement of our Experience & feelings would add nothing to the information you already possess. From Suez to Galle the Steamer (the Nubia) was Excessively crowded & heavily laden with Cargo. There were 163 first Class passengers bound for various parts of the East & belonging, principally to different departments of British rule & Enterprise. On this part of the passage there was quite a variety of the agreeable & the disagreeable. The over crowded state of the vessel, the Exhibition of selfish & Class feeling, the heat of the Red Sea, &c. were Counterbalanced by rapid progress, sufficient attention on the part of Officers & the society of a few Christian people. On all the three Steamers from Boston to Galle the Church of England Service was used on the Sabbath. The Captains of the "Java" & the "Sumatra" asked me to take the Service but I declined. We had a Government Chaplain on the Red Sea.

The sight of Ceylon as we approached

Galle charmed us exceedingly. From Cairo we had looked upon the sandy wastes of the desert, or the treeless rocky cliffs on either side of the Red Sea, or the expanse of waters around our vessel, but now a luxuriance of vegitation broke upon our view such as could only be seen in a tropical climate & not often there. It was the early morning & the rainy season. Vegitation was fresh &, when the rays of the early sun fell upon the wet foliage of the Cocoanut, the bread-fruit, the Mango, the Banyan & other trees, the appearance was exceedingly beautiful. It must have been after such a view that Heber wrote, "Though every prospect pleases!" When the vessel ~~came to~~ anchored the Rev. Mr. Nicholson of the Wesleyan Mission came aboard & invited us to his house & at the same time handed us a letter from Mr. Ferguson of Colombo, tendering us the hospitalities of his house, should we conclude to proceed to Jaffna via Colombo. These gentlemen had heard from Jaffna that we might stop at Galle. We remained in Galle five days. The place itself is small but assumes importance in connection with the calling of Steamers from Calcutta, China

Singapore & Australia on the one side, & from Bombay & England via Aden on the other. The passenger Steamers of the English & French lines ~~cannot~~ which call here monthly cannot be less than fifteen or twenty. In Galle there is a government Chaplain of the Church of England & one also of the Established Church of Scotland, & in this part of the Island the Wesleyan & Church Missionary Societies have flourishing stations.

From Galle to Colombo it is about 70 miles. We came by water & were in Colombo three days. Mr. Ferguson & others showed us all the kindness we had time to receive. The Baptists, Wesleyans & Churchmen here were friendly & we greatly desired a little more time that we might become acquainted with the markets, &c. with reference to obtaining our Mission supplies from Colombo instead of Madras. But the little island Steamer was about to make an Extra trip to Madras & as it would pass near Kaits (only 7 miles from Batticotta) the Captain was persuaded to turn in & let a boat come out & take us. So we left Colombo on the 14th of December, crossed the gulf of Manaar

to Tuticorin (150 miles) on the Coast of India, & thence went to Paumban (70 miles) Pass. — From Paumban to Kaits is about 40 miles. &, when on this part of the passage, the Captain told us the wind was so strong & unfavorable that we could not be landed at Kaits & that he must take us on to Negapatam, India. As this would subject us to much Extra Expense & great inconvenience, he was induced to land us on the island of Pangirtive. This island is about 15, miles from Batticotta & is a part of that station, so that once on the shore we should be among those who would Know us & who could speak the Tamil language, It was near sunset on the 17. Dec.r when we were sent in the boat of the steamer to the land, but while still ~~about~~ quite a distance from the shore we came upon a Coral reef & could not proceed except by wading. It was so far & the bottom was so rough that the ladies could not be carried & they too were obliged to try the water. The night was dark & it was 9. o.c. before our goods were on the shore. At 10½ we reached

the house of a native & spent the night on his veranda. In the morning we proceeded 1½ miles to the opposite shore, crossed an arm of the sea to Valany & reached the house of Mr. Christmas, Catechist of the Jaffna Native Evangelical Society, about noon. Here we sent a person to Batticotta to have a conveyance for us at Araly ferry & we rested in the middle of the day & were greatly refreshed by the nice rice & curry which the Christians prepared for us. We crossed Valany in ox carts but before we reached the Araly ferry, the Batticotta Christians began to meet us. Pastor Rice was one of the first to greet us. On the Batticotta side of the ferry, their number was large including the pupils of the Training School, teachers & others. At sunset on the 18th we were with Bro. & Sis. Howland & several of the brethren & sisters came in during the Evening to unite with Father Spaulding in returning thanks for the many & precious blessings which have attended us to our journey's end.

On the Evening of the 25. December the Mission assembled at Oodooville & requested

me to the Charge of the Training Institution. Bro. & Sister Howland who are greatly in need of rest went the next day to Mathagal to spend a few weeks in comparative quiet on the sea shore.

Miss. Townshend is well & happy & will doubtless report herself directly to you. She is at Oddospitty with Bro. & Sister Smith & is giving her earnest attention to the language.

Our first & second Sabbaths were passed at Oddooville & Batticotta, & it was exceedingly pleasant to behold six at the former place & Eleven at the latter taking upon themselves the vows of the Church & professing Christ before the world.

I am much impressed with our need of a reinforcement, but as the mission will probably write on that subject soon, I will not enlarge upon it.

Mrs. Sanders unites with me in requesting a kind remembrance to Mrs. Clark & all the friends at the Missionary House

Very sincerely yours

M. D. Sanders

Battacotta, Dec. 31. 1867.

Rec'd March 6. 1868.

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Batticotta, Ceylon, April 8, 1868

To the Revd
A. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir.—

It seems strange to be at definite missionary work again & yet it is exceedingly pleasant. Varied & agreeable as were the scenes of our visit to the United States, we greatly rejoice to be in Jaffna once more & to have enough to do. Work is a blessing under almost any circumstances—Work in which plans may be formed & carried out for the good of others is a privilege—Such work in the Savior's service & in a heathen land is second to no employment in which God permits us to engage. Hence we greatly rejoice in the privilege of again commencing the report of experience from the missionary field.

This is my first report to you from Jaffna & to me it is wholly unexpected that it should be my duty to write respecting the Batticotta Station. On our return to Jaffna we were requested to take charge of the Training Institution, but there was no thought on our part or that of the Mission that the duties of the Station would also be added. Excessive labor & care had greatly reduced the strength of Bro. & Sister Howland, but a change from the particular field in which they had worked so long, so faithfully & with such marked success, was not contemplated. At the Annual Meeting, however, it was decided that in view of the wants of Tillipally & the prospect of better health & consequently a longer period of labor in the Mission, the change should be made.

It was very hard for the Christians & others at Batticotta to part with the Howlands. They had been with them many years - had shared in their joys & sorrows - had counseled them in times of anxiety & doubt - had assisted & comforted when sickness & death

were in their families & had proclaimed to all free pardon & full salvation through Jesus Christ. – It is hard also for us to take up the work & attempt to fill the places of our immediate predecessors. May their mantle of love & devotion to the service of the Master fall upon us that we may be wise & faithful stewards in His vineyard.

The month of January has always more or less of irregularity in the missionary work at Batticotta. The dews are then very heavy. If the Missionary family can leave the Station, the shore is sought & the invigorating wind from the Bay of Bengal strengthens the needy for the work of the year. The closing of accounts & the preparation of the reports of the previous year, & the attending of Business meetings & the formation of plans respecting the new year necessarily make it a broken month.

This year the "Week of Prayer" was observed as usual in connection with daily meetings. Some of those which I had the privilege of attending were very interesting.

It seemed that the Holy Spirit was with us but the special interest did not continue long after the close of the meetings. The harvest season was commencing, & the thoughts of Christians & others have been more engrossed than usual in gathering in their scanty crops. On account of drought the rice harvest of many has been a complete failure & others have only half their usual supply of the staff of life. On the islands of Caradive, Punguative & in many parts of Nalany, there is now much suffering & want among the common people who rely upon their gardens & fields for a livelihood. Many even at Batticotta feel unusually straitened, but here the failure of the crop is not so universal as at the islands where wells are few & the whole reliance for flooding the rice fields is upon the great rains of October & November.

The 24th of March was the 12th anniversary of the beginning of the Batticotta High School under Mr. Breckenridge. This School has over 200 names on its list of

pupils. It has been successful far beyond what was anticipated for it & yet it does not give a complete education in the English language. It receives an annual grant of £.100 from the Government & the remainder of its expenses are met by the tuition fees. A report of the School will soon be published & I shall endeavor to send you a copy.

During a part of last year there was no catechist on the island of Pungerative. The Mission has now removed Mr. R. Crossett from Moolai, an out station of Batticotta - to Pungerative & he is laboring there with much interest & fair prospects of success.

The two Churches at Caradive & Valany are without native pastors - small in membership & weak in influence. I do not see any immediate prospect of a native pastor for either of them. The two Catechists laboring in connection with these Churches are faithful & earnest men, but the number seeking

admittance to the fold of Christ is small.

During the months of February & March an effort was made to distribute the Scriptures on the islands of Caradive, Delft, Pungertive & Valany. Some of our catechists, the two Colporteurs, the Training School teachers & a few of the pupils took part in the work & the Expenses were met by a grant for Colportage from the British & Foreign Bible Society through its Jaffna Auxiliary. 149 days of labor were given to this object. 2830 houses were visited in which 7960 adults had the opportunity of receiving or refusing God's Word. 3. Bibles, 2. Test. & Psalms & 440 portions of Scripture were left in the hands of the people & about three fourths of them were sold at a small price. Sometimes the laborers met with strong opposition on the part of the Romanists. At other times they were greatly cheered & encouraged by the Earnestness with which their books were sought & the plans adopted to procure them. Frequently, when money was wanting,

fruits from the garden or roots from the field were given in exchange for a gospel or a copy of the Psalms. These cases of bright promise were, however, the exception rather than the rule; for, as the statistics show, the mass of the people refuse the Word of Life.

The relations between the Batticotta Church & its pastor are pleasant. The members are much attached to Mr. Rice & he appears earnest & faithful, in his work. Since our arrival two Communion seasons have occurred. The one in December was near the close of the year & while Bro. Howland had the care of the Station — the other was on the 29th of March. On these two occasions fifteen were admitted for the first time to the Table of our Lord & to the fellowship of the people of God. In a Christian land there are few sights so interesting & solemn as young disciples taking upon themselves the vows of the Church. How doubly interesting is the scene here in heathendom, when, in opposition to the tide of worldliness & idolatry, the Chosen of the Lord avouch Jehovah —

to be their God & Jesus their Savior.

In connection with the close of the last & with the forming of plans for the present year, the subject of Benevolence was prominently before the Church. In a meeting of the Church Committee, attended by Bro. Howland, after carefully considering the whole subject Each member (of Com.) resolved to give a tenth of his income for the year. This action was communicated to the Church at a full meeting during the Week of Prayer & it was resolved, as a Church, to aim at a tenth. The recognition of the principle of systematic giving & of returning a tenth of our income to the Lord, is very valuable, but it will not probably greatly increase the annual Contribution of this Church above that of 1867. The giving of a tenth is not a new doctrine among these Christians. Some have professed to aim at it for several years. Few have probably reached it hitherto & all will not do it now. The Contributions on the day of Thanksgiving, which occurred on the 4th of March & which was a delightful meeting, were more than £2. Sterling less than usual. This decrease

was probably owing to the failure of the rice crop which materially affects the income of some of our members.

The Church has adopted the Station Girls School as its own & as a token of their appreciation of the labors of Bro. & Sister Howland & as a remembrancer of their long residence here & earnest efforts for the good of the Christian families, it is named, the "Howland School." The Committee of the Church cheerfully took the responsibility of the support of this School & I sincerely hope the result will encourage them in pressing forward in the line of self support. If, however, the ordinary contributions of these Christians to other objects be continued, there must be considerable advance in the income to the Church Treasury. At the present rate of salary the pastor should receive £30. annually. The instruction in the School amounts to £13-4-0. The ordinary contribution to the Jaffna Native Evangelical Society is about £25. The Church has the care of & the expenses connected with the Station Church Edifice, & the Chapels at Araly, Sangany & Movlai. The Expense

amounts to £6. or 7. yearly. There are also annual donations to the Bible Cause, the Tract Society & the Poor. If all these demands are fully met, it will necessitate an increase of about one fourth over last year's contribution.

The Report of the Training School will be due at the End of the Term which closes on the 27th of May.

We have been a long time without rain & the heat is intense at this season. We do not recall a year in our former experience when weather from day to day was so oppressively hot. According to the present arrangement four Missionary forces I greatly feel the need of a reinforcement. I hope Bro. Dr Reimer will not be delayed. Our Training Institution must succeed (if it succeed at all) in connection with thorough instruction & close supervision. The object is worthy of & demands the full strength of a Missionary. Hence I am perplexed when the Station & the Islands seem imperatively to demand my presence, & yet the interests of the School must suffer, if I leave. It would be a great relief, if a new Missionary while studying the language, or the single lady asked for, could be here & overlook the Institution at times when I must necessarily be absent, if the Out work is properly superintended.

As ever - Most truly yours - M. D. Sanders

Batacotta, Oct. 8, 1887.
Recd. Dec. 1
Ans. Dec. 10
Brethren

Batticcotta April 9, 1868.

My Dear Dr Clark.

Your kind letter of the 14. of December was duly received. Please accept my best thanks for its contents.

I am not in possession of information respecting the accommodations & rates of fare on the French Steamers from Marseilles to India. I have been told that their arrangements for 2d Class passengers are much better than those of the same class on the Peninsular & Oriental Line. On the "Nubia," the vessel which brought us from Suez to Galle, there were 165 first Class passengers & only 5. or 6. of the second Class. The latter occupied a small room next to the prow of the vessel & had none of the privileges of the passenger deck. I think brethren Rendall & Tracy of the Madura Mission will be able to give you any needed information in regard to the French Line.

Battacotta, April 8, 1868.

I am sorry to have to report the non-arrival of our goods. It is now nearly four months since we reached Batticotta, Without our Children the house would seem large & somewhat desolate, Even if our goods were here, but with goods & Children both absent it is not Easy to give such a Cheerful appearance to the rooms as would remind one of a New England home. Our Experience inclines us to the opinion that it is not well for missionaries to leave their goods in Boston when they sail for India. Had we gone to Madras we might have supplied more of our wants than we did in Colombo. As it is we are fortunate & thankful that there are a few articles here belonging to others which we are permitted to use temporarily.

The Mission has requested me to act as Village School Committee this year & this office involves the Correspondence which Bro. Smith commenced last year in regard to schools which might be adopted & supported by certain Sabbath Schools in America — the said Sab. Schools to receive Annual reports of the Schools for which they pay.

I have a copy of the letter which Mr. Smith forwarded to you on the subject, but no reply has been received. I wait to know your pleasure in regard to any future correspondence respecting these schools. Will you permit me, in this connection, to inquire whether our Board does not intend to do something more for the edification & instruction of the rising generation on the subject of Missions? This subject was much in my thoughts while in America. We have now no publication which reaches the Children & very few of them feel the effects of any regular missionary influence. I sympathize with my brethren here who all feel that it is a mistake.

Knowing your anxiety respecting the development & success of Miss. Townshend, as a missionary, I think it not out of place for me to say a few words on the subject. I am aware that Bro. Humphrey of Chicago took a very unfavorable view of her case & that she failed to inspire confidence at Boston. I, therefore, could but feel that the Committee thought I Erred in judgment regarding her appointment. My mission to Tabor was a very delicate

one? The young lady knew its object & would naturally be a little reserved. I saw at once that there was a lack of Culture, but I ascertained her character in the Community from several reliable & independent sources; & the facts were favorable. I also considered the circumstances in which Miss. T. would be placed here, The Station, one in which there is little English or missionary Company - the family, not so Exacting as some in things connected with high culture - the School, Commencing & involving for sometime only the Elementary studies - the language, a foreign tongue. The most polished English does not always indicate that polished Tamil will follow. All things Considered I said, She will do, &, though we have, on our journey to India, been at times somewhat mortified at the Exhibition of western habits & want of Culture, I am still of the opinion that Miss. Townshend will meet the duties of her position & succeed as well as the majority of those whom you send forth for a similar work. She has just spent one month with us & we are gratified to notice the progress she is making in the language & the interest she manifests in the Cause.

It is also due to her that I should say that the opportunities afforded, by a journey thro. England & France & by overland Route to India for acquainting oneself with the proprieties of Cultivated Society were not lost.

We receive cheerful & encouraging letters from our Children. Thus far a kind Providence has watched over & tenderly cared for them & the promises for the future are full & precious. The lady — (Mrs. Keyes Danforth of Williamstown) — with whom dear Willie was living, died on the 2d. of January. We were relying much upon her care & prayers, but our Father saw that they were not necessary in the carrying out of His purposes. Mr. Danforth wrote us briefly immediately after the death of his wife & requested us not to feel anxious about the care of Willie, but we have not heard the particulars of his circumstances. We try daily to carry our dear Children in the arms of our faith unto Jesus. Oh that our faith may not fail when He removes these Earthly props upon which we are so inclined to lean!

Very truly yours — M. D. Sanders

Battacotta, Apr. 9. 1868.

Rec'd June 8.

a reply to

Mrs Woodward –

Mission school – S.S. papers

Dear Dr. Clark,

Enclosed I send a letter to the Sabbath School at Hardwicke. Vt. reporting the station girls school at Oodooville. When a pupil in the Fem. Boarding School has been selected as the beneficiary of Miss. McKeen of Andover, I will see that a report is sent.—

There is a probability that the £5.000 for a Jaffna College will be raised by the natives. If the Enterprise succeed, the question "Who is to guide & control the Institution?" will be a very important one. With the Church Mission, the Wesleyan Mission, the Government of Ceylon & instincts of the natives all bearing in favor of English, we Americans cannot stem the tide, but we can, to a measure, control it & the natives wish to have it. My thought is, if the Board can furnish us the man, that we had better accept the Trusteeship & the English headship of the College, & still continue our work in the Tamil as at present.

Very truly yours

M. D. Sanders

Batticotta May 25, 1868

Rev. A. G. Clark D.D.
Secretary

Battacotta, May 25. 1868.

Rec'd May 25

S.S. letter submitted & ~~S.R.N.~~
& sent — C.N.C.

Batticotta, May 28. 1868.

Rev. A. G. Clark D.D.
Secretary A.B.C.F.M.
My Dear Sir.—

The first term of the year in the Training Institution Commenced on the 26th of February & closed on the 26th of May. The three who were left of the advanced Class of last year were taken into Mission Service in January & the school has been taught in two classes during the past term.

The first Class commenced the term with twelve pupils. One of these was dismissed at his own request & with the consent of the Committee about the End of March. Another has been sick & at home the last seven weeks.

The second Class had twenty on its list at the close of the last term. Of these two did not return to resume their studies, two have been sick & absent for the last six weeks & one died suddenly on the

morning of the 11th of May. His name was Ramoo & his home was the island of Caradiva. Having bruised his foot, swelling followed, then fever which seemed to be sympathetic, but the immediate cause of death was lockedjaw. Ramoo was a fair scholar & a pleasant boy, but he had not made a public profession of faith in Christ. May his sudden & unexpected removal from the scenes of probation be an effectual warning to those of his companions who are halting between the service of God & that of the world!

One lad from each class has united with the Church during the term. The member of the first class is from the Batticotta field & joined the Church here — the other is from Tillipally & his Church membership is at his home.

Most of the pupils have given themselves earnestly to study & their conduct has been commendable. The scholarship of one member of the second class is so poor that the Committee recommend his dismissal from the School.

On the last day of the term, brethren Hastings & Smith, pastor Hunt & teacher Page were present as Committee & examined the studies of the term. The recitations of the first class were in Algebra, Tamil Grammar, A Book on Morals, History & Prophecy — the second class, in Geography, the Tamil Dictionary, Scripture History, & Arithmetic. All were examined in Reading, the General News of the day, Lectures on Zoology, Lectures on Botany & Gymnastics. A declamation & a composition from each class added to the variety of the Exercises.—

During the term my own health has been unusually good, but other duties have been too many to admit of my taking a daily recitation in the School. With my present work I cannot expect to do more than superintend & guide the teachers & pupils of the Training Institution

Very Sincerely yours,

M. D. Sanders.

P. S. I enclose a Communication to Miss. P. McKeen of Andover in regard to the pupil

selected as her beneficiary.

M. D. S.

Rev. No. 27. Tancelyn
Batticotta,
May 28. 1856.
Rec'd Aug. 14.
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Batticotta, Ceylon, July 6. 1868.

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.
My Dear Sir—

I returned on the evening of the 2nd inst. from a week's work at the Islands. The upper Class (9. lads) of the Training School, two teachers, a Colporteur & a Catechist went with me. The first day was occupied in reaching the island of Pungertivo — the School bungalow of which is about 15, miles from Batticotta.

The population of this island (reduced now by famine) is usually about 4.000. The houses are so scattered that the only effectual way of reaching the people is family visitation. Here we spent Saturday, the Sabbath, Monday & a part of Tuesday. On Sunday a preaching service was held in the Bungalow as usual at 10. A.M. & the Christian families, the School Children & others were

in attendance. In the P.M. several smaller meetings were held by different members of our party in the houses of Christians & of those interested in Christ as a Savior.

One half day I was unable to go out to the work because of illness & the extreme heat, & another half day was given to the Examination of our two mission Schools on this island. It was pleasant to see 70 Children come together for inspection & it is daily a cause for thanksgiving that so many minds, of which three are from brahmin families, are receiving knowledge which is fitted to elevate & save the soul.

When visiting the people we went forth two by two & endeavored to call at every house. We were received with gladness, but the thoughts of the people were more upon the body than upon the soul. God is visiting them with famine. For three successive years the rain & their crops have failed. The people are much humbled & greatly reduced. I have not in India seen people, as a whole, so emaciated in body & with countenances so

anxious respecting the future. The drought has continued so long & been so severe that even the Palmyra Palm does not yield its accustomed fruit. This tree is the great reliance of the people in times of want.

Eight members of the Batticotta Church live on this island. Besides four cases of religious interest known before, two new persons seemed especially earnest in seeking the Savior. One of them was a young woman. Though she could not read, she seemed fully resolved to serve Christ & earnestly requested us to intercede with her mother & brother to permit her to do so. The other was a young man who was apparently moved by the Spirit to seek something higher & more satisfying to the soul than anything he could find in heathenism.

The island of Naynatiue is west of Pungertiue & separated from it by a channel of water less than two miles wide. It has a population of 800 & there are no Christians among them. We spent a day & night on this island & called at all the houses. There

was much greater opposition to the gospel message here than at Punjerlive. The suffering of the people was ~~also~~ much less. The wells of Saynatiue are good & the people are not so dependent upon the rain.

The pride of this island is the heathen temple of Nagathamperan. It is situated near the shore on the northeast corner of the island. It is a temple of much notoriety among the Tamil people. When we visited the place it was the time of the annual festival, though not one of the great days when large numbers of people assemble from the adjacent islands & from different parts of Jaffna. I passed under the Punthal or awning in front of the temple & through the open doors, could see, in life-like size, images of the horse, the peacock, the swan, the parrot, the bullock, the Cobra-de-Capella with five heads, &c. Ammal is the goddess of this temple. She & the Cobra are supposed to be special friends. On a former visit to this island, when talking with one of the inhabitants about the temple, he told me that, if a person near the temple should

speak a word against the goddess Ammal, the Cobra would immediately spring forth from the ground & destroy him with its fatal bite! The people were especially inclined to oppose Christianity in our conversations with them, because it was the festival season & bigotted heathen were there from abroad.

The island of Analatine is nearly north of Nagnatine & between two & three miles distant from it. Here we spent a day & night & visited all the people. There is a beautiful great Banyan on the shore where we landed & beneath its boughs, extending out Eighteen paces from the trunk in every direction, our food was prepared & Eaten, & there we slept at night. The people think this tree the residence of one of their goddesses. Said a simple hearted youth to us, "She (the goddess) is the mother of us all". In a little hollow at the foot of the trunk of the tree was an Earthen lamp. The people fill this with oil & leave it burning every Friday night for the purpose of pleasing the goddess.

The people of this island are about 1200. The wells are good, the soil is fertile & the inhabitants industrious.

For many years they have been pleading for a school & they were earnest as ever in their request at this time. There are no Christians in Analative. We met with heathen society in all its several grades. Among the great there was a wedding & the ceremonies were continued through the night. A little out in the jungle on the west side of the west village we found the huts of 8. or 10. families of pariahs. It was near night, & they were all cooking meat so old & offensive that it was with difficulty that I could remain & talk with them. Poor creatures! Christianity leads to no such degradation as this scene exhibits.

Leaving Analative at 11. A.M. we proceeded north East to Erluvatine on which island there are about 52 houses. Formerly the Batticotta Church had a school here. We landed at the south end & in walking one & a half miles across the island, so divided our laborers as to call at every house. This island is very sandy & it being the middle of the day & the heat being excessive, the native assistants would run from house to house to save their feet from the burning sand. Here we found a few readers

& some who were desirous of book & tracts. These were fruits of the School which the people greatly desire to have re-established among them. From this island we came by boat via Haiti to the shore which is about one & a half miles south west of Batticotta.

During our absence (not including labors among the people on the Sabbath) we visited 1122 houses, conversed with 3024 persons, distributed 236 tracts gratuitously, sold 7. Scripture portions & 99. tracts, & held several small meetings. We thought that a week thus spent would result in special blessings to the younger portion of the laborers & to the islanders, & that God may own the effort is our prayer.

Very sincerely yours,
M. D. Sanders

Patticotta July 6. 1868.

Rec'd. Sep. 10.

Ans. Sept. 12.

Jaffna, Ceylon, July 15 1868

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir

This is the season for the annual Examination of our village Schools. Already those at Manepy, Panditeripo, Batticotta & the Islands have been visited & I am at Oodooville to-day to inspect the Eight Schools of this station. Dr. Spaulding's Schools rank among our best & I propose to report to you the Examination of to-day, as a specimen of our Village Educational work. — My object is not to give Statistics - It is not to make a full Exhibit of the Schools, but rather to notice briefly each Class as it appears before me.

We are in the Church at Oodooville. The building is nearly full of Children, sitting in straight rows upon the mats & facing the pulpit. Seventy (72) two of them are girls & two hundred (222) & twenty two are boys & their ages are from five to fifteen years. They bear the color of the Tamil race. Their clothing

with few exceptions consists of a plain white cloth covering about eighteen inches of the middle of the body. Some of the girls wear jackets & all of them tie the hair in a knot on the back of their heads, while the boys tie theirs near the top of one side of the head.

After a few remarks on our monthly & annual School Examinations & on the great Examination Day to which God will call us all at last, prayer was offered & the Exercises began.

Eighty (89) nine children come forward as the class of beginners. Most of them are very small, but none of them too little for our notice. It was of such that Jesus said "Suffer little children to come unto me & forbid them not." They draw the shape of the letters with their little fingers on the mats, having been accustomed to write them in the sand in their school bungalows. They are expected to count 300 & they begin to repeat the Commandments & some of the more simple truths respecting Jehovah God. How pleasant to see them! & how doubly pleasant to hear them describe the Christian's God.

as their Creator!

After these the fifth class comes forward fifty strong, of whom fourteen are girls. For children of their size their recitations in first attempts at reading, in Mental Arithmetic, in writing figures & short words on the Palm leaf, in repeating selected verses from the Tamil poets & in Spiritual Milk, are very creditable. They are bright, interesting children & repeat to us Christian truth enough to save the soul, if it be received & practised.

And now the fourth class appears. It recites in two divisions of which the first contains forty (49) nine & the second thirty (35) five pupils. Only sixteen (16) of them all are girls. Fifty (58) Eight read well enough to receive a small Tamil primer as a mark of approbation for advancement. It is interesting to see them as they stand in the class, each with a piece of the palm leaf & a style in hand, working sums & writing to dictation. They recite a few verses from the Tamil Poets correctly & appear well in the Catechism. Their acquaintance with the history

of Christ is creditable both to themselves & to their teachers.

But here is the third Class, consisting of thirty (31) one boys & six (6) girls. They are nice appearing children from 8 to 12 years old. Their first exercise is in reading & they succeed remarkably well - so much so that all receive a prize. In Arithmetic & Dictation nearly half fail, but in Geography not one of the thirty (37) seven has to sit down. Their Scripture lesson is on the New Testament & consists in giving the facts of the miracles of Christ, the stories of Stephen, the good Samaritan &c. -

The Second Class has twenty (23) three scholars in it & the first has Eleven. For the sake of convenience to the examiners, the two classes come forward at the same time. They are all good readers - an acquirement which we regard as of special value in our village schools. These classes are in written Arithmetic & their exercises are principally in Division. Their writing to dictation is easy & generally correct. In Geography two schools ~~[illegible]~~ represented

in the 2nd Class completely fail, while the others acquit themselves creditably. The Bible lessons of these two Classes are severally the histories of the New & Old Testaments. Very few of the Children whom I saw in the Common Schools of Massachusetts will equal the members of this first Class in giving the facts of the Bible as they occur from Genesis to Revelation. In our Schools here God & the Bible are taught more than would be allowed in England & America, but Oh, how different the influences of the heathen home here & the Christian home there to which the pupil resorts after School! Recitations in the Tamil Grammar & in Nezandu (Dictionary of the language in poetry) are the Closing Exercises. These studies are always popular with the Children & they recite them with special pleasure.

The Examination, commencing at 10. A.M., closes at 4. P.M. Of the Two hundred (294) & Ninety four Children who have stood before us to-day, twenty three were baptized in infancy & have Christian homes. The others pass their days where idolatry, superstition & ignorance prevail & unite their baneful influences to destroy the Soul.

While inspecting these schools, father Spaulding has been sitting by my side & my heart has been cheered as he has occasionally whispered to me of this & that one saying, "He prays", "She is regular & earnest in prayer" &, of that group, "They are nice girls & true."

Very truly yours,
M. D. Sanders.

Lahaina, July 15. 1868.
Rec'd Sept. 10.
Ans. Oct. 12

161 M. D. Sanders

Batticotta, August 3, 1868

Ans 2nd Sept

Rev. A. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir,

I am informed that each Mo. is to the sum allowed for my children during the present year. I am disappointed in the amount both from the spirit of the Buffalo meeting & from what I understood to be the feeling at Boston. Will you please let me know, early as convenient, what will be the allowance to each hereafter. I fear that I may have encouraged an expectation that more would be allowed & if so, I wish to make an explanation & be fully understood by those who have the care of our children.

Very sincerely yours
M. D. Sanders

Jaffna, July 15, 1868.

Charles E. B.
Wellington
Massachusetts

Battiadotta, October 1, 1868

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir

Since my Semi-Annual in April, I have reported the First Term of the Training School, the Annual Examination of Village Schools & a Tour of one week to the islands with Training School boys & others.

The Second Term of the Training School began June 11 & closed September 4. Most of the studies of the First Term were continued. The first Class commenced Harmony of the Gospels & Geometry in the place of Prophecy & Algebra, & lectures were given to all on Physical Geography & Hinduism instead of Botany & Zoology of the last Term. The religious Exercises of the school, aside from the regular studies, are morning & evening prayers, a lecture Saturday night & also one Sunday night, a prayer meeting for the Church members Tuesday night at 8½ o'c.

& one for all Wednesday night at the same hour. At noon or sometime during Each day the Bible is read regularly in Connection with prayer by little companies of the pupils, those older & more earnest in piety leading in the Exercises. Those best prepared to give religious instruction go out as teachers to the Sabbath Schools at Moolai, Sulipuram, Sangany, Batticotta East, Tunavy & Araly. All the young men seem faithful in their careful attention to the regular reading of the Scriptures & private devotion. One united with the Church during the Term.

On the Evening of the 21st of July the Batticotta High School held public Exercises in the Church, consisting of brief Exhibits of the principal studies, Compositions & declamations in both Tamil & English, & the reading of a Statement respecting the School for the past twelve years. As the Principal has concluded not to publish a Report this year, I take a few Extracts from his statement which impressed my mind. He says:—

"The number of students has been on the increase from time to time. Those at present on the School List are 265 — The average daily attendance this year has been 20

"Of the pupils who have received instruction here, 80 are in the Employment of others or in independent service, Each receiving between £50. & £150. per annum — 125. receive Each between £10. & £50. — 45 are assisting their parents & relatives in various ways. — 34. have been received into the Christian Church, one of whom has fallen from the faith & two are under the discipline of the Church — 33. of the pupils now in School are baptized Children

26. have passed the Local Examination Part I. *

1. " " " " " II. "

1. " " " " " I. Examination for Matriculation "

1. has won the Ceylon Mathematical prize.

* Govt. Alumnus in Education with the degree of Bachelor of Science of the University of Madras.

"The aggregate income of the School by tuition fees has been (for 12 years) about £. 1000. 0. 0

" Government Grant — abnt — 800. " "

" Private donations — " — 30. " "

" Produce of School Compound — " — 20. " "

The Expenditure for Salaries has been about £. 1600. " "

Books, Maps, &c. — 100. " "

Rent of Premises — 65. " "

Contingencies — 60. " "

The pupils at present are divided into eleven classes under the instruction of seven (Christians six) teachers. Dra-

class is preparing for the Entrance Examination * & two for the Local Examination Parts I & II.

"While Elementary & practical instruction in English is aimed at, the Bible & the Tamil Literature do not fail to receive due attention. Special pains are taken to teach Common penmanship. Drawing, serviceable for surveying & Engineering, is also attempted to some Extent. Moral training is not neglected.

"This brief account gives an idea of what this institution has been doing. The public is aware of our limited means & resources. The result of our efforts is before the world. Under these circumstances it is, I believe, no presumption on our part, to require the well meaning & Christian public to continue this valued & duly appreciated patronage towards this institution, & to implore mercies, though undeserving, of Him from whom all blessings flow."

I look upon this School with deep interest & with some anxiety. Its discipline is defective. Its religious influence is not such as will make strong Christian men

of our baptized boys & young converts from the heathen. If its present Christian influence were threefold greater, it would bear precious fruit not only here in Jaffna, but in every part of the Island where these young Tamulians go & by their Education & Enterprise amass wealth & acquire influence. Yet it is a fact which we would record with unfeigned thankfulness to the God of Missions that this School, with its morning & Evening prayers, with its corps of Christian teachers, & with its Bible instruction, has a history of twelve years & has not received ~~Mission~~ aid from Mission funds.

A special effort to distribute the Scriptures was made at the Islands previous to my last Semi-Annual & resulted in the sale of 3. Bibles, 2. Test. & Psalms & 293 portions, & the gratuitous distribution of 147. portions. Last month a similar effort was made in the station & resulted in the free distribution of 36. portions & the sale of 25. Bibles, 0. Tests & 175. Scripture portions. In this work 4048. families & 11.438 adults have been reached. I look with great interest upon this precious seed, sown among the 40,000 people of this field. May the life giving influences of

the Spirit attend the reader, & give efficacy & power to the truth as it is in Jesus.

Since April 1. there have been two Communion Seaso with the Church at Carading, but there were no additions. The Sacrament of the Lord's Supper has also been administered twice to the Church at Valany. Three have bee added to that Church on profession. Pastor Ric will report the Church at Batticotta. He has be for the past six months & is still lecturing o the Life of Paul. He has given these lectur at the weekly Church meeting on Friday, & m of them have been very instructive & edifying.

The Batticotta & the Island Churches of this Stat need greatly the refreshing influences of the Spirit. The season for the great rains of the is upon us & the parched earth will soon rej with moisture & be redolent with vegitable lif So may our Spiritual drought close & our hearts awake to newness of life & bea ty & strength in the service of the Redeme

Most truly yours.

M. D. Sanders

P.S. Please accept my best thanks for your kind of July 10. It was received last month.

M.D.S.

Batticotta, Ceylon, Nov. 19, 1868

My Dear Dr. Anderson,

It is less than a month since my dear wife & I were talking of writing to you & Mrs. Anderson. Your uniform & great kindness to us was always appreciated & we felt that, in connection with our reconsideration of the Missionary work, we needed your prayers & should greatly value your sympathy. We knew that your time is fully occupied & that we had no claim upon it, but we also knew that your interest in the great cause of Missions is still unabated, & that Ceylon is included in your prayers & sympathies for a dying world.

But alas! how our Earthly plans & prospects are all changed in a day! One month ago our hopes for long service together in the Master's vineyard were bright as ever. To-day I am alone. The whose importance in our plans of work was every way equal with mine has gone at the call of her Lord to higher service.

I am crippled in my plans & influence
& at a time too when my dear wife's sym
pathy & aid seemed more essential to my
usefulness than ever before. I felt that
she was necessary to me & to the cause of Ch
in Jaffna, but "My thoughts are not your
thoughts, neither are your ways my ways
saith the Lord."

We have spent 17 years of delig
ful service in connection the Board,
if we have been instrumental in do
ing any good, more than half the credit
belongs to her account. The scenes in
which we have mingled have been varied
in journeyings by land & by sea — amo
the English, among the heathen & in the
Mission — on our visit home, in the
giving up of our children for the missio
ary work, & in the return & recon
secration to that work, she acted h
part nobly. She was greatly sustained

in parting with the dear Children on our leaving for Ceylon & I may add, was rewarded according to the rich promises of our Lord. Sometimes we have had duties devolved upon us which we have approached with fear & anxiety, but, when once undertaken, I have never had occasion to feel the want of support & Encouragement on her part. She was not in the villages so much as home. Her influence was wholesome & progressive but she felt (& I think her view was correct) that one of the most important characteristics of a Missionary family is a well ordered, cheerful, Christian home. Hence when absent on business or tours for a day, a week or a month, I have never had an anxious thought respecting the influences prevailing at home.

Is it strange that I should now feel that I am Crippled in my work.

Yes, I am sorely bereaved & left alone, & yet not alone, for Jesus comes very near & sympathizes with me. Though he seems to say, "Be still & Know that I am God" He whispers by His Spirit, "My grace is sufficient for thee", & "What I do thou Knowest not now, but thou shalt know hereafter." May He grant all needed grace & guidance to me for me & the dear Motherless Children.

With Kindest remembrances to Mrs. Anderson & affectionate regard for yourself.

Your Afflicted brother,

M. D. Sanders

Rev. M. D. Sanders

Batticotta, Ceylon, Dec. 4, 1868

My Dear Dr. Clark,

I have to acknowledge with thanks your letters of September 12th & 23rd. I am much obliged for the attention given to the allowance of the Children.

"You have already been informed of the Lord's dealings with me. He leads me by a new way & teaches me lessons I had not learned before. He also shows us, as a Mission, that our plans are not His plans — that individuals & families whom we think necessary for the work in Jaffna are not considered essential for the accomplishment of His purposes. Six weeks ago I thought it difficult to carry forward, efficiently, the work I had in hand, with a loved companion to assist me. Now, God, in His providence, adds much heavier burdens & requires me to bear them alone.

The Mission have requested me to take the duties of Secretary, Treasurer, &

Depositary, & the Editorship of the "Morning Star" from the first of January. The Training & Theological Institution is still left in my charge; & the Evangelistic work of Chavagachery, Manepy, Batticotta & the Islands is included in my duties. This work does not embrace the village Schools. It includes Churches, congregations, colportage, communings. &c. The division of labor may seem strange to you, but, ~~I shall leave the Explanation to others.~~ It indicates the Exigencies of Mission, & shows how feeble we really are". ...

... I ~~now~~ write to say that I have no very definite plans for the future. It now appears clearly my duty to work on for the present, & watch for the indications of the will of the Lord. There will be a strong pressure from home in favor of a return & I should be glad to know your views in general on the subject, though I do not ask for any formal action. No member of the Mission has questioned the subject to me. I write purely as a private individual, wishing to be ready to meet correspondence

which will begin to come from home after three months. Should you wish to consult the feelings of friends of my departed wife, reference may be made to H. M. Knight M. D. Lakeville, Ct. (a brother of Mrs. S. & an acquaintance of Dr. Anderson) & to Dea. L. S. Nash of Granby, Mass. (Mrs. Nash is a sister). They are both warm friends of the Board & their opinions would have special importance with me, because they represent the near relatives of my late wife & they also know the condition & prospects of the Children.

I make no attempt to describe my great loss nor my feelings in view of it. Very deep & mysterious are His ways. When I think of them, my heart inclines me to be silent. "Be still & know that I am God." Words of loving sympathy flow in upon me from Jaffna, Ceylon & India — from Missionaries, Europeans & Natives but they cannot fill the aching void

nor restore the broken home. The great Comforter comforts as never before. Oh! that I may have grace to abide in Him.

Yours most sincerely but in deep affliction.

M. D. Sanders.

Battaicotta, Dec. 4, 1868
Rec'd Feb. 11, 1869.
Answ'd

Batticotta, February 9, 1869

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Brother,

Though too long delayed, I send a List of our Mission Schools which stood best in 1868. All of our Village Schools were ranked 1st — 2nd — 3rd or 4th. I give you the 1st & 2nd rank as follows:—

Station	Village	Teacher
Oodooville	Chunagam	Daniel 1st
" "	Oodooville	Daniel 2nd
" "	Erlaly	J. Emerson.
Tillipally	Station School boys	Yasuthasan.
Batticotta	Sangany	R. Anderson,
" "	South Araly	E. Porter,
" "	Moolai ×	J. Niel.
" "	Station boys	Abraham
Caradiva	Valantaly "	Asseyatham.
" "	" " girls ×	J. Clough.
Panditeri	West Village	D. Saunugam.
Manipay	Navaly South	David.
" "	Annicoddy	Joshua.
Chavagachery	Uttalie	Joseph Narany.

Was taken off.

2nd Class or Rank –

Odoorville – Alavetty North* – John.
" " – Kandarodie – Joshua.
Tillipally – Mallagam – Casemathan
" " – Mavettypuram – C. Winslow
Panditeripo – Sittankerny – Seneravasagam
" " – Sulipuram girls – J. Gregory.
Batticotta – " " – " – Narany.
" " – Tunavy – D. Ampalavanar
Manipy – Caddudy – C. Nallatamby
" " – Navaly North – Samuel
Chavagachery – Nunavilli – Jacob Valipuram
Odoopitty – Atchuvaly – Thavasagayam
" " – Station boys – Solomon

Those marked * also the Odoorville Girls (Station & formerly taught by Susan now de[illegible]) School are already supported by Sabbath Schools or persons in America. The list given seems large enough for further selections. I will only add that these schools are continually changing in relative rank & character. The 1st or 2nd this year may be the 3rd or [illegible] rank the next. The teachers also change. The Blackington Sabbath School thinks the teacher of the day school is Samuel (he was last year) but now Samuel is studying law & J. Siel is the teacher.

Yours very truly – M. D. Sanders

Batticotta, Oct. 18[illegible]
Rec'd Nov. 10

Batticotta, February 16. 1869

Rev. N. G. Clark D.D.
Secretary A B C F M

Rev. & Dear Sir,

I enclose a list of Schools. I intended to write a letter to the Newport Sabbath School, but other duties more pressing have crowded it out & I shall request Mr. Smith to give early attention to the subject.

Before I received your letter respecting the Blackington School I had sent a letter to the Children there. Mr. Smith will also write to them.

Mr. Hastings & family sail (D.V.) this morning from Pt. Pedro for Madras & the U.S.A.

I fully intended to write you more at length by this mail, but it is impossible for me to do so. I shall

be thankful for any hints & suggestions you may incline to make regarding my correspondence with you as Secretary to the Mission.

We are very weak in our missionary force, yet we know that our strength is not in ourselves but in Him who is all powerful to save.

Yours very sincerely

M. D. Sanders

Secretary

Baltimore, Oct. 16. 1869.

Rev. Dr. Pitzer

Corresponding Secretary

Placed in Pocket

Jaffna March 3. 1869

Rev. A. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir,

Your letter of January 2. with kind words of sympathy for me in my great bereavement was thankfully received on the 1st inst. Of my dear Children Charley at Amherst had also heard of his mother's death & wrote me a comforting letter.

Mr. Hastings wrote you on the 25th of November 1868 of our plan of work this year. I have no doubt our aim is in full sympathy with your views. The fear is that our strength is insufficient to carry out our plan efficiently. It is our purpose to carry forward our usual work as before, but, in addition to this, we wish to give special prominence to evangelistic labor by sending out companies of six, eight & ten to permeate the great villages & so far as possible,

Received Apr. 16 1869

to reach the whole Community. Mr. Howland has been superintending work of this Kind in the Oodoopitty field while at the Health Bungalow at Valverty & three Companies have gone out from Batticotta to the islands during the months of January & February. Our best season for this work is from the February to the middle of October. Both our helpers & ourselves were greatly Encouraged last year by a similar plan of labor. Bible Colportage.

Rec'd Sept. 22 1887

The Hastings have met the missionaries & Miss. Webster in Madras & report us very pleasantly respecting them. The latter will (D.V.) Embark at Negapatam for Jaffna day after to-morrow & we hope to welcome them here before the next Mail westward.

Yours Very truly

M. D. Sanders,

Sec'y. A.C.M.

Batticotta, March 17. 1869

Rev. A. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir,

We welcomed the Dr Reimers & Miss. Webster to our Circle yesterday. They arrived in good health & spirits having crossed to the Island from Negapatam. The other Members of our Mission are well as usual

Most truly yours
M. D. Sanders
Sec.y A.B.C.M.

Battacotta, March 17. 1869.

Rec'd. May 6.

L

ackd May 10

Jaffna, Ceylon,
April 23. 1869

Rev. N. G. Clark D.D.
For.n Sec.y A.B.C.F.M.

My Dear Sir—

I have the pleasure of Enclosing a copy of our Estimates of Mission Expenses for 1870. There seems to be no item which needs explanation. Hoping that the Prudential Committee will be able to grant us the full amount,

I remain, in the bonds of the gospel,
Yours most truly
M. D. Sanders
Sec.y A.C.M.

Jaffna, Apr. 23. 1869.

Rec'd. June 16.

Ans'd July 6

Jaffna, Ceylon, April 25, 1869

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.,
My Dear Sir,

I have to acknowledge your favor to myself of the 8th of December & those to the Mission of January 1 – (Circular) & Feb.y 15th. Our Annual Report will throw light upon some of your questions in the letter of Dec. 8. – We print a Report this year. A copy will be forwarded by you as soon as practicable.

Mr. Spaulding has been in Madras about six weeks, engaged in the work of Bible Revision. We do not know how long he will be absent, but sincerely hope the result of his & Mr. Kilner's (Wesleyan) visit to Madras will be a Union Version of the Tamil Scriptures for India & Ceylon. Such a version will be a great boon to our Tamil Christians. –

Yours very sincerely
M. D. Sanders – Sec.y

Jaffna, Apr. 25. 1869.

Recd. June 16.

a. July 6 ✓

Jaffna, Ceylon,
May 8, 1869

Rev. N. G. Clark D.D.,
Secretary A.B.C.F.M.

My Dear Sir,

I have just received a note from the Rev. David Wood - Church Missionary - stationed at Copay - Jaffna - requesting me to inform our Society or Board that two of Miss. Webster's own Mission are under Engagements to marry.

Referring to Miss. Webster's pecuniary relation to the Board he says:- "I do not wish those who sent out Miss. W. to incur any pecuniary loss in the matter. If time is given us, we are willing, after our marriage, to refund what has been expended on her account."

Miss. Webster requests me to say

that she waits to receive an honorable dismission from the Board & begs that you will grant it at your Earliest Convenience.

Mr. Wood is a young man of 25. years — He is a worthy member of the Church Missionary Society & is on terms of friendly intercourse with the families of our Mission.

It is to be regretted that this affair has been consummated with such apparent haste, but the matter was, from the first, beyond Mission control.

Yours very Sincerely
M. D. Sanders
Secretary A.B.C.F.M.

Rec'd Aug 8. 1838
Ans. Aug 30.

Jaffna, Ceylon,
May 8. 1869.

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My dear Sir,

At our Quarterly Business Meeting on the 15th of April the following resolution was passed unanimously — Viz. "That Mr. Sanders be advised to correspond with Dr. Clark with reference to his return to the United States."

The Overland Mail which left Boston March 2. arrived in Jaffna on the 23. of April, & I earnestly hoped that I should receive something from you, in reply to my letter of Dec. 4. which would throw light on my future course. Nothing came & I waited for the next Mail. It arrived to-day but brought no letter from you.

It is now clear to my mind

that it is not my duty to remain here long in my present condition. I get this view only whether I consult my brethren of the Mission, or my own feelings after an Experience of six months, or consider my prospect for long usefulness in the Cause of Christ

In reference to the future, my thought is that, if I go home with the Expectation of returning soon to Ceylon (& such is the wish of the Mission), I might leave after your permission arrives - say in September or October of this year - go directly through by Second Class Overland passage & return as soon as Providence opens the way. Should you advise such a Course, I would leave most of my furniture, &c. to be sold. Should you think otherwise I should wish to remain long enough to dispose of my goods & settle up my accounts.

My heart is still in this mes-

cious work – I have no desire to leave it, but I do not yet fully understand the will of the Lord. I believe it will be made plain. Whatever it may be, I think it desirable that I have permission from the Prudential Committee to return. I may then watch providences be able to move when it will be least detrimental to the Mission. I, therefore, hope the Committee will grant my request & I shall be most thankful for any suggestions you may incline to give me.

Yours very truly

M. D. Sanders

Jaffna, May 8. 1869.

Rec'd. June 30

A. Jeffy Esq.
" Co

Dr Ritchie

Batticotta. May 24, 1869

My Dear Dr. Clark

I have only time for a few words before the mail closes. You may expect our mission Report by the next Mail. I am disappointed in not being able to send it to-day.

By the last mail I forwarded the vote of the Mission, requesting permission for me to return to the U. S. A. – The time (September or October) specified in that letter for leaving, was mentioned because arrangements could be most easily made at that season for the work now in my charge.

Dr. Spaulding has returned from Madras. The result of the visit of our delegates to Madras is A Union Version of the Scriptures for all the Tamil Christians in India & Ceylon. We greatly rejoice.

The members of our Mission are well as usual.

Yours very sincerely
M. D. Sanders

Jaffna, May 8. 1869

Batticotta, May 24. 1869.

Rec'd July 13.

Ack'd Dec. 28.

Jaffna, June 5. 1869

Rev. N. G. Clark. D.D.
Secretary A.B.C.F.M.

My Dear Sir.—

I herewith enclose the Annual Letter. I am sorry it has been delayed so long but I could not send it earlier. I hope to forward a printed copy, including the Obituary, by the next Mail.

At an Extra Meeting of the Mission at Manipy on the 27th ult. my letter to you of May 8. was read & approved, & the resolution—a copy of which is found on the opposite side of this sheet—was passed unanimously. The Mission sees no possible gain by delay. On the other hand, there are liabilities in connection with gossip & scandal in a community like this which will give us anxiety until the marriage is consummated. Without, therefore, sanctioning the step in the premises or giving an opinion in regard to the pecuniary obligations of Miss. Webster to the Board, the Mission expresses its view of what is best for the parties concerned & for the cause of Christ here in the present state of the case.

I remain—Yours Most Sincerely
M. D. Sanders
Sec. A.B.C.M.

The resolution referred to on the opposite page.

"Miss. Webster having asked the opinion of the Mission with reference to the expediency of having her marriage with the Rev. D. Wood consummated without waiting to hear from the Prudential Committee it was resolved unanimously that, though we regret the suddenness of the step, yet we think it expedient not to wait. The Mission expresses no opinion in regard to the financial bearing of the case."

A true extract fr. Minutes.
M. D.

Recd. June 5. 1869.
Recd. July 29.
Recd. Dec. 28.

Jaffna, June 21. 1869

Rev. A. G. Clark D.D.
Secretary A.B.C.F.M.
My Dear Sir,
I have the pleasure of forwarding two copies of the Mission Report.

The Revd. David Wood of the Church Mission & Miss. Maggie Webster were married at Nellore on the 16th inst. Miss. Webster was with us just three months.

Yours very sincerely,
M. D. Sanders.—

June 21. 1869

Pathna, Punc 21, 1869

Recd Aug. 17

Ans Dec. 28.

Jaffna, July 1. 1869.

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir,

There are a few subjects of general interest to which we would respectfully call your attention.

1. Our Missionary Strength. It consists of five families (now in the field), one gentleman & two single ladies. Let us look at them.

Mr. & Mrs. Spaulding are in their Jubilee year of missionary work. Greatly as we rejoice with them over the distinguished honor conferred upon them by the Master & active as have been Mr. Spaulding's efforts in the outwork during his whole missionary life, we cannot say of him, as he draws near to four score years of age, that "his natural force is not abated." Much as we value his literary labors & wise counsels, we cannot reasonably expect that he meet exposure to a tropical sun & the

Jaffna 1869

roughness & weariness of village work as in former days.—

Mr. & Mrs. Smith have been in the service of the Board more than 27 years. Mrs. Smith's health is so delicate & her lungs are so sensitive that she can live at only one or two of our most dry stations. Mr. Smith also feels the need of care in regard to exposure to the sun & especially respecting his throat the tenderness of which is so great as to prevent the free use of the voice.

Mr. & Mrs. Howland were removed from Batticotta with the hope of prolonging their usefulness in the Mission. They are both feeble. The Mission has given them permission to go to the Palmy Hills, but it is so doubtful whether they have the necessary strength to secure the benefit of such a change that they remain at their work.

Dr. & Mrs. Green are no stronger than they have been for three or four years past. Though so feeble, they do not avail themselves of the permission of the ~~permission of the~~ Prudential Committee to visit a Sanitarium. Since Dr. Green resigned his connection with the Friend-

in Reid Society's Hospital at Jaffna he has given most of his strength to the preparation of the Tamil Anatomy & thus avoids exposure to the sun which he finds it very difficult to bear.

Mr. & Mrs. De Riemer are making good progress in the language & will D.V. be ready to take the charge of specific work at the beginning of another year. Their presence at Batticotta is a help both in regard to the Sabbath meetings & to those held with the women.

Mr. Sanders has no definite plans for the future. He awaits the reply of the Prudential Committee ~~to~~ his request for permission to return to the United States.

Miss. Agnew's service has been long & if any of our number deserve a furlough, she is the one. With feeble health, she watches over the important interests committed to her care with commendable activity.

Miss. Townshend is accomplishing all that we could expect both in the language & in the Female Boarding

School at Udupitty.

2. The peculiar necessities of our field.

We feel that our greatest wants now are the outpouring of the Spirit, the development of the Churches & the Christian Community & the enlargement of village work. Of course the preparation & employment of agents are involved. Our Christians greatly need personal contact with living examples of the spirit of Christ. They require line upon line & precept upon precept on pastoral relation, tithe giving, method in working & living for Christ & other topics of similar import. The same is true of nominal Christians & those inclined to make the Saviour their choice. And of the 180,000 of our villages we see no indication that they are to come over "en masse" to the Lord's side. It is by faith, & prayer, & plan, & earnest effort, & mingling with the people, & being unto them examples & guides that we may hope to lead them unto life everlasting.

3. Kind of men needed as reinforcements.

We labor among a people who possess much sharpness of intellect &

in most of our villages are found many who are well educated. Ours too is one of the oldest missions of the Board & we are at that stage of progress when we need wisdom united with zeal — firmness & self-reliance with practical faith in God & his purposes of salvation. Our view of the characteristics of laborers best fitted for usefulness here is that, to earnest piety & good common sense, there should be united the habit of seeking persons & opportunities for doing good — the power of adaptation to circumstances — the ability to organize & plan work for others without neglecting to take part in it ones self; in short, there should be the qualities of the general with the heart & feelings & disposition of the true soldier of Christ serving in the ranks.

4. An unmarried lady wanted. We are disappointed in Miss. Webster's leaving us so soon. In asking last year for a single lady we had not only our Boarding School in view, but also an attempt to reach more fully the females of the land. As there was no vacancy in the Boarding

Schools when Miss. Webster arrived, she immediately began the study of the language & also commenced a weekly meeting with the women in the villages near Batticotta, the pastor or a catechist being present to interpret for her. Miss. Townshend is holding similar meetings in places accessible from Nadupitty. Mrs. Howland also, in connection with our present plan of evangelistic work, has met the heathen women in meeting many times during the current year. The holding of meetings with females is not a new feature in our work, but it is a very hopeful field of labor & it may be enlarged according to the strength we have for it. The heathen women are also more accessible than they were formerly.

Without, therefore, having reference wholly to our Boarding Schools, we ask that a single lady be sent out, as soon as practicable, to labor where most needed on her arrival. We wish for one well educated, of mature character & of considerable experience. Ability to sing is a very essential quality, & if she

has an acquaintance with the theory & practice of instrumental music & can sketch with the pencil, there is room for the useful employment of his best acquirements.

5. Native Pastors. - Only three of our Churches have natives pastors. It is the desire of the Mission to increase this number as soon & as rapidly as will be judicious. Formerly each of the small churches at Caradive & Valany had a native as pastor. Those churches gave very little towards the support of these pastors, & after a few years & for various reasons, they were removed. It is now felt that the question of the support of the pastor by the Church is one of vital importance, & it is our object hereafter to insist that the Church assume a fourth - a third - a half; some part or the whole of the salary before we proceed to ordain the pastor over it. We hope to have a native as pastor at Tillipally before long. The greatest hindrance now is the question of support (in part) from the Church.

b. The Training Institution. The establishment, the object, the medium of instruction, the work done in 1868 & the present religious state of the graduates of the Training School are noticed in the report of last year — a copy of which has been forwarded to Boston. Attention to a few other items will give the information requested in your letter to Mr. Sanders of December 8, 1868 & some other facts also.

(1) In the report of the Mission Committee on the Plan for the Training School in 1859, article 3rd is that "the pupils admitted to the school be members of the Church", art. 4th is that "the age of the pupils be eighteen years & upward" & art. 5th is that "the term of study be three years, two years & one year respectively for teachers, catechists & pastors". Exceptions to these rules could be made only by a vote of the Mission. The result of our experience has been that the percentage of Church members was by far the largest among the pupils received at the opening of the School. The popularity of the English as compared with the Tamil language (our medium of instruction) & the much higher salaries

paid by the Government & other societies as compared with our own, operate with such powerful influence that we are left without applicants whose qualifications meet our requirements. Whenever a class has been received the candidates have been twice or three times as many as we could accept & most of them have been either applicants for Church membership or from localities for which we were anxious to prepare teachers & helpers.

(2) Those who have been educated in the Training School have all belonged to the classes intended for teachers & catechists. There has been no class with the pastoral work definitely in view. Such a class has not yet been necessary, as those called to the pastoral office hitherto & those likely to be called for the present received a thorough education in the late Batticotta Seminary. The demand, however, for good teachers is more than we are able to meet. Our catechetical force also greatly needs reorganizing, but the men to make it strong & efficient, as we should like to have it, are not available.

(3) The studies of the Training School. Since the opening of the Institution the lack of

Text Books in the vernacular has been a great inconvenience. Some studies, which we would gladly teach we cannot, others are taught by lectures, still others through the teacher's translation from an English text book, the pupils copying daily & others by the use of such books as are published in the vernacular. On account of this scarcity of suitable book, no definite curriculum of study for each term of the course has been marked out. The subject has been carefully considered & the following studies & subjects include most of the instruction given.

viz:—

Scripture History.
Sweet Savours of Div. Truth.
Prophecies of the O. & N. T.
Parables of Christ.
Miracles of " .
Harmony of the Gospels.
History of Redemption.
Authority, Authenticity, Chronology &c. of the Bible.
Several of the Separate book of the Bible.
Lectures
on Physical Geography.
Hinduism.
Botany
Manners, Methods of study, teaching. &c.

Geography.
Arithmetic Mental.
" " Written.
Algebra.
Euclid.
Trigonometry.
Astronomy (small work)
History of Ceylon.
" " India.
" " England.
" " Greece & Rome.
Ecclesiastical History
Science of Things
Test of Religions
Watts on the Mind
Moral Science
Elements of Logic

The Tamil Dictionary, Grammar, a few of the best Tamil authors on Morals, reading upon the palm leaf &c. are also in the course of study.

(4) We wish to repeat our oft stated opinion that the true interests of this School demand the full strength of a well missionary. Our only hope for good teachers & eventually for catechists & pastors is in the blessing of God upon this institution. We cannot reasonably expect that blessing in full measure unless the instruction & the training of the School are carried vigorously forward. We are not now in a position to give a tithe of a missionary's strength to this important interest.

7. A class for Catechists & pastors.

In our Ecclesiastical meetings the question has been asked & discussed, "Who are coming forward to be catechists in our villages & pastors over our churches?" The representatives of the churches & the missionaries also feel the importance of this question, & it is hoped that from the class which leaves the Training School in December next & from other young christians a class may be formed the members of which will devote a part of their time to work among the people & a part to study.

8. The Government of Ceylon & Education.

The Government of the Island passed an act in 1868 placing the interests of education in the hands of one person. He is styled the Director of Public Instruction. That Officer has arrived in Ceylon & entered upon the duties of his Office. Apparently great changes will be wrought in the Educational system of the Island. The plan now proposed is to assist teachers according to the number of their pupils who pass a certain educational test on certain secular studies. This test may be passed in the English language or in the vernaculars. I enclose a copy in English as a specimen*. If we wish, our village schools may receive grants according to the terms specified. We do not yet fully understand all the particulars of the Director's plan, but we should be glad to know, whether, if we can have Govt. grants-in-aid without any restrictions upon or interference with religious instruction, it will be the pleasure of the Board that we receive

them? If the people are taxed for education, they may justly feel that they have a claim to their portion of educational grants.

9. The Jaffna College. Last year we wrote you in regard to the interest manifested by leading native Christians in the establishment of a College in Jaffna. As intimated in Mr. Hastings' letter of March 4. 1868, the natives propose to raise £.5000 to endow the native professorships. At that date only £13. had been received. Gradually the sum increased to £91-13-0 in cash. Recently a new impulse has been given to the effort & Promissory Notes payable within this year have been given to the amount of £.936-12-6, so that the whole sum paid & promised is now £.1028-5-6.* These subscriptions are given on the condition that they be returned to the donors unless the amount proposed

is realized before December 31, 1869.

In behalf of the Mission,

Yours sincerely,

M. D. Sanders.

Pattacotta July 1, 1869.
Rec'd. ~~July~~ Sep. 8.
Ans'd. Dec. 28.

Batticotta, July 1st 1869.

Rev. N. G. Clark D. D.,

Secretary A. B. C. F. M.,

My Dear Sir,

As I have not reported Village work since last October, the end of June seems an appropriate time to notice the work of the first half of the year. From January our plan of labor has been to send out helpers in companies to work in different localities whenever they can be spared from the special duties of the place where they are stationed. The pastors, preachers, and catechists have not been relieved from the Sabbath services and village interests of their own particular fields, but they have been expected to spend a part of their time in other parts laboring in companies. Those under my care have not accomplished so many days of company work as the Mission anticipated, but they have been over the Chavagacherry and Manippay fields, have worked in parts of Batticotta and have visited some of the Islands. Nine companies have worked at different times and the statistical results are seen in the following table:—

Table.

Place.	Days.	Families	Persons.	Sales. S.S portions	Sales. Tracts	Gifts. S.S portions	Gifts. Tracts	Meetings No.	Meetings adults	Meetings Ch.	Meetings Total.
Caradive	17½	216.	605.	1	4	"	89.	"	—	—	—
Pungertive	56.	570	1175.	13	21	"	80.	7.	44	39.	83.
Caradive	16.	267.	780.	8	21	—	66	4.	25	30.	55.
Batticotta	16.	232.	612.	4	1	1	100	—	—	—	—
Moolai	16.	236.	595.	5	7.	"	61.	3.	25.	15.	40.
Muttuvilla.	30.	255.	612.	19	24	—	70	4.	92.	48.	140
Manepy	29.	449.	1405.	20	11.	7.	74.	—	—	—	—
Chavagacherry	177.	1897.	6215.	41.	303.	6.	556	7.	118.	104.	222.
Navaly.	36	578	1628.	54	59.	1	200.	4	114	39	151
	393½	4640.	13627	165	451.	15	1296	29.	418.	273.	691.

The work at Chavagacherry was done in the Training School vacation and 10 or 12 of the pupils joined in it. Hence the large number of days, &c. for that field.

When these companies go out for work one takes notes daily and writes the report for all. Of the nine reports lying before me I will take brief extracts from only two or three.

"1. Chavagacherry May 28, 29, & 30.

The villages visited were Tinnaville, Chavagacherry, Tanangalappo, and Mesaly. Centre of work the Station. Five meetings were held. The cases of interest were both encouraging and discouraging

One man after hearing us patiently replied that he wished to be a Christian; for then he can be cured of the very painful cutaneous disease of which he has been suffering for a great while.

Two women, when they heard us read were so much pleased that they went into the house, brought money and asked their husbands to buy our books and read to them, but they (the husbands) utterly refused to have any thing to do with Christian books.

A man, going to dig shells, listened to our words awhile and then going his way told the news to a fellowtigger who came to us and bought two tracts. — One woman after hearing us remarked that the Christian religion of which you speak must be a good one, for its followers are good men and it seems the nature of that religion to reform men. Another woman said in conclusion with apparent sincerity that it looks to her as if God were telling her these things by us and so she must come to our meetings.

Still another woman when told to repent and be born again, replied. "This is all true but what shall I do for sins already committed?" Then we saw the fitness of Christ and preached him for her faith.

May 31st and June 1.

Centre of work, Usan & Codigamam. Villages visited, part

of Mesaly, Allary, Kutchai, Kodigamam, Eruvan, Kothaly, Ottuvely, &c.
Among things to be noticed are the following:—

One woman listened to us attentively until we spoke of Jesus and then she refused to give ear to any thing we had to say.

Another woman on the contrary in the absence of her husband, the Odiar of the village bought a "Blind Way", that he might read it to her.

One man hearing our words inquired how he may further know about these things, and we directed him to the places of meeting.

Some persons at Karampaham, raised questions about the trinity and unity of God and about animal food, but in the meantime, they defended the habit of drinking toddy and arrack.

The widow of Noah who, when her husband was living, was a heathen, now wishes to embrace Christianity, for her children are most likely to go that way. We learn since that she begins to attend our meetings. — Swampille, the late odiar (village officer) of Ulsan is a Romanist. Hearing us read and speak he told how Luther, the founder of Protestantism, started his religion. He instructed a man to pretend to be dead. Then he was called to raise him to life, which he did and began to have followers. The truth of Romanism, he said stands upon true miracles such as the following. One day Peter, while in a boat, dropped his rosary in the water, but immediately a crab taking hold of it followed the vessel and as soon as Peter set foot on shore, the crab also brought the rosary to the shore. Peter stooping down pecked it up and blessed the crab. Since then that kind of crab has the mark of the cross on it: Any one can see this even to day. — One man wanted to test his religion and ours by each of us cutting our throat. He would cut his and be well again and if we could do the same, well, if not our religion is false. We disclaimed our ability to do any such thing and wanted him to prove his. So we requested the inmates of the house to provide a knife. For we wanted him then to

cut his throat and prove his religion, at which he said that for such a demonstration he must go to Cadirgamam (a temple in the central part of Ceylon.) Then we took hold of his hand and urged him to be forthwith going, stating to one standing near by that he would please inform our families that we are going to Cadirgamam. The man felt embarrassed and said that many people say such things are performed at Cadirgamam. We asked him, when such a story teller has finished his story & made an application for the loan of a shilling whether he would trust him for that amount? He said no. Then said we such is the credit we must give to your story also and that there is a vast difference between cutting one's throat in two and making a slight wound there as many do.

One lad when we offered to sell him a book for a penny said that he had no money, but after a minute or two, when we produced our Madras tracts which we sell for $\frac{3}{8}$ he said that he was sorry he had no small change and he would be glad if we would change a penny for him.

June 2nd, 3rd, & 4th. The centre of work was Varany. All its six or seven villages were well canvassed and also a part of Sarasaly. Some did not want our books at first but afterwards heard us read from them and bought.

Some said that their religion is true because their Mantras (forms of prayers) can charm snakes & asked us whether we seize snakes without harm and their idols also?

Some Nalava (low caste) women were so much pleased with Gospel truth that they followed us to three or four houses and listened. Generally this class of people give good attention. — When we spoke of Jesus Christ one person pronounced that name several times lest he forget it. — One woman on hearing the Parable of the prodigal son confessed that she too was as much in the wrong as that son.

At Varany the village of Rodattany is worthy of notice. It is separated from surrounding villages by deep marshy ground and high sand banks. The village itself is a high heap of sand. If they want a little dirt with which to wash floor of their miserable huts, they must fetch it from a distance of two or three miles. The people are remarkably poor but seem to have a prodigious increase. There is nothing inviting in the people except their poor perishing souls. The people are so strikingly different from the rest of the people in Jaffna, that one may take their village for an isolated island in the wide ocean. While there we thought that if a Christian laborer – either a school teacher, or catechist, or both were there – the result would be first to Christianize them and the result of that would be to remove the people entirely from that locality. We did not find more than three or four readers in the whole of that populous village."

"Navaly; June 15th – 19th.

We held four night meetings in four different private localities and several short prayer meetings in Christian houses – The audiences of these meetings though a few, listened to the truth spoken, very calmly and attentively. The majority of these men and women were those who will not attend at our preaching places on the Sabbath. The number of adults who attended the night meetings is 65. men, 49. women, and 37. grown up children of both sexes. The people would have attended more if they had seen a white face with a different costume than that of their own and hear a foreigner speak their language. These generally excite their curiosity – The subject spoken to these assemblies, were on the love of God, on the expiation of sin, &c. We hope the seed which was cast in faith into the ground will spring and grow up, though we know not how

We met a man who reads the Bible, It is an encouraging thing if he means it for his goods

A Nalava woman has been in her sick bed these last three years, she was taken sick the next day after her marriage. She and her husband receive the truth as it is in Jesus, seemed very glad when the man was requested to buy a book which was read to him and to the sick wife; both consented to buy without any hesitation.

In another house a consumptive man who is on his death bed was exhorted in the love of Christ and on His readiness to receive sinners. He heard us very patiently and requested us to stay a little longer and speak more about Christ and his love. We did so and prayed with him. When we left him, we felt almost sure we should see him no more until the Judgment day.

A woman although she had no money to buy a book borrowed the money and bought the book. She showed a great anxiety to know the contents of the book.

A man at first refused to buy or hear any thing about the Religion of Christ &c. After he heard the description of sin, he consented to buy one on the same subject but had no money. He beckoned to a boy who stood at a little distance & untied a knot which was on the cloth of the boy, to have the price given for the book, but there was a small stone in the knot instead of money. Another boy it seemed had stolen the money which was in the knot when they both played together.

In a certain place several respectable women bought each a book cheerfully and some of them said "we will give these books to our husbands and children to read who are absent now".

A man daubed with ashes all over his body raged at me and said, be off, do not bring your books here, &c. I stood silent a little while & begged him to listen. But when another man came and introduced me the man became quite civil and heard me read and speak. At last the enraged man ordered his son to buy a book and pay for it from the money kept separate to execute a certain vow to his idol god.

The ignorance of the R. Catholics of this neighbourhood is lamentable. Generally these people have an ill will & hatred towards protestant Xns."

The report of the work in the Chavagacherry and Varany fields was written by Pastor Hunt - that of Naraly by Pastor Asbury.

There is at present considerable interest on the island of Pungertive. It is connected especially with two families and we hope it will not pass away without fruit. Last week the catechist wrote as follows: "I have received your kind letter and thank you for it. I worked at Valany last Tuesday and Wednesday with the Catechists. I am glad to inform you that Ponnu (a Christian woman) and her husband from Erupitty attended our meeting on the last Sabbath morning in our Bungalow. Viramuttu and his son from the East Village also attended the meeting on the same day. This was a happy and pleasant day to us. I have rejoiced especially to day that I came to Pungertive

"On the last Sabbath after the meeting was over, I held a meeting with the inquirers and with the male members of the Church, hearing their lesson in Sweet Savors. This meeting was very pleasant indeed to-day. I requested Ponnu's husband to pray in our second meeting. He prayed with a sorrowful mind for his sins and for the sins of others. This prayer was very interesting to me as well as to the other members. I was also very glad to hear the conversation of Viramuttu and Ponnu's husband with each other on religious subjects.

Last Sabbath afternoon I also had a prayer meeting in Jacob's house. Daniel, his brother, Amarasingam, Peter, his brother Eesopu and myself prayed with each other. This meeting was also an interesting one to us to-day. I understand that you pray for us and hope that you will pray more and more for us. Ponnu's husband is laboring for other souls also. I hear that the people of Erupitty (3 miles from the Catechist) talk among themselves that he has joined the religion of the Missionaries."

This Woman joind the church five or six years ago, but has not until recently been able to attend a meeting because of the opposition of her husband. He once burned her Bible but she has held on to Christ. Now her husband prays. A few Sabbaths ago when I attended a Communion season at Valamy he came with his wife and their four children from Cungertine and the children received baptism.

I write as the mail is leaving and must close.

Your most sincerely

M. D. Sanders

Rev. M. D. Sanders.
Battacotta July 1, 1869.
Rec'd. Sept. 8.
? ack'd Feb. 1. 1870.

Jaffna, Ceylon,
August 30. 1869

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.
Rev. & Dear Sir,

Your favor of the 6. of July was received on the 25th inst. Personally I feel greatly obliged to yourself & the Committee for that portion of the Mission letter which referred to myself.

There has been a meeting of the mission today at Manipy & the following action was taken:-

1. The case of Miss. Webster (now Mrs. Wood) was considered & it was voted that the Secretary inform Mr. Wood of the amount of expenses incurred by Miss. Webster from Boston to Ceylon & that those portions of Dr. Clark's letter which refer to the subject be communicated

2. It was voted that the Secretary reply to Dr. Clark's suggestion regarding Miss. Hartley, that the Mission prefer

that the Prudential Committee comply with our wishes respecting a single lady as expressed in our letter of July 1, 1869.

3. The return of Mr. Sanders to America was discussed & he was advised to make preparations to leave the Island by the French Steamer from Galle on the 28th of September.

The following arrangements were made for the work in his care to the end of the year:—

Mr. Smith to take the Treasury, Secretaryship, Depository, Evangelistic work at Chavagachery, accounts of Assistants at Manepy & the Correspondence with the American Bible & Tract Society.

Messrs. Spaulding & Howland to take the Evangelistic work of the Manepy station.

Messrs. Howland & Smith to take charge of the Morning Star & arrange for its transfer to native Christians hands.

Mr. DeRiemer (with Mr. Howland as Advisory Committee) to take the Training School, the Library & Battice Station & the Islands.

4. The question of the return of Mr. Quick was considered & it was voted

that, in view of the uncertainty of Mrs. Quick's health in this climate, our Secretary be instructed to write to the Prudential Committee requesting them to consult with Messrs. Hastings & Sanders on the Subject.

Hereafter you will please address Mr. Smith as Secretary & Treasurer, I have already requested Mr. Ward to direct Bills of Exchange to his address.

Miss. Townshend has suffered from an attack of Erysipelas, but we are thankful to say she is now convalescent. Though several of the members of the Mission are feeble, there is no marked change for the worse.

Yours most sincerely,
M. D. Sanders,
Secretary

Jaffna, Aug. 30. 1869.

Rec'd. Oct. 13.

Ack^d Dec. 28

S. S. "England,"
Atlantic Ocean,
November 11, 1869

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir,

The "England" left
iverpool on the 4th & she
ill be due at New York
bout the 17th or 18th inst. We
ave made a little more than
alf the passage.

I left Galle, Ceylon,
the 28th of September &, except=
g a week in London for
athing, have only stopped
hen delayed by trains
mails. From Alexandria

Rev. M. D. Sanders.

At Sea Nov. 11. 1869.

Rec'd Nov. 20.

ack'd " 30

Rev. A. H. Clark D.D.
Boston Mass.
Care of Mark Hay
Esq
Barber

Rev. M. D. Sanders 180

Williamstown, Dec. 6. '69.

Rec'd Dec. 8.

and "

Williamstown Dec. 6. 1869

Dear Mr. Ward

I enclose Thirty
($30.) Dollars for a School
in Ceylon from the
Sabbath School at
Williamstown. Miss. Pierce
has for several years paid
this amount to me for a school. The
Sabbath School here now
assumes a School (any
one that may be selected)
the usual report of
it will be expected
through your School
Department & the Amt.
should be Credited in
the Herald.

I go tomorrow

to LaRoville, Conn.
to be there some
ten days unless I
hear from Dr. Clark.

Very sincerely yours
M. D. Sanders

090 181

Blank No. 1.

THE WESTERN UNION TELEGRAPH COMPANY.

The rules of this Company require that all messages received for transmission, shall be written on the message blanks of the Company, under and subject to the conditions printed thereon, which conditions have been agreed to by the sender of the following message.

THOS. T. ECKERT, Gen'l Sup't. NEW YORK. } 6 WILLIAM ORTON, Pres't. O. H. PALMER, Sec'y, } NEW YORK 5 54

Dated Amherst Mass 1869

Received at Dec 29

To Rev S B Treat

33 Pemberton Sq

Bost

I will come on

Saturday

M. D. Sanders

5 Well. 30. Y/11

B q

Rev. M. D. Sanders

Amherst, Dec. 29, 1869.

Rec'd Dec. 30.

Amherst, Mass.
January 5. 1870

Rev. S. B. Treat,
Secretary A. B. C. F. M.
My Dear Sir,

On Monday P.M. I saw Dr. Anderson in reference to the College & other questions pertaining to Jaffna. He thought it well for me to meet the Committee & said you would tell me when to do so. I immediately sought for you, but found that you had left for the Depot. If it is still thought best for me to come before the Committee, I shall be thankful if you will inform me when to appear.

Yours very sincerely
M. D. Sanders

Amherst, Jan. 5. 1870.

Rec'd Jan 6.

Ans " 6.

Rev. M. D. Sanders 183

Rec'd Jan. 12. 1870.

Missionary House
January 12. 1870

Rev. S. B. Treat
Secretary A. B. C. F. M.
Rev. & Dear Sir,
In reply to your
uestion respecting the
ealth of Mr. & Mrs. Quick
n Jaffna, I would
ay that, Dr. Green,
onsidering the feeble
onstitution of Mrs. Quick,
as expressed doubts
n regard to her being
ble to remain long
n that climate, should
he return to that

Mission field.
Yours very sincere
M. D. Sande

Rev. M. D. Sanders. 184

ROOMS OF THE

American Board of Commissioners for Foreign Missions,

BIBLE HOUSE, FOURTH AVENUE.

New York, Feb.y 1. 1870.

Rec'd Feb. 2.

Rev. N. G. Clark D.D.

Secretary A.B.C.F.M.

My Dear Sir

In reply to Mr. Chapin's
ote of Jan.y 18. 1870, I would
y that, (I give nearly
e correct figures) in
e Odooville Fem.e Boarding
hool, the following teachers
assistants are employed
sides Miss. Agnew
Mr. Page (teacher) £2. 5. 0
" Stockton (" ") 1. 8. 0
" Hosington (½ ") — 12. 0
" Miss. —— " — 12. 0
A Matron — 12. 0
Cooks &c extra —
eave the female assistant
ches blank because the

one there a year ago has recently married & a new one is now appointed.

Oodoopitty F. B. School.

Mr. Fitch (teacher) £2.0.0.
Mrs. Ropus (Matron) 15.
Cooks. &c.

Miss. Townshend & Mr. F[illegible] do the teaching.

The Cooks in these schools will cost monthly about 20/- shillings for Oodoopitty & 15/- " " Oodoopitty.

The persons employed (both teachers & others) are christians.

Yours very sincerely
M. D. Sanders

Rev. M. D. Sanders.
Amherst Feb. 9. 1870.
Rec'd Feb. 10.

An appointment of Miss. Nibb was duly received. W. S. S.

Amherst, Mass.
February 9. 1870

Rev. S. B. Treat,
Secretary A. B. C. F. M.

Rev. & Dear Sir,

There are two or three questions upon which I should like advice.

1. When should I aim for a return to Ceylon?

There are other questions which must be decided with regard to the time of my leaving the country.

2. By what route should I return?

3. Should the Jaffna

College question delay me
if the funds necessary for
this Country are not secure
when you would Mr Burrs
advise me to go? This is
the question upon which I
have doubt. Much as I
needed in the greatly reduc
strength of our Mission, a
labor there, in its bearing
the Cause of Christ in the Islan
is a small matter, in my
when compared with the
establishment of the College
If there be a Board of Trustees
& a Treasurer appointed (I
now incline to think they
better be in Boston) & there
be a strong probability that
the amount necessary will
be raised, I see no good

reason for my delay more than two or three months. Plans for soliciting donations have not yet been fully matured & consequently I know what the prospect is, nor do I know whether Mr. Hastings will assume the responsibility of making the effort.

4. Have you or will you have any work for me west? I ask the question frankly for this reason. With the allowance received from the Board, I can travel but little, & am unable to go West where are four young brothers, three sisters & one child. All but one brother are in Illinois. If I could work for the Board on my way out or after my arrival, so that

my expenses might be one
(if I go soon) or a part of those
of myself & wife (should I marry
soon in expectation of leaving the
country in the Spring) it would
relieve me somewhat. I
could not comply with Mr
Warren's request to travel w
him two months in the Spring
With the prospect of an early
return to India, it would
be unwise in regard to health, for
me to labor so continuously a
two months & it would also
trespass upon time which I
probably need for preparation
to leave.

I send all these questions
to you, as I suppose that
Dr. Clark has not yet resumed
his duties at the Mission Room.

Yours very sincerely,

M. D. Sanders

Amherst, Mass.
February 26. 1870

My Dear Mr. Chapin,

Your favor of the 24th
inst. is at hand with the
bill for the Advance.

The facts about the Ad=
vance are these: —
I subscribed for it in 1868
paid for it. When we ordered
papers for 1869, Miss. Townshend
wanted a paper from the
West, so I gave up the Advance
to her & ordered the Evangelist
for myself & paid for it 1869 for
the Evangelist. Our object in
the Mission is to have

a variety. In 1869, howe-
ver, the Advance con-
tinued to come to me
I passed them to Miss
Townshend. We finally
wrote to have them addr
to her (Miss. T.) — & abou
the middle of the year
a large package or par
of back Nos. from Jan.
Came to Miss. T. & the
paper was sent to me
as before & also to Mis

Now the difficulty must
be either in the sending o
the order for Periodicals. &c. by the
Treasurer A.B.M. for 1869 — or
in the filling of that order
at Boston, — or it is a
mean trick of the Advan
Will you please look at

ow the order for periodicals
r 1869 as sent by Mr.
Hastings & see if he
isordered the Advance
ller size. If he did, the
difficulty is on our side.
but he did not, I wish to
know, if you are sure
hat the order was filled as
Mr. H. sent it. Then the
fault would not be with
us & I wish to refer the
Advance to the facts
before I pay the bill.
The bill is $6.33 includ=
ing postage. No doubt they
can collect it in law &
will see to the matter
after I know the facts.

Yours truly
M. D. Sanders

Rev. M. D. Sanders

Amherst, Feb. 26. 1870.

Rec'd Feb. 28.

ans'd.

Rev. M. D. Sanders 187

Amherst, March 29. '70.

Rec'd March 31.

Amherst, Mass.
March 29. 1870

Rev. N. G. Clark, D.D.
Secretary A.B.C.F.M.

My Dear Sir,

Mr. Hastings & I
ave spent two weeks in
ewyork in the interest
the Jaffna College. We
und it necessary to have
e enterprise endorsed
y a few prominent men
also to form a Board
Trustees & have a Treas=
rer for the Fund raised
this Country. Most of
m time has been spent

in this preliminary work
Besides the Minute of the
Prudential Committee fav
ing the College, we have
strong endorsement of Drs
N. D. Poor & H. M. Scudder
of California, & Drs. Adam
Storrs, Murray, Booth,
Thompson, Hastings, Pram
tiso & Budington & Mr
Dodge of New York & Brooklyn
One or two more will be ad
whom we had failed to
up to Saturday noon.
Messrs. A. Phelps Stokes
John E. Parsons & Mr. Hoo
had consented to act as
Trustees - Mr. Stokes be
Treasurer. We hope to
Mr. Hatch the Wall street
broker & Mr. M. K. Jessup. of
H. belongs to Dr. Thompson

church & Mr. Jessup to
e of the Presbyterian Churches
he Trustees are men
omewhat younger than
those who have the care &c.
the Colleges at Constantinople
Beirut.

Our Circular was in the
ands of the printer on Satur=
ay & will probably be struck
off to-day or to-morrow. I
as obliged to leave New=
York early in April, Mr.
Hastings will remain
his week & solicit dona=
ions to the College Fund. —
Mr. Dodge gives us $2000.
do not think we can
raise the $50.000 in New York.
Presbyterians there are giving
too very freely to other objects
we must probably

look to New England for aid.

I now expect to mar on the 6th of April. After re-turning from the West & visit friends & children at Lakeville Conn. & at Williamstown & Amherst, Mass. we hope to be in Boston about the first of May. Until then we can not fix upon the time of our embarkation for Ceylon. In addition to the raising of funds for the College, a home is to be found for one of my children.

Yours very truly,

M. D. Sanders

Williamstown, Mass. April 28. 1870

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.

My Dear Sir,

Miss. Webb & I were married on the 6th inst. at Adams N.Y. We immediately went west as far as Central Illinois, calling on her friends & mine by the way. We have now reached Wms-town on our return & my son Marshall came with us from Jacksonville, Ill. Next Saturday (the 30th) we propose to go to Amherst & if convenient for you, we (Mrs. S. & myself) should like to visit you at Boston next week Wednesday or Thursday. I wish to consult with you as to the time of our Embarkation for India. Unless it be the College question I see no hindrance to our leaving at an early date. Please inform me at Amherst whether you

Can see us on Wednesday or Thursday of next week & oblige

Yours very truly

M. D. Sanders

Williamstown, Apr. 28. 1870.

Rec'd April 30.

Ans " 30

Rev. M. D. Sanders. 189

Amherst, Mass.
Sept. 16. 1870.
Rec'd Sep. 17.

My Dear Dr. Clark,

I have been at Amherst since last Monday, unable to proceed to my work, because of lameness in the back. I have had more or less of it for a month & have been obliged, at three different times, rest for the purpose of relief. I start out again to-day, though not well, as I am anxious to enlarge the Endowment Fund as much as possible before the Meeting at Brooklyn, but, if disabled again within a few days, must take a longer rest.

I write that you may know the facts of the case,

Missionary Letters Box 38

should I be obliged to
stop work for awhile.

Yours very truly,

M. D. Sanders

Boston, March 11, 1871

Rev. S. R. Worcester,
Secretary.

Dear Sir,

I am expect-
g to sail for India early
May & wish to visit
my son in Jacksonville,
Ill. Extra expenses will
also be incurred on my
urney from Adams N. Y.
the place of embarkation,
s I have children (one
Lakeville, Ct. - one in
illiamstown & two in
mherst, Mass.) whom
should wish to visit
n the way.

I do not know what the amount of these traveling expenses will be; but, I shall be thankful, if they, together with an extra expense of $25. for dentistry, may be allowed. My impression is that the whole amount would not exceed $175 or $200. —

Yours very truly
M. D. Sand

Rev. M. D. Sanders,

Boston, March 11. 1871.

Rec'd March 11. 1871

Ans'd. " 15

April 13. 1871

Rev. S. B. Treat.
Secretary

Dear Sir,

On my arrival in Ceylon (which will probably be in July) the question will naturally arise, whether the Mission will meet the request of the natives in regard to the proposed Jaffna College? The amount of cash, subscriptions & promises for the Presidency fund is now $26.070.06. If this sum were all available & productive at once, we could safely make a beginning, but $10.000 of it cannot be paid at present & two subscriptions are payable when a larger sum is realized. It is hoped that the productive fund will be increased during the current year.

Should the College be opened, its Trustees (composed of Missionaries & Natives) would ask the use, or the transfer by gift or sale, to themselves, of the Seminary buildings & the South Mission House at Batticotta. The Seminary buildings are the Otley Hall, five dormitories (or class rooms), a Godown, a dining room & kitchen. Otley Hall contains rooms for meetings, studies, recitations, apparatus, library, &c. Only a part of these buildings have been used for the Training School — all of them greatly need repairs.

These buildings were erected chiefly if not wholly, by subscriptions in India & Ceylon. In a Report printed in 1827, there is a list of subscriptions for that object amounting to £758-4-3 & a statement "that £750 had been expended, & that the principal building was not yet completed"

There are two Mission Houses

Batticotta. The North House is now occupied by Mr. De Reemer. The South House is in the same compound with the Seminary buildings & is not now occupied. The present & prospective strength of the Mission does not encourage the expectation that more than one family can be given to the Mission work at Batticotta. The South House can only be needed, if at all, for a missionary while studying the language.

The Training School is at present in the Seminary buildings. It would be necessary for the Mission to make provision for that school at Manepy, Tillipally or Panditeripo, should the Seminary buildings be used for the College.

It will be important to know in July or August, whether the College is to be opened? & whether those buildings may be used for its accommodation? Hence it is desirable to know the opinion of the Prudential Committee

in regard to the use of those buildings before our party leave the country for Ceylon.

Most respectfully yours
M. D. Sanders

Boston, Apr. 13, 1871.
Rec'd Apr. 14

J. W.

June 16. 1871

My Dear Mr. Ward,

We are at Aden as well. — We are on the "Simla" which left Suez the 11th & is due at Galle the 27th. She leaves this P.M. & I will report more fully & with accounts per Ceylon. As Ever Yours truly

M. D. Sanders

Mss. Mg. N. Sanders

Aden, June 16. 1871.

Rec'd July 20.

Ack.: July 24

Batticotta, Jaffna, Ceylon
August 28th 1871

Rev. N. G. Clark D. D.
Secretary

My Dear Sir

Your absence from home and my own wish to ascertain the prospects of the College question in Jaffna, have led me to delay reporting ourselves until now.

You are already aware that we reached Batticotta on the 4th of July. On the 11th of July there was a Business Meeting of the Mission and Mr. De Riemer asked a release from other Mission cares that he might apply himself more directly to the acquisition of the language. The Training School and the Batticotta Station were, therefore, transferred to me.

At the same meeting on the 11th of July a communication was received from the native committee on the College, requesting the Mission to allow the use of the Batticotta Seminary buildings &c, for the College and that I be permitted to take charge of the Institution.

Folder, June 1871

This communication was answered by the appointment of Messrs. Spaulding, Howland and myself, as a Committee, to meet, & confer with the Native Committee, and report to the Mission. The two Committees met at Oodooville on the 20th of July.

The Natives were represented by Pastor Hunt, Robert Breckenridge, Asa Lyman, and J. P. Cooke. You will recognize Mr. Breckenridge as the Principal of the Batticotta High School for the past 13 years. (Now Gov't Inspector of schools for the Northern Province of Ceylon) Mr. Lyman was a teacher in the late Seminary and Mr. Cooke, a graduate of the Seminary in 1852 or 3, has been a teacher in the B. High School for several years. These men are all of our Mission field. — After consultation it was thought by the missionaries & natives that the first step should now be the collecting of native subscriptions towards the endowment of a teachership, & the following

Resolution was passed and afterwards (after reference to the Mission) published viz. "That in consideration of the amount of funds already realized in America for

the Jaffna College, arrangements be made to commence the Institution at the beginning of 1872 by receiving a class, provided local contributions sufficient for the support of one teacher be received previous to the first of November next. It is expected that funds will be raised for additional teachers before the time for receiving other classes."

Signed L. Spaulding Chairman
T. P. Hunt Secretary

On the 18th inst. the Mission met at Tillipally, & in view of the long time required to communicate with the Mission House and receive a reply, some preliminary action was taken (which the Secretary will communicate to you) that we may know what to do in case the endowment of a teachership be completed before the first of November. I do not expect it will be and hence do not think the Institution will be opened so early as January.

It was a mistake that so long a time was permitted to pass before a definite reply was given to the native request for a College. That request was made, I believe, in 1867.

It was before my return to Jaffna from America in the latter part of that year. The consequence is that many who subscri at that time came to the conclusion long ago that their subscriptions were not to be called for. The cause will ultimately succe but the tendency is to narrow down the giving to the christians — & especially to c of our own field. The subscriptions were £2000 & £3000. The amount now deposited is about £450. A long delay before commencing will send others of our christian women & baptized children to the Gov.t c at Madras & other similar institutions for a higher education, from which almost uniformly (I do not recall an exception) they return to us or go into life as infidels, Colenzoites, believers in "Natural Religion", or as a missionary brother recently said to me, "if they still profess Christ, all indications of genuine spiritual life are gone".

Mrs. Sanders unites with me in a kind remembrance to those at your house, and at the Rooms.

Very Sincerely Your's
M. D. Sanders.

Rec.d Oct. 1878
Batticotta, Ceylon

129 9th Avenue N.Y. City
Dec. 1st 1871

Rev. N. G. Clark D.D.

You have probably received intelligence that I had left Ceylon for America.

I arrived at N.Y. on Sunday last by the Spain of the National Line, nearly eleven weeks after leaving Batticotta.

My journey has been a tedious one, alone, among strangers, & over rough seas, but I have found kind friends all the way, & have had no difficulty at any point of any journey.

It was hard to leave Jaffna so soon, for I was

becoming interested in the work, & the affection of the people for Mr. Sanders was so great, that it would have given me an influence which it would be difficult for a stranger to acquire.

But my health was such, that I felt I could not remain alone, & I think the members of the mission, though they would not advise me, all approved of my course.

Though I have come away, I feel myself still identified with the mission & its interests will ever be dear to me.

I find my parents living in N. Y. city; & for the winter certainly I shall remain with them.

Inclosed I send to Mr. Thal

bill of any expenditures.
I was obliged to draw some money for the purchase of winter clothing.
There will be something coming to me in a few months probably, from the sale of furniture, & I would like to settle with Mr. Ward then.

Yours with respect
Carrie W. Sanders

Mrs. Carrie W. Sanders

New York, Dec. 1. 1871.

Rec'd Dec. 7.

(Ans'd, L. S. W.)

159 9th Avenue.

New York March 14th 1892

Rev. A. G. Clark

You will pardon me I trust, if I am trespassing upon your time, but I thought it would not be devoid of interest to you to learn, that, on Feb. 19th there came to our home a little stranger, (whom we have since known by the name of Walter Edward Sanders) making large demands upon our love and care.

We gladly took the little one in, & he has since so endeared himself to each one of our family circle, that nothing

would tempt us to part with him. I need not tell you what a well spring of happiness he is to me, & I hope that I may be enabled so to train him up, that he may carry happiness to many a sorrowful afflicted one, & more than that, that he may lead many of our sin-stricken race to the great fountain of life & salvation

Yours with respect

Carrie H. Sanders

195

25. April 1859.

I have recently seen Mrs. M. S. Smith & believe she may with a fair prospect of comfort & usefulness return to Jaffna. Having been evidently invigorated by a protracted visit to a cold climate, I conceive she may calculate upon several years of Miss^y service, even tho' from time being in vigorous health – Her experience of nursing a feeble constitution in the tropics is important. Her disease would be quite as favorably influenced by a warm steady climate.

I think Rev. J. C. Smith would be able to engage in his work as zealously efficiently as ever.

Samuel R. Green

Saml. F. Greene, M.D.

New York April 25, 1859.

Rec. May 3. 1859.

Respecting Mr. Arthur Smith

v. Pub. Cor

Ceylon

Boston May 3. 1859.

My dear Sir

I have examined the present condition of Mrs Smith and am fully of the opinion that she is unable to perform the duties of a Missionary. The disease of her lungs has been arrested but is of a nature that does not admit of being cured.

Mr Smith whose case I have also examined has still remaining some affection of the liver and has not improved as much as I expected he would during the past year. I should think his health would be at least as good in Ceylon or Madras as it has been formerly. I think him equal to the labors of a Foreign Missionary.

Respectfully Yrs

R A Anderson D.D. John Jeffries.

John Jeffries, M. D.

Boston, May 3, 1859.

Rec. May 3, 1859.

Case of Mr. & Mrs. Smith.

v Pard. Cur. Ceylon

Athol Ms. Feb. 23d 1860

Rev R. Anderson D.D.
Secy. A.B.C.F.M.

My dear Brother

Your last letter was duly recd. wh informed me of the grant for Thomas & Eunice. The winter has passed rapidly away & the time is approaching when we shall be under the necessity of striking our tent for another move. There are some indications that the cloud wh has rested on our path may arise so that we may be ready to go back to Ceylon in the spring.

At the close of December we spent a Sabbath with Rev. B. F. Clarke of Winchendon. While there our circumstances were talked over somewhat & before we left on Tuesday they proposed to us to take

Laura our second daughter We told them our wish to find a home for Laura & Henry Hill together in the same family & after some consideration of the subject they wrote to us offering to take both but saying that they should wish to receive a compensation for what their expense would be for them aside from their own service. What they were willing to give.
Whether the grant from the Board would meet the expense or not they could not tell until they had had the trial they visited us here day before yesterday & we find that their minds are much interested in the matter, & our children are much pleased with the prospect of being together & pleased with them.
Last fall just before we came here Wm our 2d Son stopped 3 weeks with a cousin of Mrs Smith in Gilsum N.H. & felt much at home there & our cousin was pleased with him. It is the place where Henry & Mary spent 6 months

a year ago last summer. This cousin Mr Elisha Fish has offered to take Wm if we cannot find a better place. In some respects it is all we could wish & on the whole as good a place as we shall be likely to find for him. He has said all the time that he wanted to be a farmer. Mr Fish would need the grant. as he is in rather straitened circumstances.

Neither of these arrangements are fully settled. but they seem the most like indications of providence pointing the way for us to go back, if any wh have occurred

Eunice is at Mr Emersons in Brookline. but Mrs E's health is such that she may not remain there. ~~but~~ We do not feel any difficulty on that score as it will be much easier to provide for her, than for the 3 younger children. We still intend to take Mary the youngest with us she will be 7. next month

For Thomas we have not as yet found any definite place. He is as you know at school in Billerica boarding with Mr Noyes. His mind is fully set upon getting an Education. He is reading Virgil this winter. Was 15 in Jan. & should go on with his preparation & get ready for coll by the time he is 18th. I want to find a good home for him where he may have an opportunity to keep up his exercise such as sawing wood & other vigorous exercise. He will keep up his physical strength. He has worked on the farm every summer since he came home & has very good health. If some good family at Andover would take him in & let him fit there I should like it, but have no reason to expect it & shd not like to send him there without such a provision. Our means will not allow of such an arrangement at the ordinary rate for board. I have had some correspondence with friends with reference to provisions for him but have as yet

no definite prospect for him
Can you help us in any way on this
point? Thomas would I think be ready
to work for his expenses if so situated that he
could & also in vacations -

I have stated these circumstances
to let you know how we are situated &
to ask if you have any advice to
give as to our course. If we succeed in making satisfactory arrangements for Thomas & Emma & the others do not fail we see nothing in the way of our being ready to go in May or June. If an opportunity occurs

Mrs Smith's health is full as good as it was last winter. The weather has been more favorable for her than last winter being less changeable. My own health has been & still is better than last winter. Have preached every sab but one since the 1st of Jan. Supplied the pulpit at Greenwich

If we go & leave the children can we rely upon any thing more than the ordinary grants for them ~~children~~ in case of need —

We have saved a mite for each but it will not go far in their education.

Is there any question in reference to our return arising from the embarrassed state of the Board we will be a hindrance in the way of our returning to our work?

We can remain where we now are until the 1st & perhaps the middle of May & must in the mean time make our preparation for the voyage if we shd go. It is necessary that the matter be settled soon that we may commence our work

What are your expectations about our opportunity for Dr Ward to go? Are there any new missionaries to go to the Tamil field in the Spring?

Please let me hear from you soon on this subject

Any advice will be thankfully rec'd

If any thing shd occur to prevent

our going in the spring we must find a place where we can settle down & have our children with us. & not live in this pilgrim style any longer. Some friends say we ought to remain in this county & go to Minnesota. But we cannot so see our duty. We want to do what the Lord would have us do even though to do it sever tender ties - If the Lord calls he will sustain & provide.

With our united love to Mrs A. & yr self & family

Yours affly

J. B. Smith

Athol Feb. 23, 1860.

Rec'd. Feb. 24.

Enc. Mem. 2.

Pub. Cor.

Athol Ms Apr 22 1860

Rev R. Anderson DD

My dear Brother

Since I saw you in Boston we have so completed our arrangements for the children that I may write you definitely.

Thomas is at Monson in school & I hope he may be able to do enough to pay for half his board. When we go there in May we hope to make a definite arrangement for him to remain there until he enters coll. We will be at Amherst He is well contented there & interested in his studies.

Wm Hulloch has gone to Gilsum N.H. to live with Mr Elisha Fish who will wish to draw the allowance for him commencing about the middle of April

Eunice Morse is to go to the same place to be with Mr Moses Fish a brother

of Elisha who lives on the same farm. Mrs Emerson of Brooklyn will furnish her clothing. I shall wish to draw the allowance for her also & if it is not all needed for her it can go to help Thomas who will be so situated that his Expenses will be greater than Es. & we have no prospect of his being clothed as we have for Eunice. We hope she will be able to go through a course at South Hadley

Laura Porkhurst. & Henry Hill are to go (this week probably) to Coventry to live with Rev B. F. Clarke. who will wish to draw the allowance for them. We are well satisfied with their prospects for a home save that Mr & Mrs Clarke are advanced in years. In every other respects it is all that we could expect for them as Mr & Mrs C. enter upon it heartily & in the spirit of the missionary work & so do our friends (cousins) in Gilsum. We feel that the Lord has

greatly & mercifully poured out in these arrangements Thomas will be under the care of the Rev J Supt an old acquaintance of mine & former teacher of Monson Academy who will direct concerning his education He is a judicious man

We are progressing in our preparations for the voyage & hope to complete them so as to leave this place in the course of 3 weeks. So as to have 5 or 6 weeks for visiting friends before the middle of June when Mr Gordon tells me there is a prospect of a vessel for Madras

You will recollect that I spoke of losing some $60 worth of books on my voyage home I want to replace some of them. You intimated that perhaps the matter might be met under a different form than that of making up a loss. Perhaps this consideration may yet dispose to make us a small grant as an out fit I do not know what your custom is with reference to returning missionaries in this respect.

If you allow me to draw for this year. $600. & add to this $130 or 200 out fit it will be

all that we shall need & perhaps we shall not need to draw, all of that

I intend to take out a carriage one we can be packed in small compass for I think it better economy than to spend my time in getting one up after I get there where I shall have my hands full of other matters wh will tell more directly on the Mus work

Dr Green spent a day with us last week on his way to Worcester. He speaks very favorably of Mrs S.'s health & thinks on the whole she has improved since her a year ago

Rec'd Apr. 25 Ans. 27

Athol Mass. Apr. 22. 1860.

I have not time to copy this letter & should like to keep one. Will you kindly let Mr Chapin take a copy in the press & send to me

Yours truly

J. B. Smith

Gilsum N. H. May 24th 1860

Rev R. Anderson D.D.

My dear Brother

We left Athol on the 12th inst & spent about a week at Winchendon in Rev Mr Clarkes family with our two children Laura & Henry who have a home there. We found them pleasantly situated and as contented as we could expect. It was hard for them & us to come off & leave them. We do not expect to see them again unless we should be delayed after the middle of June. We have rec'd no official communication indicating that there is a prospect of our going there Mr Gordon told me there was some prospect of a vessels going in June Mr Clarke will apply for grants for Henry & Laura from the first of May

We have completed arrangements for Wm Hallack in this place (where we have been since leaving Winchendon last week on Friday) in the family of Mr E. S. Fisk who will rely upon the grant.

Eunice Morse is to have a home with Mr Moses Fisk on the same farm with Mr E.S. Fisk. I had hoped to make arrangements for her as I intimated to you that would relieve the Board from paying the

grant for her but have failed. Mrs-
Emerson will clothe her but I shall wish
to draw the grant for her as it will be
needed in part now & for her education at South Hadley
I will arrange that when I see you in
Boston next week as I have not time
now to write fully about it
The grants for Tom & Eunice may be made
from the first of May also -

Mr E. S. Fish would like half of the
amt of the grant for Tom in June if
it would be convenient & wld be willing
to wait for the other half until the latter
part of the year. But if the commissioner
prefer to pay the whole at once in June he will not
object. Mr Fish's address is Elisha S. Fish Esq
Gilsum N. H.

I will speak with you about the grant
for Thomas when I see you. The first of
May is the commencement of the year
for the grants were made for him & Eun
I shall wish to draw its & take to him on my
return from B next week as we go to see
Cinn & hope to make more definite arrange-
ments for him
We go from here to Amherst to morrow - call
at Sunderland on our way to see Br Hum
boys on Sat. Mrs S will spend next week with
her sister in A & I shall go to Boston to attend

the anniversaries & make some purchases preparatory to leaving. How sad that Mr & Mrs Hitchcock must return so soon! I fear she may not live to reach this country. How important that we be on our way as soon as possible. Where is Dr Ward? We have not heard from him for a long time

We completed our preparations of clothing for the voyage at Athol so that we shall not have a great work to do in Boston. If we could have a place to stop for a few days in B. not far from the Mission House it will be a great relief to Mrs Smith when, as it will be necessary for to be there to see about some of our purchases. Mrs Safford has several times asked us to call on her when in the city but whether it wld be convenient for her to take us in I do not know

Mrs S. is much fatigued by the labor and care & the anxieties of the past 2 months but endures it all better than I feared Dr Green called to see us at Athol on his way from N. Y. & spoke very encouragingly of her health.

With affectionate regards to Mrs A. & other members of your family as ever yours truly

J B Smith

Rev R Anderson

Letter

Gilleson May 24, 1860,

Rec'd May 26.

W M Gillespie

Boston May 30th 1860

Rev Dr. Anderson

My dear Sir

Will you request the Prud'l Committee to make the annual grant for my children for the year commencing May 1st 1860 as follows—

For Thomas S. Smith $60 who is in Marston
For Eunice M. Smith $50 " " Gilsum N.H.
For Wm. H. Smith $60, " " "

The sums for Thomas & Eunice may be paid to H. Hill Esq to be paid out as its may be needed for the children. Let $30 of the grant for Wm be sent in a check to Mr E.S. Fish of Gilsum N.H. He will apply for the remainder after 6 month.

Rev B.F. Clarke of Winchendon will apply for the grant for Henry Hill & Laura P. & other children who are with him.

Yours truly

J.B. Smith.

Rec'd June 24, 1860.

Boston May 30. 1860.

Rec'd May 30.

Ans. June 6.

v Phil. Cal.

Winchendon Ms Sept. 22 1860

Rev R. Anderson D.D.

My Dear Brother

I hear by way of Granby Ms that there is a prospect of a vessel soon for Madras & that you wished to know where we were to write to me. I have kept Mr Gordon informed of our whereabouts. Our plan is to be in Gilsum N.H. next week. Monday Since we came here a new phase is put upon our affairs Mrs Clarkes health is such that Mr Clarke has come to the conclusion that they cannot keep Laura & Henry & we must provide new places — we knew it only a week to day & have as yet secured no place though we have had answers to several letters on the subject. If the vessel is to be off the first of Oct. what can we do? Our own affairs we can put in shape & be ready soon. I can spend a part of next week in Boston if necessary

Our hearts are still steadfast for going, but we feel that we cannot leave unless there should be an opening for the children wh is satisfactory. What shall we do? The hope a door will open for them though we cannot see from what quarter.

If the time for the vessel to sail is settled will you please let me know here. M. Monday by the first mail from Boston as we have arranged to go to Gilman on Monday to visit our children there again.

If you cannot send by the first to Kennebunk N.H. for we can at N. please send to Kennebunk N.H. for we can get it there before we go on to Gilman.

Yours truly

J. B. Smith

Rec. Sept. 22, 1843

Rec. Sept. 24.

On board the "Sea King" Nov 30/60
N Lat 3° 35 W Lon 22° 50

Rev R. Anderson DD

Dear Brother

As we may have an opportunity to send to you by vessels we may soon meet in the "doldrums" near the Equator I will have in readiness a few lines to inform you of the dealings of our Heavenly Father with us. We have been prospered in our voyage thus far though for the first two first days after we left B. the wind was not favorable. Nearly all the company were very sea sick. Mr Jackson alone escaping entirely. Dr Ward was a little sick when the sea was the roughest on Sat night. After we had been out ~~about~~ three weeks ~~days~~ Dr Ward had an attack of asthma, & did not feel at all well for a few days. He then had an attack of severe pain in his left side, in the region of the heart, wh. he thought was neuralgic. It yielded to remedies in part, but did not wholly pass away & he did not feel at all well. Stomach was deranged & he did not feel able to do much

On the 2d Sab. out he preached, much to the edification of the whole company. On Sab., ~~the~~ Nov. 24th he seemed to be better was more cheerful & read Tamil some with me & was out on deck in the evening & we thought he was much better. I had a very pleasant conversation with him on various topics in the evening. We retired expecting to enjoy a pleasant sabbath together on board our floating Bethel, but early in the morning of the Nov. 25th he was heard to groan in his birth. We were soon by his side & removed him to a sofa in the cabin where he breathed but once. All efforts to rouse him were fruitless. The vital spark had fled & his spirit had gone to be with Jesus.

Mrs Ward had been awake for some time & had heard nothing from him until just before she called us; after wh., within two or three minutes, he breathed his last. Mrs W. thinks that he died of an affection of the heart. His brother at one time suggested to him that his heart was affected & of late especially. His breathing was often very short and apparently difficult.

As you can readily imagine this was a heavy blow to us all especially to Mrs Ward. At first she seemed to be much overcom

but she is greatly sustained & comforted. After the corpse was laid out we had services on deck & I preached concerning the victory of the christian p Rom 8: 37 The body was kept in the cabin until the next morning when we had a service in the cabin by ourselves & the burial service was read on deck & the body committed to the deep in Lat N. 11°. 33' Lon W 24°. 18' to await the resurrection of the just

We all feel our loss very much for all our company had learned to love & respect him ~~[illegible]~~ & anticipated much pleasure & profit from his counsel & advice. We who had been with him in the Mission field saw that he had grown in grace & in wisdom & fondly hoped he would add much to the strength of our Mission But his work is done & he has gone to a better service than Earth affords. Oh that we may all be quickened in our service & be in readiness to go & called thus suddenly to render up an account of our Stewardship. From a few remarks he made to me soon after his attack of Asthma I inferred that he was disappointed in being thus affected

for he had hoped he should not suffer from that disease on the voyage.

It is a mysterious providence we brought him out here to find a grave in the ocean, but though we cannot see the reasons for it we doubt not all was ordered by a Fathers hand & will by him be made to advance his cause & bring glory to his name

Dec 3 We are now in the "doldrums" have made about 30 miles in 2 days. Yesterday was a very rainy day. Fresh water abounds. All the casks have been filled so that we have more than we left Boston. We have as yet had only one taste of water from the tank. We hope to have our supply from that quarter soon as the from the casks does not taste very pleasant. We have had fresh meat & the ice house up to the time & very good. & henceforth shall be fed mostly on preserved meats & salt meat as some 4 Doz chickens have died since leaving Boston

Our fare is very good the capt & officers all very kind & our company pleasant. I am doing what I can to buck up my Tamil & Mr B has come to a little Miss B. does not get courage for yet. I hope they may get a little start in the language on the way

Mrs Ward seems cheerful & in good health for her & takes hold of Tamil with interest & does not seem disposed to turn back from the work though left to walk alone.

I did not know but she would feel disposed to go back on this ship & not go to J. but she told me to say she had no thoughts of doing so

We & I doubt not all our mission will be rejoiced to hear that the Prud committee have decided to let Dr Green go back to Jaffna though I do not know as we have any reason to expect such a change. Let "Dr Lord" go to Madura! & give us our well tried & beloved physicians. If Br Howland comes back you must send along a physician to look after him & the rest of the feeble ones

Dec 19th Lat S. 24° Lon W 27°24 For the past week we have made but indifferent progress. On the 16th the Sab we passed in sight of the Island of Trinadad within about 40 miles to the South West of it. We dont get strong winds yet yesterday we passed the tropic & were under the sun

we hope soon to be favored with stronger winds the weather is becoming some cooler. Thermometer at 74° to day in the cabin. — On the afternoon of the 17th a vessel was in sight over our lee bow just before night. She came near enough to exchange signals & we learnt that she was an Am vessel probably the Red Gauntlet for California. Had it been earlier in the day we should probably have had some conversation & sent off some letters to friends. — At the morning it was out of sight though we had made but little progress. We fear now that we shall not have an opportunity to send before we get to Madras. For two days now we have had water from the tank at deckhouse. The cask water has been used for some days — Our fare is very good. We get on comfortably

Dec 22d Forefathers day ... Lat S 27°26 Lon E. 24°37 —
For two days no observation have had rain & storm for
two nights & one day. Have made about 100 miles o
day in the right direction but some of the time the
wind has been contrary. This morning a squall be that S.E. stru
us very suddenly & split the main sail fr top to bottom
one of the girts also went away. About noon the d
broke away & the wind come from the N.W. wh is
carrying us on our way & we hope it may continu
from that quarter
31st Lat S 36°31 Lon E. 10 22 Passed Tristan d'Acunha last
night but did not see it. Our progress has been slow
for the past 2 weeks wind not as strong as the capt
had Expected. It is more promising. Then at 61 to 65
wind more westerly. We are all well — Mrs S has
proved a healthy one the way & we enjoy studying Comet

Have not been able to get Mr & Mrs Bates interested
in the study. It is much as appears to be the
might do much by way of getting a start
Mrs Edward takes hold of the study with more zeal
than ever before & seems lovely her plans to come
as far as we can see.
Jan 9th 1861. Lat 37°36 South Lon East 13°28 For 4 days past we
have made nearly 4° degrees of longitude per day & are
now within a day & a half of the Lon. of the Cape. This has been
down to 61 with wind from S.E. but to day with wind from
N.W. That at 67. with more difference in our feelings than
the Therm. indicates. If this weather continues or as good
wind as now we can make our Easting in 18 or 20 days
& be ready for going north. We must have very favorable wi
to be in Madras before the first of March. We hope to be
up with the Cape in 70 days — Wh Capt B. calls a fair voyage
He has been quite impatient for the past month especially
since we came south of 30 as he expected westerly winds much
more than they came. Mary says the wind has changed the Capts fac

June 17th 1861 Lat 39 10 Lon East 37 30 During this week we have made our best run since we left Boston wh is 220 miles wh is the 5th day wh we have sailed as much as 200 For the past 2 days we have had an easterly breeze wh has blown us a little though we have sailed on a near our course all the time Had no observation for two days Last night a heavy sea broke over us wh stove in the hatch house & did some damage but did not injure any one Soon after the wind came round pe N E to S W & has been driving us onward at the rate of 8 or 9 miles per hour since & some of the time faster We hope it may continue some days. We are all well though some were partially upset by the motion of the vessel during the storm Ther to day stood at 62

17th Since writing the above we have had the roughest weather I have ever seen upon the ocean One day the strong wind carried us on our way 253 miles but since that for three days it has been from the east nearly ahead & we have made but little progress & today we made 3 miles backwards on our course though we sailed on a 50. though the wind blew very hard at times we have not been obliged to lay to nor to take in all sail. Our ship rides very easy in rough weather & the capt seems at home in rough weather & likes it better than a calm—especially if the wind be favorable the Lord has kept us in safety—even from the fear of evil

23 yesterday the capt told us we had made only 25 miles on our course for three days the wind has been more favorable the past 24 hours & we have made about 100 miles & are now about as far north as before the storm & in 47½ East Lon—& have 30 days more Easting to make before we turn north—

30th Lon E 59 30 The storm has abated & for the past 2 days we have made 470 miles the best for any two days on the voyage & we hope for better weather Ther at 60 to day the coldest we have had in this latitude

July 1st Day before yesterday we were all hoping to have a sight of an Island St Paul or Amsterdam the next day but when we arose in the morning we found the wind had died away & our anchorages were all blasted. Have since become calmed with rain so that our course is skewed & we go

Capt the N. & Shell

2. were becalmed last night but with a breeze fr. the
N.E. we made the Island of Anastidoe at 3½ this P.M.
we came upon it suddenly as the weather was thick
& being so near the capt thought best to tack ship &
keep to the south of it —
5th Last night we had a terrific tempest of wind & rain
all our canvas was taken in but we rode it out
without any damage except the one topsail gave way
The capt thinks it the tail of a hurricane to the north of
us. we run to the East before it yesterday & this AM the wind
changed to the W.N.W & we are now on our course ma
north though with a very rough sea though it is ter
rifying the capt is very prompt & efficient at al
times & especially in a storm
6th The rough sea has abated & the wind has come round to
the South & we have really turned the last corner & are
in a direct course for Mendrus —
12th. For the past 6 days we have had strong winds fr. the S.E & made good
progress & are now in 15° 32 S Lat during the past 24 hours we have
had a rough sea from the N.W indicating a disturbing influence
in that quarter the capt thinks that we are in the vicin
of a hurricane passing to the north of us
18th We were indeed upon the borders of a circular hurrica
& were carried (drifting with the wind upon our starboard bea
to the center of it where we were in a calm for two hours
On the morning of the 13th we had no sail on but double reefed sprit
& main spencer. At noon the spencer went away & at abou
midnight the spinniker went into shreds just before we ca
to the focus of the storm. In our progress the barometer ha
fallen from 29,50 to 28,25 & stood here during the calm & the wi
changed from N.E. to East & was blowing fr. S.E. when we ca
to the calm. Early on the morning of the 14 a new spinniker clo
reefed was bent to keep the vessel to the wind & the wind howle
to the South. W. & increased rapidly & the barometer began to ri
the wind soon hauled to the west & blew furiously parting th
spinniker from the goff so that to save it from going away it
was furled & we rode under bare poles, the capt expecting eve
moment that the mast would go. She kept up to the wind
remarkably well without any sail & rode so easily that
mast out rode the fury of the blast & after a few hours the wi
abated a little & hauled round gradually to the North th
Barometer still rising showing that we were going further fr
the course of the storm. About 11 in the evening of the 14th the
blew more furiously with a squall of rain & rolling sea took stra
one leader with such force that the tiller gave way a solid ba
iron 3 inches square & a bolt in fastening a band to strengthen it sna
like a pipe stem & left us at the mercy of the waves. The rud
dashed from side to side for two hours before it was secure

it was a great comfort when that noise ceased
knowing that the rudder was secured & we felt that our
prayers were answered that God would give the men
strength & skill to secure it safely. This was all we
could do, for confidently our salvation depended upon
its accomplishment. In the morning it was found that
it must be secured more firmly which was done by lashing
a new & stronger spar to the head of the ship & passing a large bar through
the place where the tiller was & lashing the ends to the
sides of the ship fore & aft. This kept us up to the wind
& we drifted until Sat Morning the 16th when the capt sighted
the rudder in the way he had it sighted at the time he built
the ship, the machinery of wh he had providentially kept
on board to be in readiness in time of need.

On Sat Noon 16th by our observation it was ascertained that
we had drifted about 190 miles to the S.S.E. of where we
were at noon of the 12th. Yesterday we had a pleasant &
quiet Sat. wh was a sort of thanksgiving day. We were
all kept in a peaceful state of mind during the danger
our prevailing feeling all the time being that the Lord
would keep us in safety. Capt Barker says he never en-
countered such a storm in all his experience of 30 yrs

Feb 25th We have still another Gale to report the 3d on the voyage beside the hurricane. Yesterday it blew hard from the N.W. for 18 or 20 hours. For a time we thought we were in the region of another hurricane & took in every inch of her canvas & put her in trim for the worst. The wind held steady in the N.W. blowing in terrific gusts at times & then evenly begun to die away. This morning the wind is in the S.W. quarter & we are going on ~~towards~~ though not yet under full canvas. The Gale bore us on our way though for a time we made but little progress.

Mar 8th Land in sight this morning at day break on the E. Side of Ceylon just south of Battaccalo. We are getting on slowly calms & head winds are keeping us back. Are now in the 19th week. Capts. patience all used up & we shall all be glad to get to the end of our voyage.

11th At daylight this morning we came in sight of land & at 8 P.M. anchored in Madras roads. All well & hoping to be at the end of our voyage & thank be to God for his care over us in all its perils.

Yrs truly J. C. Smith

Geo. J. C. Smith

At Sea Nov. 30. 1860

Rec'd May 4. 1861.

Ans'd Mar. 22, 1862.

Death of Dr Ward

Rev. G. C. Smith 203

Pt Calimere Apr 17th 1861

Rec'd June 12.

Ans'd Mar. 22, 1862.

Rev R Anderson DD.
Secy ABCFM

My dear Brother

Excuse this note that for I have no other reason from Jaffna & I wish just to report ourselves since we arrived at Madras & I shall have more time for it then when we get to J. While detained here by adverse winds

We were detained at Pt. about two weeks before we could get our baggage from the Sea King & make arrangements for our journey to Jaffna. We secured a Moncy & transhipped our baggage without landing it & hoped to be able to go with it, but the wind still

Rev. G. C. Smith

held strong in the south
& remembering the expression
of Br Lord with Br Hitchcock &
& Co. we with the advice of the
brethren at Madras gave up
the idea of going by water &
secured 3 palankeens for the
ladies & Br B & myself each
took a coir mere bandy with
straw & mattrasses & one more
for luggage. We set out on
the 26th of March hoping by
short stages for the bearers &
long for the bullocks to keep out
together & reach St Calimere in
9 days. Our arrangements
did not fully succeed. The
palankeens had to wait one day
at Pondichery beside the sahib
us to come up & f Rouguebaut
to Nagapatam we hired extra
bullocks & got through with
difficulty & reached this place for

ve the 6th of April rather tired
out but yet better off than we
should have been penned up in
close quarters in a strong for
15 or 20 days. The wind is not
favorable & we are still detained
here & may be some days longer
It is rather severe experience
for those inexperienced but
trust they will not suffer in
health as we are still in
expense in a good bungalow
the sea breeze is very refreshing
& we can get some supplies
here & others for Nagapatam 40 miles
off & shall not come to want
in that time especially those
of us who can eat rice &
curry Mr & Mrs Bates do not
take to that at all so that
it is more difficult to cater
for them. Mrs Edwards health

as much as usual. Is much better there when we left Madras when she was suffering from bowel complaints. We heard from Joppa last night & have some hope that we may be with them before the close of the week.

I was not aware before that there was a liability to so long detentions here as it seems are not at all uncommon at this season of the year. With a favorable wind we can get over in 6 or 7 hours.

The voyage & journey have been wearisome to Mr & Mrs Bates & he does not seem to be very strong. When they get settled & I hope they may find themselves more pleasantly situated & have vigour enough for the work before them. Yours truly

J C Smith

Codoodpitty June 19/61

Rev R. Anderson D.D.

My dear Brother

My last to you was written at St Calimere during our detention there. You have been informed of our arrival in J. soon after the date of that note. & probably of the station we are to occupy. Our old station was so occupied that it did not seem best to remove the occupants to give place for us so we have to begin anew in the work. We are pleased with our station & in some respects like it better than Pond. though it would have been pleasant to resume our work there. I trust the same principles will prevail if former occupants of this station return lest we be ousted to make place for them.

In many respects I find matters much as when I left. but in others changed. & on the whole for the better. The Native christians seem more interested in the work than formerly. The reviving influences at the close of last year & the begining of this, have had a good influence, though there is no special interest at the present time. I am just beginning to go out among the people to attend evening meetings & think the people are more inclined to

√ 22 Last night 85 adults attended a meeting at this station & night before in the village near at a notary house 73 & all very attentive

to listen attentively than formerly. The catechists report several as in an inquiring state of mind & somewhat disposed to hear the Gospel & receive it. — The people turn out well to meetings in Sondomasa at Hammers village & there is some interest in a village near Atchiwaly where there have been formerly two hopeful conversions. I have been there once & there is a service there every Sat conducted by Artemas who has been long at Atchiwaly. He has been very sick & at the point of death but is now able to be about his work again. We have only 3 teachers this station & none at Atchiwaly & are poor as yet for helpers. I hope to get matters in an efficient train ere long, though changes are more slowly than when a station is vacant — things are propelled by the downward tendency. Br & Sr Spoulding have not grown old much. Br Hastings had changed the most. He is in good health but has grown gray very much. Br S. cannot see any thing else grows out of the changes made in '55 working in the right direction. He works on quietly but still his feelings come out here & there especially when writing to the Missionary House. I fear he will never get rid of the feelings unless the Lord by a wonderful work of grace so opens his eyes that he sees things differently ~~than~~ from what he has been wont to do.

Colombo Sept 14th 1858
Rev R. C. Mason
Dear Br Mason
Yours of Aug 22 & 25 rec'd.
I cannot add more now
Br & Sr Smith

Yours truly J. C. Smith

Cedooptty Aug 20th 1861

Rev R. Anderson DD
Secy A.B.C.F.M.

My dear Brother

Your letter accompanying a copy of correspondence concerning the sum to be made up for Laura & Henry was duly rec'd by the last mail. I am very sorry to learn that the matter has turned as it has for I supposed the matter was fully settled but it seems I did not understand all things. I am very thankful that the committee saw the way clear to make the grant for this year. What the future will develope we cannot tell. I shall do what I can to secure it from our quarter or save it from our own allowance if we can.

We have had good accounts from most of our children. Thomas was not faithful in writing to us last winter & did not do as well as I hoped he would. This summer he is at work on a farm. & will I hope learn some lessons he would not learn in School. & improve in health

He is now in School again. Those at Gilsum are very happy there & we feel content about them, those at Winchendon are more exposed to evil influences & have in some respects better advantages but we do not feel as safe concerning them with reference to the moral & religious influences wh are brought to bear upon them. We hope for the best & commit them to the Lord trusting that he will care for them & shield them in the hour of trial. Sometimes we cry out oh that we had wings that we could fly to them, but we are sustained by the assurance that we are where the Lord would have us labor & are here because he sent us & we would not have it otherwise.

We sympathise with you & the community in the present crisis & are doing what we can to make our Expenses small but that is a hard case this year Every thing is so much dearer than formerly -

I think I mentioned in my last that we were having a series of 12 or more meetings in the villages during the Moonlight evenings - with good succes as far as attendance was concerned. This month is not as favorable as the people are more busy in their fields since the rains about 2 weeks ago. More than half of our meetings are in the open air in places where we

have no schools, some are in the houses of the influential men in the villages.

Last month we had one at the house of the Manager with over 70 adults present & the Bible used was one belonging to the Manager & which he is in the habit of reading I am told. This month we had a meeting at the house of the Moodalier of this place who died some years ago, a younger brother of Miel Vayanam Moodalier who (the latter) became a christian & united with the Church at Odoovilla. He died in the faith some years ago. I was at that house with Mr Apthorp 19 years ago & have not been there since until that evening. All the native assistants with me there to aid in the meeting. Except Mr Bachus (who is now laboring here as a colporteur) were little boys 19 years ago & now they are enlisted in the service of our heavenly Master & are efficient aids.

When I think of the strength of heathenism & the multitudes all around who are unmoved except it may be sometimes in anger when we tell them of the way of salvation by Jesus Christ

My courage almost fails me & I am tempted to say "What is the use of wasting strength on such people"? Then the thought comes over me they have souls for whom Christ died & He is "Mighty to save", & has saved even such as these. & why may I not hope that he will save these. Thus we take courage & blow the "trans horn" The people listen attentively & apparently seldom do any show a disposition to turbe the meetings. We hope that our efforts may prove a savor of life unto life to many souls. But even though it be but a savor of death unto death to all that hear it, we know that if we are faithful we shall not lose our reward, & God will be glorified for his word shall not return unto him void —

Mrs S. is suffering less from her cough than when I last wrote. For the past week I have been suffering from a cold & sore throat so that I have not been able to attend many of the meetings. Expect to go to Atchuvoly today where we have 2 meetings each month. In one of the villages there is some interest of which I hope you may hear more hereafter

Yours truly J. H. Smith

Cordova Jaffna
Feb 28th 1861
Received May 22nd 1861
Ans'd May 23rd

Codoopitty Oct 1 1861

Rev R Anderson D.D.

My dear Sir

By previous letters I have reported our arrival in Jaffna & entrance upon our work at this Station It would have given us much pleasure to have been permitted to resume our labors in the field we left. but the existing arrangements at the time of our arrival rendered such a plan inexpedient. At the time we left, in view of the prevailing sentiment of the mission with reference to the occupancy of Panditeripo I did not expect that it would be occupied again permanently as a Station, & therefore had no expectation of being stationed there in case of our return!

Five & a half years having intervened since I have reported from any Station in our mission; it may be expected that I shall compare the state of the field as I now find it, with what it appeared before I left for America! This I shall not attempt inasmuch as I now enter a portion of the field nearly new

to me & where much less missionary labor has been performed than in the parish where I formerly labored. I shall only report what I have attempted during the past 4 months

You are aware that for three years this station has been in charge of Rev L Spaulding & the principle missionary labor he has performed here has been limited to a visit of a day once a month. On my arrival I found three catechists. One at the Station One at Atchuvaly & one at Sondamanar. Dr McIntyre was also here devoting his time to medical practice & has since rendered essential aid in our evening meetings.

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In All. 44 persons viz 3 men & 41 children
" P M 38 do " 2 " 36 "
The teacher is a christian & a native of the village, who gives evidence of being decidedly on the side of christianity. But we are in danger of losing him as he feels it necessary, for the support of his mother & sisters dependant upon him to seek some other business wh will give him a larger income than we can pay him If he does & enters upon service on board native sailing vessels, as his friends urge him to do, by offering him large wages; we fear he has not strength of christian character to withstand the demoralizing influences which will be brought to bear upon him.

Another school is taught by Abraham formerly of Carudive, in the village of Walworthy near the house of Coomaroo swamy of whom you have heard in former times He is the father of Advocate Wyman formerly a teacher in Batt.a Seminary It contains about 35 boys & 8 to 10 girls

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A Service is conducted in the bungalow on Sab Morning, by the teacher with an average attendance of 36 persons viz 4 males 3 females & 29 children —
Mr Bryman is frequently at home on the Sab. & attends the meetings & generally takes a part in the services. He still sustains an upright & consistent christian character, & has not married among the heathen although his father has given a bond that he shall marry a daughter of one of his relatives. In case he does not the father binds himself to pay a fine of $500. As he does not find any person among the educated christian girls who would be considered suitable by his father & other relatives he prefers to remain unmarried rather than connect himself with an uneducated heathen & as yet resolutely resists his fathers solicitations
The other school is at the Sluhorn tongue by a boy educated in Mr Brens School

at Copay. He is not a christian & has been registered to marry a heathen. Though he is a good teacher I have no confidence that his influence will be long on the side of christianity even if it is truly so now.

The Catechist at Atchuvaly for several months before our arrival was very sick night to death, but recovered so as to enter upon his work in May. He reports meetings during the past 4 months as follows—

			Average attd.	M.	Fem	Children
Sab. AM.	at Atchuvaly	17 meetings	49. viz	11	2	36
" PM.	" Navatkeedy	14 "	22	9	4	9
Monday PM	" Erdykardoo	10 "	25	9	4	12
Wed. PM	" Navatkeedy	10 "	26	12	5	9
Thurs PM	" S Atchuvaly	12 "	22	7	3	12
			144	48	18	78

The village of Navatkeedy is two miles south of Atchuvaly & 6 miles from Codoopitty. The people there have expressed a strong desire to have a native of the place, now employed at another station, who is a christian with a christian wife, come & reside among them & teach a christian school. I regret to say that the way is

not yet open to for complying with their request. Had I more confidence in the efficiency of the catechist engaged in these labors at A: & Naoatkudy I should have more expectation that by the blessing of God they would be the means of effecting a change for good among the people in that region. He has labored there over twenty & I know of no converts in that village out side of his family. There have been two converts in Naoatkudy, the teacher named above & a young man who has recently married a heathen & is suspended from the church.

The Catechist at Sondamanar confines his labors to that & the adjacent villages. He reports having visited in Aug & Sept 79 houses & 378 persons & distributed 145 tracts. I am pleased with the evidence we I see that he is exerting a good influence in that region & retains the confidence of the people. Two persons have been brought into the church through his influence. Others were for a time

interested in inquiries about christianity but have turned back to their idols. Our meetings there are well attended but I do not know of any who are inquiring after the way of Salvation.

The other catechist is employed in visiting the villages around the station & arranging for evening meetings in those villages. During the past four months in the moonlight evenings we have held 41 meetings with an average attendance of 59 at each ~~meeting~~ of whom 2 were females & 19 children. The total no of Men 1559. women 93 children 583. These meetings have been held in various places, in the different villages — one was at the house of the Mamagar where we used a Bible belonging to him, wh we are told he reads, Another was at the house of the notary & once we were invited to hold a meeting in a pandal prepared for a wedding. Others were held in the open air under wide spreading trees as when you & Mr Thompson were here

At the service on Sabbath AM in the "model chapel" at the station where I generally preach, we have an average attendance of 63. viz 11 men 4 women & 48 children occasionally a few adult heathens are present. perhaps an average of two each Sabbath. For 7 weeks the boys from a heathen school near the station, came to the services, most of them wearing their sacred ashes.—
On the PM of the Sab we have a prayer and conference meeting attended by the christians & others connected with us & on Friday PM. a church meeting or Bible class. The catechists & teachers at or near the station have met me daily for half an hour in my study at 6 o'clock in the morning for prayer counsel & direction in the labors of the day. It has been I think a profitable season to us. I am happy to report that 4 of the young men with me have promised that they will no longer be slaves to tobacco. If by the grace of God they are enabled to get clear of the bondage

I trust they will have clearer ideas than when enveloped in tobacco smoke.
In Aug & Sept Mr Backus has labored here as a colporteur paid by funds from the B. & F. Bible Soc. The catechists have labored with him to good effect as I judge from the daily reports given in our morning meetings. He reports having visited 475 families conversed with 1509 persons sold 2 Bibles 110 portions of scripture & given 44 to those unable or unwilling to purchase. Amt recd for sales $4.13
He has seemed much interested in his work though he has met with some hard specimens of heathens especially in Valvatty turre, where some drove him from their houses & would not listen to the word of God. In selling he succeeded beyond my expectation, & we hope that good will result from the effort. We intend to follow it up by persevering efforts to spread abroad among the people the word of life —

There are within the parish of Vodoopitty

twelve heathen school, in eight villages & one English school sustained by the people, containing 423 boys of whom 20 are in the Eng. sch. The latter are under good christian influence in the school, as the teacher is an active & decided christian, connected with the church in this place. Five villages have no heathen schools. Of these three are supplied by the Mission schools.

The church at this station is the smallest in the mission. Contains only 14 resident members. Three others have been suspended, since I took charge, for turning back to heathenism. Two of them were formerly suspended & restored just before Mr Lord left. They are now in Kandy & walk openly as heathens & must be cut off from the church.

We are a little band in the midst of many enemies & what greatly diminishes the moral power of the church in the community is the fact that several of those formerly here as catechists

have turned their backs upon us, & are now in the ranks of the enemy.
The people speak of Jordon Lodge F. Kay Armstrong (a teacher) & S. Payson Native preacher, as having turned against us. They say to the catechists "you talk very well now & seem to be on the side of the missionaries but we shall soon see you also on our side"

You may say this is a dark picture & so it is, but a true one.
The present members of the church walk together in harmony & show first a good degree of interest in their labors among the people.
I have not as yet been cheered by any cases among the people where individuals seem really desirous to renounce idolatry & embrace the gospel. In our village meetings the people generally listen respectfully & with apparent attention to our message & there is less disposition to cavil than formerly.

We are encouraged to continue sowing the good seed with a diligent hand trusting that our Heavenly Master will, in his own time, give the increase, by opening the hearts of his chosen ones to receive the Gospel. & come out on the Lords side.

In my position now as compared with which in America. I seem like one standing at the foot of a vast Pyramid or high Mountain trying to remove it piece by piece or climb over it. There in the distance the obstacles seemed formidable but not so real & apparently insurmountable as now being brought again into actual contact with heathenism.

If those in the distance who by actual experience know but little of the real difficulties. we lie in the way of the conversion of a heathen people like the Hindoos. need strong faith to keep up their courage. & prompt them to furnish the means for carrying

forward the work to a successful issue, much more do those who have to face these obstacles in all their stern realities need to take strong hold on that arm which alone has power to break down those barriers & open hearts to receive the truth & give strength to withstand this downward & deadly current

The assurance that Jesus is "Mighty to Save" cheers our hearts & in time will we trust & go forward even though clouds overhang our path.

Yours truly in the bonds of the gospel
J. C. Smith

P.S. It fell to my lot to preside at our annual "convocation" held at Paris oct 3 The Exercises were as follows: Reading of Scripture & Prayer by Pastor Asbury. Introductory remarks by J. C. Smith in which the present state of our country & prospects of the Board were alluded to in contrast with former times—

Pastor Hunt then gave an account of the special interest among the Nestorians as set forth in Dea Mosi's letter in wh all were much interested. Rev Mr Hasting then gave some acct of the work among the Armenians in W. Asia followed by a report from China by Mr Arnold. Mr Rice then gave some of the signs of progress & encouraging features in the India field & Rev Mr Spaulding made a few concluding remarks suggested by the topics wh had been brought before us.

In the P.M. The Lords Supper was administered by Rev Mr Sanders & Pastor Stickney. The theme presented the prayer of Christ for his disciples Jno 17 The No of communicants present was judged to be about 170 The collection taken up amounted to about $6.

J.W.S.

PS No 2. Oct. 14th Your letter was recd while we were at dinner at Ho-doorlee on the day of our Quarterly meeting. After reading it in our Pill meeting it was decided that we meet the next day to consider the important matters there in presented. The result our Sec'y will doubtless report to you.
The one school to be dismissed here takes away one third of what we now have. I regret it as it is the only school to which christians at the station can send their children. I hope we may be able to raise enough among the christians here to sustain it. We sympathise with you & the committee & the christian community most deeply in these trying times. We will do what we can to diminish expenses & to raise funds here though both are difficult undertakings. Spirit of the Lord comes into our midst as among the Nestorians & among our Neighbors in

Madura. Much may be done by way of raising funds wh will encourage the hearts of all christians & be especially beneficial to the givers. If the waters can be stirred so deep here by a divine hand as to lead this people to cast their jewels into the treasury of the Lord. & repain poor wearied such an unreasonable amount as some are wont to wear do, it will be an omen for good. We pray & labor & wait. Lord increase our faith."

Rev. J. O. Smith

Portsmouth, Oct. 1, 1861.

Recd Dec. 24.

Ans Jan. 22, 1862.

Codoopitty Jan 20th 1862

Rev. R. Anderson D.D.

Dear Brother.

Allow me to send you a few facts wh I have gathered during the past few months. The population of Codoopitty parish is about 13,000. There are for this population between 40 & 50 Heathen temples. The expense of ordinary daily ceremonies is about £34 annually. Annual expense for festivals £236. wh is more than 4 times as much as it was 12 years ago while the daily expenses are about the same as formerly. The expenses in connection with the reading of the Puranas about £161 & of Astory of Pullier £58. annually total expense £800. The total income of the temples from lands & tax on the people £464. The balance is voluntary contributions. The fishermen give one tenth of their income to the temples & have built up a very large temple in Valverthy-tury which they are enlarging & beautifying every year. The same is true of some of the other temples while some others are neglected and are going to ruins

Some facts concerning the price of land may interest you.

You will recollect that when you were here, the people were exceedingly anxious to invest money in land. Since that time the price of land has risen very much. Many who are in Govt employment send home so much to be invested in land that the demand has greatly increased.

The best paddy land in the region of Jaffna sells for £180 per acre. Govt sold some recently for about £140. The best land for paddy sells at from £100 to 120 in the region of all our stations. This will not produce in the best seasons more than 70 or 75 bushels of paddy wh is worth now about 3/ the bushel. The expense of cultivation is half or two thirds the value of the crop.

The 2 rate land sells at fr £70 to £75 per acre & 3 rate at fr £36 to £40.

The upland culture sells for £24 the acre. The best varies from that down to £6 or £8 according to its position & quality.

that wh is suitable for gardens favourably situated sells at from £12 to £50 & £60 pr acre. If suitable for the culture of tobacco the people can by that crop, when there is a demand, make an investment in land even at present prices remunerative. But with all other crops if a man is dependant on the income from his land for the means of paying even the interest on his investment the more he has the poorer he is, unless he has other resources from wh to draw to pay for it. If the desire to have a show of landed property to give for dowery in the marriage of daughters has great influence no doubt in keeping up the price of land at so high a rate. If the people were cut off from income from foreign sources they would be in a sad plight. Large sums are brought into the country from Govt in the Islands &

much from the continent & our own
tions have brought much money into
the country & have had their influence
in bringing about the present state.
In looking at the state of our churches
as compared with 20 years ago I am
satisfied there has been great progress.
The amount given for benevolent objects
is greatly in advance of what it was
then & bears a fair comparison with
christians generally in more favored
lands. They are embarrassed in various
ways in their connection with this
community & are greatly troubled to
know how to arrange for the marriage
of their children within the christian
community, while they often have
opportunities to better their position
pecuniarily by a connection with
heathen families. Some have not cour
age to withstand the worldly current &
are borne away with it to the ruin
of their own souls & their families.—
You have probably heard that Mr Payson

the native preacher who left the mission service for an office under Govt has married two daughters to heathen husbands & is now a suspended member of the ch at Pand' in consequence. They were both members of the church but are now reported as partaking in heathen ceremonies. Br Spantaling, through his interest in the girls was induced to perform the ceremony at their marriages when he saw they could not be prevented. Here is one of our great difficulties in these days & perhaps it is one of the ways God designs to sift his church & show to all the community who is on the Lords side & who is not.

I feel that it is very desirable that the church should be kept from a connection with the heathen, in these ways & that our influence as missionaries should be united against that course wh will inevitably bring the church into greater bondage than it is now in.

We have a prospect now that

Choaqachery will be again occupied in a few month by a Mission family Mr & Mrs Bates. I think that is a more promising field than this & should much prefer it. but for the fact that it is not so favorable to health.

We are still in a state of suspense with reference to the relations between England & America, the news for two mails have been quite warlike. Not having rec'd our appropriations for this year & fearing England & America may be involved in a war, our prospects are rather dubious. But we try to look up & feel that all things will be for the best good of the cause in wh we are engaged whatever may become of us.

We hope that the mail of this week will bring news wh will remove our fearful apprehensions & give us assurance of continued peace with England. With kind remembrances to yr self & family in wh Mrs S joins I remain Yrs affy

J B Smith.

Rev. J. B. Smith
Cadoopitty, Jan. 20. 1862.
Rec'd. March 19.

Codoopitty Apr 1st 1862

Rev R. Anderson D.D.

My dear Brother

This day completes twenty years since I arrived in Jaffna of the 17. then connected with the mission only four are now here. Five have gone home to their reward — but their influence still lives, even among the heathen. Eight are now in America. Of the company of seven with whom I came three have died — & three are in their native land — Twenty nine have joined the mission since, of whom only nine remain with us — Five are laboring on the continent two have died — & thirteen have returned to America.

Of the native assistants employed by the Mission 20 years ago I can think of but 8 who are now connected with us ~~the mission~~ Some have died

leaving good evidence that they have gone to a better service. Some have turned back to heathenism, showing that their hearts were never truly with us. & Some have gone to other service showing a greater desire to obtain the good things of this world than to be coworkers with God in redeeming their fellow countrymen from the power of Idolatry & the father of lies.

I have watched with interest the changes which have taken place & rejoice to see that though the pecuniary inducements, wh have led many to seek a connection with us, are far less than in former years, our hold on the community is much stronger than 20 years ago.

Our progress is slow, but I think it is more sure than it was when in the native mind there was so intimate relation between a connection with the church and

the reception of a good salary from the Mission Treasury

The past six months furnish but few items of interest worthy to be reported to you. We have occasion to record the continued goodness of God in sparing life & continuing health in so good a degree to the occupants of this station & in permitting us to to hear good news from our dear children in America. Mrs S. has enjoyed better health than we dared expect for her when we left America until the past month. In consequence of the heavy dews such as I never knew before in the month of March she has suffered from her cough more than usual.

In my last report I stated fully our plan of operations at this station & need only say now that as far as practicable we have pursued the same course. The Number of Evening meetings has been

less owing to the difficulty of collecting the people during the rainy & harvest season. The whole No. of Meetings aside from the regular services on the Sab. in 4 places & stated meetings at three places during the week at Atchavaly, has been 31. Average attendance 26 men 4 women 19 children total 49

In the month of November 61 Mr Backus the Bible colporteur labored in company with the catechist at Atchavaly. held 16 meetings at which he addressed about 600 persons & met & conversed with in the villages 13 [illegible] & recommended to them the word of God sold 21 portions of Scripture & gave 14 —

The catechist reports having attended

					Average attendance	
21	meetings	at	Atchavaly	Sat Aft.	gen. 2	& 35 ch
20	"	"	Navatkudy	Sat Eve	8	3 10
16	"	"	S. Atchavaly	Thurs	12	3 21
13	"	"	Navatkudy	Wed	8	3 17
70					37	11 83

He has visited 382 houses conversed with 1349 persons & distributed 178 tracts

The wife of the catechist teaches at her house 15 girls. A School for

Boys containing 34 scholars is taught by a boy from Tillepally who was educated in the C.M.S. School at Copay. The Meeting at Tondumanar on the Sabbath conducted by Mr Hanner continues about the same. only a few beside the children attend. 10 or 12 of the older boys in the school have been taken from it to be taught heathenism by a Brahmin. —

The teacher of our school is an interesting young man - who seems to be heartily with us. He is making progress in knowledge & bids fair to be a useful man. His youngest sister has been recently admitted to the C.F.B. School the second girl who has gone there from that village.

The Catechist reports having visited 171 houses in his field conversed with 740 persons on the subject of their souls salvation recommending Christ as the Saviour they need. & distributed 121 tracts & given one Gospel —

Since the first of Dec '61 a young man named Moses from Tillepally has labored at this station in company with Mr Bartlett. They have visited Atchuvaly & Navatkudy once a month & since the first of Jany they have spent one day each week in the more distant villages east of the station. They spend 5 or 6 hours each day among the people & frequently meet those who have never heard the gospel who listen more attentively to their message than those who have often heard & rejected it.

In the village of Poticundy which is upon the Sea shore in the N. E. part of the parish I discovered in a large tank a man standing in the water up to his arm pits bathing. He stood facing to the west bowing forward so as to bury his head under water uttering each time a groaning sound which I hear at some distance.

I was told by his son & others who were there that he had continued this

practice every day for 8 or 9 years in performance of a vow. He stands from 4 to 6 hours in the water daily & takes only one meal of boiled rice each day.

I have since been told that the man is thought to be deranged — & that that is the cause of his strange doings.

In the morning meetings at my study with the two catechists mentioned above & two teachers, we have reports of conversations with the people; we keep before our minds their state & leads us to pray for wisdom & grace so to make known to them the gospel that their darkened minds may be enlightened & their souls be led to Christ for sanctification & salvation.

I often accompany the catechists in their labors in the villages in the Pili when the heat of the day is past.

They report having visited 968 houses seen & conversed with 2584 persons & given 676 tracts. Sold 7 portions of scripture & gave one

We have now a small girls school at the station sustained by money rec'd for tuition in the boys schools. It is taught by the wife of Abraham who is ~~[illegible]~~ a teacher in the school at Bulwatty.

A boys school was commenced last month taught by a young man from Jilly who was educated in the school at Copay & for a time employed by the C.M.S. mission as a teacher. It contains 34 boys & is to be sustained by funds collected here from Natives & others given expressly for the support of missionary operations at this station.

Once in two weeks I meet the catechists & hear from each a sermon prepared for the occasion & give such instruction in connection with the exercise as may be deemed necessary.

Once in two weeks I hear a lesson in Hopkins Christian Instructor in wh the catechists & teachers manifest a good degree of interest.—

There has been an English school at Valvitty Tiny for 2 or 3 years past but at the close of the past month it was given up for want of adequate support & the teacher Mr G. W. Underwood will probably take the place of one of the catechists at this station

The Wesleyans have a Missionary at Pt Pedro & have started an English school there & are hoping to get aid from Govt. under the present restrictive rules they have 4 teachers & about 50 scholars The head teacher is Mr Niles Q. Sore

Mr Paryerta has given up some Tamil schools at Copay because they did not prosper & has made arrangements to increase his English school because the people want it I could probably get a school of 100 or 75 boys at the station who would pay from 3 to 6 fanams per month if English were taught in it. The current for English is increasing & the Wesleyan & C.M.S missionaries & Mr Spaulding also say. What's the use to ignore it?

Why not take advantage of it to bring boys under christian influence?

The Wesleyans are "rowing" in the same line as when you were here though their thing "looked" another way for a time

We make little or no headway in female education. Cockaville gets in girls in village sch by giving presents after the old style though not from mission funds — & we are there but we shall all have to come in some form or have no girls in our schools or

If there could be uniformity throughout the government & nation. We might make it go on the new plan after a while, but as it is now, it is like the toad trying to get out of the well by jumping up 2 feet & falling back as much if not a little more.

The village school for girls to be in part a substitute for going to Cockaville S.B. Sch does not seem to prosper at all. Those schools are not to be found. Perhaps there is more of an approximation to it at Brett than any where else.

Please regard this last sheet as a post scrip to my sermon but not a part of it

Yours truly J.B. Smith

Cockaville Sept. 1st 1862
Rec'd Oct. 3d

Coolooputty Oct 1st 1862

Rev R Anderson DD

My dear Brother

During the past half year the occupants of this station have been favored by a kind providence with good health & been enabled to prosecute their work without interruption. The arrangements to which I alluded in my last to supply the place wh Mr Barthet occupied with a more efficient man failed & I have had at the station only the aid of the one I then mentioned (viz Moses) who is a young man with but little experience. He is doing well & is I think faithful in his labors among the people. I have no man in my field who is even a fair candidate for the office of preacher or pastor - Moses has within a few months taken to himself a wife from among his relatives according to oriental custom. & she has now the charge of a small girls school at the station. She has passed through many trials from her relatives since she left C. F B. School some 12 years ago

& has sustained a good christian character among the heathen; having always steadily & resolutely refused to be married to a heathen.

In our labors among the people we find some who listen with apparent interest to the truth & seem desirous to learn more about the gospel. But many say to the catechists "Why do you come here to trouble us? Do you suppose we shall leave our religion which our fathers taught us, to embrace your new and strange religion? We shall do no such thing. You may as well give up first as last; Many have been here before you & told us the same things but they are now doing as we do. You will follow them in a short time when the money from America fails"

Our meetings at the station on the Sabbath & on Friday continue about the same as when I last wrote, with a small increase of children.

The average attendance for all has been 17 adults & 57 children. Within the 6 months we have held 42 meetings in various villages most of them in moon light evenings.

The average attendance at each has been

30 adults & 16 children. In these meetings we have endeavored to explain the commandments of the decalogue, taking one each month as our subject, in each village while we have not neglected to hold up the cross of Christ as the only way of salvation for sin-ruined souls.

The Sabbath & other regular services at Sondamanar & Atchuvaly continue about the same as last year, with a small increase at Atchuvaly. At that place the whole No. attending the four meetings each week is 47 adults & 94 children. Of the adults about one fourth are females.

In June we had two Bible meetings attended by Mr Spaulding & two English missionaries, the attendance about 100 adults & 35 children at each meeting.

A Bible colporteur has labored here three months and reports having visited 145 houses & conversed with 3468 persons recommending to them the word of God. He sold 113 portions of scripture & gave to those unable or unwilling to purchase 47 portions

He also attended 17 meetings in which about 700 persons were addressed.

About a month ago Mr Spaulding was with us for a few days. On the Sabbath the Lords Supper was administered, all our resident members (14) being present & three from other churches. It was a pleasant season.

Mr Spaulding attended with me 6 meetings beside those at the station on the Sabbath. in which we met about 300 to whom we made known the gospel. The people were very busy preparing fields for sowing or we should have seen many more. In two villages we secured the attendance of about 20 women in each who are not wont to hear the gospel. They listened with apparent interest & made some inquiries, but some said "what can we know about these things? we are as ignorant as the cows & sheep & only know how to cut grass & feed our cows. Beside, what shall we do for some thing to eat if we give our attention to these things you talk about."? We urged them to come to meeting on the Sabbath. & send their girls to sch

They said "yes yes" to our faces but the promise is soon forgotten by most of them.—
Mrs Smith has visited these places with me several times of late & by these means the number of girls in the schools is increased & some women are induced occasionally to come & hear the gospel message.
The teacher of the school at Valvitty has removed to the village & has commenced a school for girls at his own house taught by his wife. The present no is 13 — with a prospect of increase. It is to be sustained in part by the "Poor Legacy" fund.—
In that village, more than in any other in this field, we see the fruit of teaching girls in our village schools in former times. The few who were then taught by the wife of the catechist though still heathens are more ready to send their daughters to our schools than any others —
A few men in the village manifest some desire to be come more acquainted with the way of life through Jesus Christ —
One who was formerly a teacher in the

village frequently attends our meetings on the Sab. & seems to have no special attachment to heathenism & seldom takes part in heathen ceremonies. Another has of late been a regular attendant at our meetings in that place & says he has no confidence in idolatrous ceremonies & wishes to know whether christianity is true or not. Another the father of Advocate Roman, of whom you have often heard, is very friendly & frequently attends our meetings & takes no part in heathen ceremonies. His great difficulty seems to be that he does not see & feel his need of a Savior. or does not see how a divine being could suffer & thus make an atonement for sin. His mind is evidently not at rest & we hope he is making some progress in the right direction & that he may yet come out on the Lords side.

Aside from these few cases of interest we are themselves doubtful ones. the great mass of the people in all these villages are

rushing on in one vast phalanx in the broad way wh leads down to eternal death. What are we to interpose obstacles & try to turn back this mighty current which is bearing onward to certain ruin the thousands of this land. In God alone is our hope

The schools at the station are improving No. of Scholars about 200, of whom 50 are girls in 7 Schools 4 of wh are sustained by mission funds. One of the remaining 3 has just been established in Valjan At the last examination about 1/4 of the No were reported as good readers

The 3 catechists report having visited in their labors in the villages during 6 months 1271 houses, conversed with 5196 persons concerning the way of salvation through a crucified Savior & distributed 937 tracts They have given but few portions of Scripture as that work has been done by the colporteurs in all parts of the field they have visited

The last Sabbath in June we were

permitted to welcome to this church two new members, young men who are teaching schools at this station. They were educated first in the village schools at Tilly & then in the high school of the C. M. S. at Copoy. One of them rec'd baptism while connected with that school, but was never admitted to the communion of the church. The other was baptized by me. They are from Tillesally and so connected with christian families that they will not be liable to fall under strong influences to draw them away to heathenism, in connection with their marriage. I have been much pleased with the interest they manifest in christian work & the evidence they give that they have chosen Christ for their savior, & devoted themselves to his service. The progress of the scholars in these schools show that they are faithful in their duties as teachers.

Thus you see we have here and there a few bright shades in the dark

picture which looms up before us on either hand as we press onward in our work among this people. Above all these the precious promise "Lo I am with you always" comes in to cheer & sustain us when otherwise we should sink down in despair.

Our thoughts often go back to our native land in this time of her trial & struggle with the power of slavery aroused. As it would seem by the wicked fiend himself. We long to hear that the power of the oppressor is broken & the Union restored.

Though by the late news the clouds seem to hover frowningly over the cause of the Govt. we cannot believe that the Lord will permit the South to prevail & bind the chains of slavery even stronger than before. We fear the Board was in debt at the close of the year, yet we hope the sum was not large. Whether English friends ~~at Liverpool~~ in Liverpool will aid another year or not remains to be seen.

very little has yet come from Columbo though they promised fair at first. Perhaps they are keeping it for a time when it may be more needed than last year. A few at C. sympathise with us in our labors, but most care for neither us or our work.

May the Lord guide you & your associates in all your plans for the promotion of the work of the Lord whether at home or abroad — Thus prays your

Offt bretheren in Christ

J. C. Smith.

Cottapitty, Oct. 1, 1862.
Recd Dec. 14
Ans'd Jan 15 1863

P.S. Mrs S. & Mary have enjoyed good health save that Mary has suffered some for a month past from derangement of liver. Mrs S has suffered but very little from her cough the past 6 months. Mrs S unites in kind regards to yourself & family. How is your daughter Mary's health?

JCS.

Oodoopitty Apr 6th 1863

Rev R. Anderson D.D.

My dear Sir

In preparing another semiannual report, I find the materials much the same as communicated in previous letters. The daily reports of the catechists & school teachers whom I meet every morning in my study are much the same from day to day. They represent some as listening with apparent interest to the message communicated & admitting the truth of the gospel but saying also that it is too strict for them, or that they cannot embrace it unless others will go with them. Others oppose & revile & bring forward the neglects & sins of professing christians as an excuse for their continuance in idolatry.

There are a few, & I hope the number is increasing, who seem desirous to know the way of life & walk in it.

The annual report of the mission is prepared but there has been delay about copying it so that it cannot be written next mail. JCJ

Oodoopitty Oct. 1, 1862

They manifest that desire by a regular attendance at our meetings and where they are able to do it, in reading the word of God, & inquiring concerning its truths.

The catechist who has labored in the villages near the station has been removed to Ntsan. During the past two months he has been absent much of the time on account of the sickness of his wife, who has been in their native village. His place is supplied by Mr Levins from Chavagunchirij who enters upon his labors here the first of this month. The first of Feby G. W. Underwood a native of this place & formerly a teacher here, commenced his work as a catechist.

He has been diligently employed in pervading the villages conversing with the people, distributing tracts, & making arrangements for and attending meetings in the evenings when the light of the moon favors the gather-
-ing of the people

within the past month we have held meetings in nine different places—

The 3 catechists report having visited within the six months 939 houses & conversed with 3468 persons individually or in groups explaining to them the way of salvation through Jesus christ. They also distributed 900 tracts. In Oct & Nov Mr Backus labored one month as a colporteur of the Am Bible Soc & visited most of the villages in this parish & actually calling at 471 houses & conversing with 1465 persons concerning the claims of the Bible.— He distributed 76 portions of scripture of which 15 were sold.— Ten meetings were held at which 155 men 55 women & 189 children were invited to receive the word of God examine its claims, & become the humble followers of the Lord Jesus christ.

For two Months during the rainy

& dewy season no evening meetings were held. With the remaining four months we had 25 meeting with an average attendance at each of 25 adults & 13 children.

The record of attendance at our Sabbath morning service at the Station shows an increase of 4 adults & 23 children above the number reported last time. Since the first of June we have held a service Sab afternoon at the store house of a native trader in Valoetty which has afforded us the opportunity to present the gospel message each Sab. to an audience of from 15 to 25 adults & about the same No of children. There has been a small increase in the attendance at Jaffna Manar & Atchuvely where services are kept up regularly on Sab mornings & afternoons & at Atchuvely twice during the week.

At an evening meeting in Valoetty tury where a heathen school is taught

one responce to the gospel message was a shower of stones falling upon the roof over our heads!

Within the past week I have attended the Examination of all the vernacular schools under my care. Mr Cooly the school Examiner who visits monthly all the Mission schools was also present the following table shows the No. of pupils in Each School

Places	Teachers	Whole No Boys	Whole No Girls	No present at Exam Boys	No present at Exam Girls	Full Letters Boys	Full Letters Girls	Reader Boys	Reader Girls
Atchuvoy	Savasagam	53		48		36		18	
"	Mrs Adams		20		15		10		3
Navatkudy	Gnanamuth	32		26		14		6	
O. Station	Solomon	70	30	68	18	42	10	18	1
Vulvetty	Abraham	40		34		27		22	
	Mrs Abraham		20		17		11		2
Tondymanar	Sunthypilly	36	8	38	8	27	4	20	1
Totals		231	78	212	58	146	35	84	7
Increase since Oct		60	20	90	16	52	7	31	

Five of these schools are supported by Mission funds One of them wh contains 32 boys was commenced in Feb & we hope to be able

to gather the girls in that village also into a school to be taught by the wife of the boys' teacher, who is a competent person to teach them. The school will be sustained by a part of the tuition rec'd in the boys schools. At the close of March 164 boys paid tuition which is 18 more than recited full lessons at Examination.—

The teachers are all Christians & actively engaged in their work. & seem intent upon making known the truth not only to the children but also to the people as they go to the houses to collect their scholars, some of them render efficient aid in conducting meetings in the villages.—

There were no girls in regular attendance at any of the schools at this station two years ago. Now 78 are on the lists We hope that the number will still increase & that we may be able to bring many of the girls in these villages so much under Christian influences that they may be induced to learn to read. & thus become

acquainted with the way of salvation & be better fitted for the duties ~~of~~ which may be their lot than if left in the darkness of ignorance which now surrounds them.

I hope yet to see a devoted christian man & his wife giving their energies to the management of a central girls day school at this station which shall be of such a character that the people will desire that their daughters may enjoy its advantages as a preparation for settlement in life. The lack of means to sustain such a school is at present a serious obstacle in the way: but we hope that the present small beginning will in long show a more vigorous developement & that in due time whatever may be necessary for the increasing growth may be forthcoming when needed.

The Meetings for special prayer the first week in Jany were attended with more than ordinary interest. The Members of the church gave up most of their time to this object & assembled in places where we are wont to hold our meetings

Quite a number of heathens were present at some of the meetings. The christians also held a prayer meeting by themselves each day & as a result of their deliberations they have from that time met once a week for special prayer for themselves & their work. Though we cannot point to cases of conversion as the result of these gatherings for prayer, the savor of their influence is still felt & there is I think an interest among the catechists & teachers in their work which may be traced to those meetings, or rather is in answer to the many prayers offered in our behalf since the 4th of 3rd month last in different parts of the world –

What an interesting thought that the hearts of Christians in all lands, are bound together by this unbroken cord of love & sympathy extending round the world. May the spirit of these meetings for prayer appear in all lands in the breaking off the chains of the oppressed wherever found – in lifting up a standard against evil wherever & howsoever it comes in like a flood & in the gathering of millions of heathens into the fold of Christ as humble & believing ones, & fitting them for the bliss of Heaven

Yours affy J. C. Smith

Canton Hospital
Rec'd. Sept. 6, 1865.
Ans'd.

Oodoopitty June 30th 1863

Rev. R. Anderson D. D.

Dear Sir,

Since writing to you in April Mr. Sanders and myself have spent 23 days on a tour in the Wanny. We left home on the 28th of May and returned on the 19th of June. Two Bible colporteurs, two Catechists and two boys from the Training School at Batticotta accompanied us. The expense of journey was in part paid by funds received from the British and Foreign Bible Soc.y through its Auxiliary in Jaffna for the dis=tribution of the Scriptures among this people. We passed over the same ground which Mr. Sanders did last year, extending our labors to some villages not then reached, and visiting more thoroughly the region about Mannar and South of it, as far as Aripo, near the Pearl-fishery.

We had each a covered bullock bandy, or cart, for our abode night and day, when not at our work among the people, and slept in rest houses only two nights during our absence. Two other carts carried our pro=visions &c for the whole company by the way and af=forded an opportunity for the natives to ride when weary

or sick. ~~Two men cooked and served the food for the whole company.~~

The labors of each day were commenced and closed by prayer. We were generally on our way ~~about~~ 5 or 5½ o'clock in the morning, having taken a cup of tea and some refreshments. The morning until 9 or 10 o'clock was spent in traveling and visiting villages on either side of the way. Our breakfast and dinner were combined in one at 10½ or 11 o'clock. At 2 or 3 P.M. we were on our way again spending the P.M. as much as the morning, endeavoring to reach all the people on both sides of the way within two miles. About sunset we generally came to our stopping place for the night, but in a few cases traveled 2 or 3 miles after dark. ~~and had our evening meal at 7 or 8 o'clock~~

We traveled in bandies 227 miles, & in boats, from Mannar, 70 miles; & visited 65 villages; & saw and addressed, in groups or individually, about 5000 people; and in many places praying with those we met.

497 Books were sold for £10-6s-11¾d, of which 206 were Scripture portions and Bibles, 175 were Tract Soc.y books; & the remainder, School books &c from the Depository.

About 26,000 pages of tracts were distributed gratuitously. The small portions of Scripture were all sold at 1p a volume.

When we were leaving Jaffna a Native Christian placed in our hands 18/ and said, "If you find persons who want Scriptures and are not able to purchase them, you may take the price from this money; and if there is a remainder of money when you return, pay it to the Bible Soc^y. A few portions and a New Testament were given and the pay taken from this donation

Our labors were commenced on the morning of the third day after we left home and closed in the evening of the day before we sailed from Mannar, leaving 20 days for direct labor among the people.

Of these 1½ days were spent in returning over the same road we had traveled but a few days before where we saw but few people and visited no villages

About 7 miles from "Elephant pass" we found a large village a few miles off the road where we planned to spend the first Sabbath. The village was not visited by Mr. Sanders last year. It was our second stopping place after crossing

the "Pass". Saturday P.M. in four companies of two each we visited a part of the village and saw over 100 persons. On the Sabbath morning and afternoon we pursued the same course and went to all the houses within 1½ miles of our resting place and held a meeting there at noon attended by 12 or 15 people. We saw during the day about 400 persons and including the Saturday P.M. held 27 little meetings where the gospel message was presented and prayer offered.

The people generally treated us very kindly and many seemed interested to hear what we had to say. A few books were purchased on Saturday. On the Sabbath we only distributed tracts. Those we met were mostly from Varany and villages in that region and were there for the purpose of cultivating the fields. In many places we saw an abundance of paddy & ready to be sent to market or transferred to their homes in Jaffna

During the Sabbath and on Saturday P.M. we each traveled in visiting that village between 8 and 9 miles. At night we retired to rest wearied with the labors of the day but greatly rejoiced that a kind Providence had brought us to so favorable a place to spend our first Sabbath and thankful that we had enjoyed the previlege of making known

the Gospel to so many who seldom have an opportu=
=nity to hear of the way of salvation through Jesus Christ

Early on Monday morning we were on our way again. During that and the next day we visited five villages each day and saw nearly 300 persons. At noon on Tuesday we came to a river where during the last rainy season an expensive iron bridge was destroyed soon after it was finished. The pier and abutments gave way but the iron work was saved. We met there a young man from Jaffna engaged in super=intending the work of rebuilding the pier. It is to be built with water cement brought from England. At this sea=son of the year there is but little water in any of the rivers in that region

On Wednesday we went to eleven villages in the region of Iramba-colum and saw over 200 persons. In many places sought God's blessing for those we met, to whom we had communicated the word of life and with whom we had left portions of God's word

The following day we visited six villages in the region of Valan-colum and met over 300 persons. Some of the villages were nearly two miles distant from the road.

Here we found a few Roman Catholics

and one woman who could read the first we had met since leaving Jaffna From this point to Mahintalei most of the villages are Cingalese. The Tamulians we met are traders and coolies laboring on the roads. We met several overseers of these works who are natives of Jaffna some of whom are members of Mission churches

On Saturday morning we arrived at Mahintalei, and visited the people in the village in part, while ~~our~~ breakfast was being prepared. In the P.M. finished the work and went to the sacred mountain about a mile distant. The ascent is by a thousand stone steps some of which are cut in the solid rock. Some of the ~~stone~~ steps are so displaced that it is an in-clined plane. On one side of the path, about half way up the mountain are two large stone slabs, covered with inscriptions which resemble the Cingalese character, but we were told that ~~no one~~, not even good Pali scholars, have been able to decipher them and give an inter-pretation. On the top is a temple, which is much frequented by the people when they come from distant parts of the country to visit the sacred places in Anuradhapura

There are also two noted Dagobas one built of stone, which is supposed to mark the spot where Mahinda, the founder of Budhism in Ceylon,

first met King Devenopiatissa. The other is of brick, and said to enshrine a single hair from the forehead of Budha.

The view from the top is very peculiar to one accustomed to mountain scenery. A vast plain is spread out before you covered with a dense jungle with a few hills near, here and there a tank, three Dagobas at Anuradhpura, a mountain at Trincomallie and two or three peaks at the West, with the Kandian mountains South alone to break the monotony of the scene.

The Sabbath was spent at Maihintalei where we had two meetings with the coolies laboring on the road. One was at the Cooly Bungalow — the other half a mile out of the village at the "cooly lines". We found two men from Jaffna with their families residing in the place. We met them early in the P.M. with the men of our company and urged upon them the importance of living near to Christ and letting their light shine amidst the darkness of Idolatry.

On Monday we went to Anuradhpura, where we spent 1½ days — saw about 150 persons with whom we could converse, and sold there and at Maihintalei, nearly £4. worth of books. We found several Protestants among those connected with the Court and Kutchery,

They told us there had been no protestant religious services in the place for nine years. We held a meeting in the evening, conducted in Tamil, at which 35 were present.

On Tuesday, P.M. we spent a few hours in visiting some of the ruins of the ancient city, — went to three Dagobas, two of which are 150 or 160 feet high, much over-grown with trees and bushes. They were both built of bricks, surrounded by a stone pavement, and were from 1000 to 1200 feet in circumference at the base. One was formerly surmounted by a golden crown, and hence is called by that name. In a small temple on the East side of the Golden crown Dagoba is an image of Budha, and a brass plate from which "he eats his rice". The plate, or dish, will hold four or five bushels, and receives the offerings brought by the people, which are afterwards taken away by the priests

The other Dagoba is much smaller and only 70 feet high, and is in a much better state of preservation. It is surrounded by two rows of stone pillars 24 feet high, — 80 in number, — which evidently sustained a covering for the structure. Within the enclosure are the ruins of a building said to have been erected for the kings, when they came with their offerings. Near by this place are two large stone baths, cut from solid

rock. One is ten feet long six wide and two and a half deep. There are also wells and tanks and various other ruins. Indeed the whole country, for miles around, is covered and filled with old bricks, and here & there square stone posts rise above the ~~fac~~ surface. In many places, the mounds around them show plainly that they are the ruins of ancient structures

The 1600 pillars that supported the brazen palace for the priests, which was nine stories high, and contained 100 rooms in each story, still stand, to tell the passing traveler of the greatness of the structure, though they tell not of its grandeur. The famous "white Bo-tree", which was brought from Bahar 300 years before Christ, still overlooks the ruins of a large temple, and is surrounded by many others, which have sprung up from its roots.

Walking among these ruins, and looking upon the specimens of art which ~~the tooth of~~ time has not yet destroyed, one is carried back in imagination to those times when a more energetic race possessed ~~the~~ land than we now see there.

How sad the thought, that the millions whose dust mingle ~~th~~ with these ruins died in their Idolatry; and during all the intervening centuries, the

dark cloud of Paganism has rested upon this vast region, and is still ~~unknown~~ unbroken by any ray of Gospel light.

There The English Gov.t have an establishment for the administration of justice and collecting revenue, but none for proclaiming to the people the teachings of that Gospel which bringeth salvation, and which alone has made England great. //

Leaving Anuradhpura we returned 20 miles on the same road to Marawatchy and then followed the line of the telegraph wire towards Mannar. The second day we found six villages of Tamulians who were mostly Romanists— saw over 300 people and sold 8/. worth of books. During the two days nearly 500 Coolies passed us on their way to Kandy. Among them were a few christians. Those who could read were supplied with tracts and in some cases they purchased portions of Scripture. After leaving those villages we passed several rivers and deep ravines which were without bridges. This was the roughest part of our journey and during the day we met but few people.

The river we crossed at Anuradhpura runs towards the West and in one place we heard there were falls— evidently from the account occasioned by dams

built in former times to turn the water into tanks for irregation of the fields

Our third Sabbath was spent at Methamcolum near the sea shore a few miles North of Aripo river and ten miles South of Mannar. In the morning we visited three villages one of which was 1½ miles distant. In that village we found 40 persons, all Romanists who listened with apparent interest to our message and some went with us to all the houses and were with us at the five places where prayer was offered. Two young men came to the meeting we had in the village where we stopped. An old lady showed her kind feeling by urging us to drink a cup of milk which we did, and were much refreshed thereby

Our meeting at noon was held under a tree where the people had assembled evidently with the design of spending the P.M. in gambling. The Catechists went there and commenced singing. The people became interested and others came in, and when it was pro-posed to call the Missionaries all were in favor of it and we had a very pleasant meeting. After the meeting a man came to us who said he was bap-tized by Christian David in infancy. His father was a Protestant in Mannar. He had married among

the Romanists but he did not like their practices and would not go to confession He asked for a Bible We gave him a N. Testament as a donation from a Native Christian in Jaffna, praying that he may be aided thereby to stand firm for the truth and let his light shine in that village. He said he remembered seeing Dr. Scudder at Mannar when he was a boy and was much interested to hear that all Dr. S—'s 7 sons were Missionaries. Those who visited the houses in the village where we stopped found three women who could read. They were from Jaffna.

On Monday A.M. we went to the village of Aripo South of the river and part of the company went three miles farther to Selapaturie the Pearl fishery They found only Moormen there. Many of whom were engaged in searching for small pearls in the sand of the streets

In the P.M. we returned to our Bandies and passing the place where ~~spex~~ we spent the Sabbath came to Bengalle, within five or six miles of Mannar, There we found the people less disposed to listen to instruction and purchase portions of Scripture.

No P. We saw during the day over 400 persons, prayed in many houses, and sold 6/9 worth of books, of which

a good numbers were portions of Scripture. We found one very good School, of 25 boys, the best we had ~~seen~~ since leaving Jaffna.

One man, with whom Mr. Sanders had a warm discussion, followed us to our stopping place and commended him Mr. Sanders for his candour, ~~and~~ offered us brandy, tea and sugar and seemed very anxious to do us a favor.

Early the next morning we went a few miles North to a rest house four miles from Mannar and visited the villages in that region. Found the people much more friendly than in the other village, and ready to purchase portions of Scripture. We saw nearly 400 persons, + held 25 meetings, and sold 5/ worth of books, nearly all of which were portions of the Bible.

The two following days were spent in Mannar where we saw over 700 persons, + visited three Schools, in which ~~65~~ we found 65 pupils, and sold over £3-10s worth of books. In the Gov.t School were 25 boys, who appeared to have made good progress in their studies. Rev. Mr. Edwards had a large School of boys and girls, most of whom are children of the Burgher population. The School

is in a much more prosperous state than the one Mr. Sanders found there last year. To the Native Officers in Court and Kutchery, English tracts were given and Mr. Sanders visited some of them at their houses. The desire for books was not as great as last year and in some cases it was evident that the priests had interfered and forbidden their purchase. //

At the close of the second day by previous arrangement we had a meeting at the Govt. School Bungalow which was attended by Burghers and natives It was conducted partly in English and partly in Tamil. The Bible was our theme and the audience listened attentively for an hour to six short addresses. It was a good meeting and a pleasant way of closing the labors of our tour.

Early on the following morning we went on Board a boat for Jaffna having dismissed our bandies the day before to return the way we came. The wind was strong, sea rough and some of the company suffered very much from sea sickness. But by the good hand of our God upon us, we came safely to land in Jaffna at 3 P. M. the same day glad to be at home again and thankful for the blessings which the Gospel has brought to the people of Jaffna

as we see them in contrast with those we met in the Wanny.

None of the company except Mr. Sanders had visited that region before. Some went with reluctance, and not a little fear; but all seemed interested in the work, and thankful that they went. We succeeded beyond our expectation, both in finding people and in selling books.

We hope and pray that the good seed sown, though often in unpromising soil, may, by Divine culture, be made to bring forth much fruit to the glory of God.

We think it very desirable that the effort be repeated as often as once a year both for the good of the people visited, and especially for the good of the Missionaries and those associated with them in the work.

Yours Truly,
J. C. Smith

P.S. This has been unavoidably delayed but I hope it will be in season to meet you on your return from S. Islands — JCS.

Oodoospitty June 30 1863.

Rec'd Oct. 5.

Ack'd Apr. 13, 1864

Extract from Rev. J. C. Smith's letter to Rev. Dr. Thompson dated Codoopitty, Aug. 15, 1863.

"We find it hard up hill work. The English missionaries are pushing on in teaching English and are getting all our best men by giving higher wages than we think best to give and some times I think it would be the better way for us to relinquish the field & let them work it in their own way. The truth is being made known extensively but the evidence of real progress is small. There is however more of interest at some of the stations than at this. We have good schools here taught by christian teachers and have increased the number of girls - but they are all very young and how long we can keep them is uncertain. Since my return I have not

been able to get a good catechist for this station, because there is no one who can be spared from the other stations. I must wait for one to grow for aught I can see. I have now a young man who was in the Seminary when that was dismissed and has been teaching in English some since. His education is deficient but I think he is interested in the work and will make an efficient laborer in time. Bro. Spaulding holds on remarkably in health and his views of affairs remain much as they were - would be glad to go into English again - sympathize with the the English missionaries in their plans - on that subject. The Wesleyans have three men and the church mission have the same number now and have revived the Tamil Institution at capoy and have large English schools at each of their stations.

The Wesleyans have a large school at Pt. Pedro which takes from this field the boys who wish to study English. Not having any English school at the stations we have more boys in tamil schools than at any other of our stations. We have increased during this year both in number of boys and girls and three of the schools are supported by funds from the soil. We have some girls in schools in every ~~wh~~ village where we have schools and hope to increase the number if we are able to carry on our operations without interruptions."

Aug. 15, 1863.

Cocloopitty Oct 12th 1863

Rev R Anderson DD

My dear Sir

In reporting my labors for another half year I can only give statistics which show that efforts to make known the gospel are still continued, though the reaping time has not yet come

Nearly one month was spent on a tour in the Wanny taking with me one of the catechists at the station A report of that tour was forwarded to you some months ago.

The villages in the Eastern part of the parish have been visited more frequently than during the previous half year. On some of these visits I have accompanied the catechists & found the people generally well contented with their condition manifesting little or no desire to hear of any other way of salvation than the one taught by their heathen priests

We found in some a more firm belief in the power of these priests to work miracles, than we are wont to find in other parts of the province in these days. I met some there who learnt to read in Mission Schools 10 or 12 years ago. & they with others complained that we had neglected them, as we have had no school there for many years.

The Catechist who came here from Chavagachere about 6 months ago returned there again after remaining 3 months; as the climate here did not agree with his health. He suffered so much from asthma while here that he could labor but little.—

The catechist at Atchuvaly has been sick & unable to labor for 2 months but is now well again.

Three Catechists have labored here during the six months & their reports show that they have visited

over 1600 houses, conversed with 5100 persons & distributed 800 tracts A Colporteur of the Am Bible society labored here a part of the month of August & reports having visited 250 families & conversed with 550 persons. He attended 19 meetings in which he spoke to about 700 persons recommending to them the word of God as their guide book in the way to heaven. Thirty three (33) portions of scripture were distributed of which (9) nine were sold

Rev Messrs Spaulding & Kilner as a deputation from the local Bible society, were here in August & & attended three meetings in wh they addressed over 250 persons urging upon them the claims of the Bible showing it to be more worthy of their confidence than any of their highly esteemed sacred books!

Cedooplitty Oct. 12th 1863.
Rec'd Jan. 1. 1864.
Rec'd Apr. 13, 1864.

The gospel has been preached regularly in 3 places on Sat morning & at 4 places in the after noon. The aggregate average attendance at these meetings has been about 70 adults & 230 children.

On week day evenings by moonlight we have held 63 meetings in various villages with an average attendance of 20 adults & 12 children at each meeting.

There are 8 schools in operation including those at Atchwaly. Five are sustained by Mission funds & 3 by what is rec'd for tuition & some other sources at the station.

The numbers found present at an examination by the committee in May were 202 & 48 girls. Of these 123 boys & 29 girls recited full lessons. & 91 could read. The whole No connected with the schools was 240 boys & 70 girls.

Yours truly J. C. Smith

Oct 21st 1863

Rev R Anderson DD

My dear Sir

I send you herewith My semi annual & will add a word as we hear that you are probably at home again after another long voyage & journeyings in the Islands of the Sea. We have been interested in your letters from the Islands & hope to receive more. If you get home safely this time you will feel that surely your visits to mission stations are completed & that the balance of your communings with the laborers among the heathens & those who have been gathered into the fold through their instrumentality must be reserved until you meet them on the other side of the flood, in the presence of the Holy One. Many have gone on before having finished their work. May we who "a little longer wait" be faithful even to the end & then be found in readiness

Cordoopatty Oct. 12th 1863.

You will have heard ere this reaches you that Mr & Mrs Bates are on their way to Ava with no prospect of being able to return. He was getting into his work at Chavagachery very well & the people seemed much attached to him.

He has not been well & strong since he left Ava.. & he has remained full as long as ~~it~~ expected his health would allow when I became acquainted with the state of his health on board Ship.

We hope he may be benefitted by the change to Ship board. & that a cold climate may check his disease & that he may be spared to be useful at home.

If Mr Sanders & family have kept year as they are expecting to do we shall be reduced nearly as low as ~~the~~ mission was while we were in Ava. We hope you will send a man to send out to us soon to be

preparing to assume some of these labors
We had a call from the Bishop of Columbo about a Month ago for a few Minutes one Morning as he was on his way from Pt Pedro to Jaffna. He came in upon us without any ceremony, without even letting us know he was intending to call & found us as he did at Early morning.

Others had been more deliberately as they may have told you at Nellore & all need his blessing "nolens volens". He is a very excellent man & seems very friendly & wishes to do good necessary way he can.

Mrs Smiths health continues very good for her & we have not been away from our station since our return on account of any failure in health. Our daughter has grown very much & is showing the effects of the climate somewhat on her health. Still we hope with care to

with kind regards to Mrs C & your daughter in Wilmington & yours

keep her with us some years longer unless there should be such developements as to render it necessary, on account of her health, to send her to Amherst. You probably know that Thomas has passed his first year at Amherst with credit to himself & that Eunice has gone to Mt Holyoke Sem. as a candidate for the next class. We hope that ere this she is admitted to the Sem. Br Howland is as hard at as ever & his health continues as good as we could expect in the circumstances. We are not over much strong physically as a mission Br Spaulding the oldest will perhaps endure more hard work than any of the younger ones. We are still struggling with the same difficulties & make but little progress as far as we can see & Br S. as his semi annual will show still holds the same views but lets them out to you perhaps more than to us here. The Lord only can lift us out of these difficulties

Oct. 21. 1863.
Rec'd Jan. 1. 1864.
Rec'd 1864
Ans. 1864

Oodoopitty Dec 7th 1863

Rev & Dear Sir,

We are glad to hear that you & your family have returned safely from your trip to the Sandwich Islands & that you have written to fill that gap in the Mission. We have been much interested in your accounts of the people and of your journeyings & doings there. I & Antoi put much pleasure into the reading of your correspondence, & in our petitions, after so long an interruption, for this reason you & Mr Baldwin & family may be assured & others may have to wait yet a little longer. Mr Lowrie & family expect to visit Ava nevertheless taking with them Mr & Mrs Hastings & eldest child. Dr Green strongly advises us to send Marjal so as she is growing very fast & is rather precocious in some respects & needs the tonic of a cold climate to give her strength & vigor of mind & body. We have hoped to keep her with us a year or two longer but do not know as it is safe to do so

We shall give the subject a careful & prayerful consideration & if it seems best to do so & those concerned agree to it, with the approval of the mission we may send her. Hastily this procedure will provide a place for him. It would be a severe trial to part with the last one, & remain here alone, but He who has supported us, & tried us will not forsake us. The Sep. the thought is a transcendent one, might be greater than any of the previous. She is a great comfort to us, but we do not wish to be an pir account to her detriment physical or moral.

Mrs S.'s health continues about the same as when I wrote last. We are enabled to prosecute our work without interruption. The man who supposed as interested has given up attending meetings. Though he seems anxious to learn about christianity, still we need funds. We are trying to raise funds to build a small chapel that we may have a more central place for worship. We have nearly £20 raised, about one third of it was given by natives. Shall need about $100 more to finish it some way.

Yours affy J. C. Smith

Cordially rec'd. Rec'd. 1865 Apr. 13th

Ootoopitty April 6th 1864

Rev R Anderson DD

My dear Sir

In reporting to you another half years labors, I have occasion to acknowledge the goodness of God to myself & family in continuing to us such a measure of health that we may still prosecute our work while others are obliged to leave the field & return to their native land.

It would give me great pleasure to be able to report a moving among the "dry bones" in this "valley of vision" which promised a resurrection to a life of purity & holiness. There are a few among the many who seem to have received life from above and are trying to live for him who has raised them from the dead. But among the great mass of the community the only life which appears is manifested in the onward progress in sin which tends rapidly to eternal ruin —

Ord. Mch. 7th 1863.

You may have noticed in our annual report that each year the church at Odoopitty has been reduced in numbers The number of resident members is now greater than at the beginning of last year. There are at present none connected with the church but resident members & all are in good standing We hope that from this point we may begin to increase in numbers & grow in strength.

The labors of the catechists & teachers have been continued without any interruption from prevailing sickness in the community. The number of weekly services has been continued as mentioned in my last report in 10 different places with an aggregate average attendance of about 90 adults & 230 children. Sabbath schools have been conducted in 3 places with an attendance of 175 children

Within the past 3 months we have had 30 meetings, in Moonlight evenings

with an average attendance of about 135 nearly half children - During the previous 3 months in the rainy season it was not convenient to hold many such meetings for in most of the villages in the absence of bungalows for meetings we are obliged to collect the people under trees.. or with the heavens only for our shelter where the people sit upon the ground. & sometimes I have to do the same.—

The three catechists have visited in the 6 months 1126 houses & presented the claims of the gospel to 3,600 persons individually or in small groups, and distributed about 600 tracts

There are two boys who have for some time past given very good evidence that they have cast in their lot with christians & we hope they have truly chosen the good part which cannot be taken from them. They have not for several years taken a part in the heathen ceremonies which the other members of their families perform & will not accompany them to the temples

when required to labor on the Sabbath they go to the house of the catechist and to the services which he conducts every Sabbath.
They are fair candidates for admission to the church.

The Vernacular Schools are prospering & the No of Girls increasing. The No of schools is 9 - 5 of which are sustained by funds from America. The Monthly Examination in March shows 80 girls in these schools & 57 were present at Examination. The No of boys 230 which is about the average no for the past year of these about 100 are readers only a small number of the girls have yet learned to read as there was not a girl in any of the schools 3 years ago. In the year 1863 the boys in the schools paid for tuition at 1 - 2 cts per month £7 15 = $38,75 at $5 to the £. Which was expended for the support of other schools at the station - We hope to bring many more of the girls under christian instruction especially those near the station but have as yet made little progress because unable to secure a suitable teacher

The principal obstacle in the way is the lack of funds to sustain the school.—
We have now a small girls school in each village where we have schools for the boys but as yet do not reach a tithe of the girls in those villages, who ought to be brought under christian instruction. We hope by faithful & persevering effort with Gods blessing, to lead the people to see that there is some real benefit in having their daughters taught to read & write.
An English school has been commenced recently under the patronage of the Mania gar of the place & taught by the oldest son of one of our church members. I shall visit it occasionally & do what I can to make it such a school as will work with us in our efforts to christianize the people.
In the month of Jany we observed the week of prayer, having a meeting each day either at the station or in one of the villages where we hold our weekly meetings. The attendance of those not connected with us was small but the meetings were profitable

& were much prized by most of the Members of our church. Two native Members from Oodooville & Manepay spent two days with us which added to the interest of the occasion The thought that so many christians in different parts of the world were uniting with us & praying for us, had a quickening & salutary influence upon those present

A few days ago at a Meeting of Catechists & teachers it was stated that in one of our villages in consequence of the prevalence of cholera in many parts of the Province, a woman in one of the temples pretends to be under the influence of Amman who sends the cholera as the people think. She tells them that the Goddess is angry with them, & if they would avoid being attacked by the disease they must bring large offerings. Many of the people heed her words & flock to the temple with their offerings

It was also stated that 9 or 10 years ago when the cholera prevailed extensively in this region there were 8 or 10 such persons in one of

these villages who pretended to be inspired by that Goddess & acted like deranged persons They told the people that they must bring rich offerings to appease the anger of the diety. Many flocked to them with their gifts but the disease stayed not; neither did it reward those who brought the offerings nor those who received them, All but one of those who pretended to be inspired were cut off and now there are none in that village to stir up the people to bring them sacrifices to that Evil Spirit Demon.—

As a specimen of what we often meet among the people I will give my Experience on two Sabbaths when I failed to secure an audience at the place of Meeting in the afternoon in the Virandah of a native traders Store house. I went into the village in search of the people at their houses.— Entering the house of a trader where we have held several evening meetings I found him at his dinner at 4 o'clock P.M.— He soon came out & welcomed me very cordially, calling his aged mother wife & several

other women who were there to hear what I had to say, I read & explained to them a part of the sermon on the Mount. They listened attentively & said. "the instructions were all very good. but how can we walk according to them, they are too strict for us. our hearts will not permit us to have the customs of our fathers."

On another day I went to a house where I met several women & others ~~xxxx~~ soon came looking over the hedge from another garden. They said "there are no men here, why stop & talk to us about these things. We dont know any thing. It is fated that we should remain in our ignorance & beat rice as our mothers did before us" They were all busy beating rice in their great wooden mortars with pestles - 4 or 5 feet long. or getting ready to go to the bazar to make purchases for their evening meal While I stood talking two men stopped at the gate & marveled no doubt that I talked with the women. As they passed on the women said "(Tel.) Marda

ie walk or be going, we want to go to the bazar"

At another house in the way I met several women & one old man & found it very difficult to make them understand my message. They said "yes yes" to whatever I told them of the way of salvation by Jesus Christ, but their minds were on other subjects. I urged them to send their daughters to school that they might learn to read & sew. "Will you give them clothes & jackets" was their only answer.

As I went on my way I met still another group of women & found that one of them had learnt to read in a mission school taught in the village some years ago by a christian woman who has gone to her reward.— I fancied I could see more expression of intelligence in her face than in any of the others.— They all listened attentively to the few words wh I spoke to them & some said they would come to the station & see "Amma" (Mrs S.) & talk with her about these things—

As I passed on towards home I compared those mothers with educated christian mothers in highly favored christian lands & thought of the wide contrast, & of the condition of children trained up by these heathen mothers. It is a sad picture and one which rises up before us wherever we go in this dark land.

While the mothers remain as they are & so little is done to raise their daughters from that state of degradation, how can we expect that great changes for the better can be effected in this community. If we could fill the land with truly christian schools for girls & bring them under instruction, the schools would be like the many little screws placed under large buildings to raise them. The progress is almost imperceptible but they rise gradually as the screws are turned & soon gain the desired elevation. Though the screws be placed under the building if there be not power to turn them, it will not rise

so if we have not the means for applying effectively this power how can the people of the land be elevated. There must be many screws to raise the whole map together else the end desired is not fully attained

In the fellowships of the Gospel
I remain yours very truly
J. C. Smith

P. S. I think our greatest need in the line of Education is the means for improving our station schools for girls that there may be at each station a place where the girls in the neighborhood can be kept under christian instruction & be carried on farther than they can be now at any of the stations. & it may be good policy to give them something in the way of clothing or a meal in the middle of the day to secure their attendance throughout the day. the subject is

under consideration by a committee as to what can be done to forward this object. With $100 dollars a year I think I could do much towards bringing forward a girls school here we would do a good work among the people. We raised at the station last year about one fourth of the amount expended here for Education. We have as you may know received but little of the benefits of Dodooale School at this station. There are at present 4 girls in the school & they are the only ones from this station save 3 who were admitted first as boarding some 20 years ago. Who are now heathens though 2 of them became members of the church. But a very small number can have the advantages of Dodooville & therefore we must furnish the desired advantages here in the way of day schools of a higher order. It is in this way I think that we are to make inroads upon the native feeling

that girls after a certain age cannot appear in public until they are married. If we have good schools at our stations for girls where they may be carried on in their studies as far as at Dodoville, we may keep the daughters of christians in such schools & through their influence bring in gradually the ~~[illegible]~~ daughters of the heathen in the neighborhood. The prevalence of such a system would make inroads upon notions falling in a direction that Dodoville school does not reach.

One of our native houses was recently set on fire by the natives in a neighboring village in consequence of some difficulty between them & the man who had charge of the houses as a guard —

During the past 3 months Mrs Smith has suffered more in health than before since our return

some of the time her cough has been very bad & her strength much reduced. but we hope when the weather becomes settled & the S. W. wind sets in she will improve faster. She is now able to attend to her accustomed duties though in weakness. We feel more & more that it is desirable that we should send Mary to Ann with Mr & Mrs Sanders & hope soon to hear from friends such intelligence as will decide the question definitely. It would give us very great pleasure to keep her with us much longer did we not feel it very necessary both for her physical & & mental development that she be in a cold bracing climate where she can have the advantage of a good school.

It would be pleasant in many respects if our path of duty led us to accompany her. but we see

no such opening for us & therefore our love for her & desire for her best good lead us to send her from us in the care of others to those whom we trust God has raised up & whose hearts he has or will open to receive her & care for her.— We feel that we have much to be thankful for with reference to our children that they are so kindly cared for & that they enjoy so good health & have <u>all</u> thus far been shielded from the arrows of death He who has been with us in parting with Fiore will not forsake us in the last though in some respects it will be the greatest trial of our lives.—

With affectionate regards, to Mrs A & yourself in which Mrs S unites.

yrs &c JCS—

Oodoopitty, April 6. 1864

? Rec'd May 31.

Ans'd June 9.

Oodooputty Sept 12th 1864

Rev R Anderson DD

My dear Sir

Some months ago when writing to you I mentioned that we were thinking of sending our Mary to live with Mr Sanders & family but had not then fully decided. I do not remember that I have since alluded to the matter in writing to you. The matter was decided some months ago & had the approval of the Mission & Br Hastings may have reported it to you as Sec.y

We have arranged for her to have a home with Dea Thos. Snell of N Brookfield & he will wish to receive the grant from the Board for her as in the case of our other children. — Our sending her is plainly a case of necessity & Dr G urged it a year ago. She has now just recovered from quite a severe attack of dysentery & inflammation of the bowels We kept her down for nearly a

Oodooputty, Sept 12th 1864

months and was the most severe attack of disease any of our children have had — She is now about as well as usual but not able to endure as much. & we are glad she has the prospect of being in a cooler climate before the return of our other hot season here

I suppose you saw Thomas when you were at Amherst, though he does not mention meeting you in private You may have heard of Laura's conversion She has come out a very decided & happy christian & is we suppose now with Eunice at S. Hadley It is possible you will see all of ours 5 children at the meeting in Worcester as we have made arrangement for them all to meet there if they can none of them but Th. have attended a meeting of the Board & we want them to keep up an acquaintance with missionaries & their families & an interest in the cause I hope to secure the means some way to help E & L through the course at S. Hadley

We understand that Mrs Emerson who has clothed Eunice thinks she cannot continue it after this year. That will leave her unprovided for the last year of the course when we supposed it was to be continued to the end of her course, at the seminary. Such was her promise but I dont know that we have it now in writing. We trust that some way will be provided in time of need. Thomas thinks he can work his way through now with such help as he can get here & there. When we last heard from him he was at work haying for $2 a day. Did not stop at Amherst during commencement week but worked in the field. We hope he will not have to go to the army but return at his studies & prepare for the missionary work. Eunice & Laura rejoice in the prospect of being together at the seminary next year & we are very glad it can be so for they have been separated most of the time since E. went to Ann in '54

We are sorry it has so happened every time Eunice has been to Brookline since we left

that she has had her time so fully occupied in preparing her clothing that she has not been able to call at Roxbury: We have urged her doing it every time but she has found it impossible — We hope it will not always be so.

Your circular to the stations looks like the appearance of a storm a head. & close reefed topsails & nothing more. We have been expecting something of the kind. Whether we shall be able to get much help in this quarter we do not know. Your letter rec'd sometime ago was published in the Columbo Observer & favorably noticed — but I dont know as it has brought in donations —

We can manage to make the ends meet if we can get our salary as it is though it is rather close work. It is easier for us than with you in view for goods are not as high here as there. We can purchase good cotton drill for 36 cts per yard & long cloth for 25 or 30 cts.

I have just heard of the death of the son of my oldest brother at City Point

He was struck by a shell near Petersburg which took off both legs below the knee they were amputated & he was doing well for a time but in the great heat they mortified & he died July 1st 10 days after he was wounded. How many thousands are thus bereaved & still the end is not. We have been hoping that Gen Grant would soon get possession of Richmond but late news does not look very encouraging for such a result

During the past 3 or 4 months our work at this station has been much disturbed by the prevalence of cholera. 3 schools were broken up for some time but now they are begin to pick up again. None of those connected with us have been attacked by the disease though many around us have fallen. For 2 months or more the attendance on the Sab was so reduced that we had our services in the study. – Have just gone back to the bungalow but the no is quite small

I have in various ways secured

Godospitty, Sept. 12. 1864
Rec'd. Oct. 17.

about £60 for a new chapel at this station & hope to be gin building soon. The Lord brought us a bell which now stands on my verandah & does very good service. though but few heed its call, We shall put it within the compound fronting the road wh runs to the North N. East of the house. If we could get rid of the heathen temple just opposite the house to the East we should put it there facing down the road as we come in from Godoro but that we cannot do. The devil has a strong hold there to give up now. We shall build up a thick wall in front & put the bell upon the top in a little cupola to cover it. My nephew sent me $5 for it among the last things he did before going on the same campaign his last. He loved his Saviour & has gone to be with him we trust.

Mrs Smith's health is pretty good now. She was much worn down in taking care of Mary & nearly sick herself for weeks after she began to recover. She has recovered from that & is now busily engaged in preparing Mary's outfit & I expect

* I have had an opportunity to go to Mr. Wadsworth's & also to go to Mr. Smith's & accompany Mrs S. & Mary to Mr. Wadsworth's & return by Sherbro

Codoopitty Oct. 10th 1864

Revd R. Anderson DD

My dear Sir

During the past six months our work at this station has been much interrupted by the prevalence of the cholera in most of the villages of Codoopitty; there were but a few cases in Atchuvaly.

For three months 4 schools were entirely broken up. Only three of them are now in operation & they are far from being in the state they were before the sickness came. For many of the larger boys have not returned

From April to August the disease prevailed passing from village to village. The No of cases reported to the Govt Agent was 675. Of these 396 died. The disease was the most fatal in April & May, but the greatest No. of deaths occured in June. We have great cause

Codoopitty Oct. 12. 1864

for thankfulness that all the members of our church & all connected with us, were kept in safety from the pestilence, with the exception of a young child at Atchuvaly the daughter of a school teacher, who died very suddenly.

The disease commenced in the populous village of Vulvetty-turre soon after the annual festival at the large temple west of the village. The people consulted some of the devotees of the goddess Ammaal, a Kâli, who pretended to be inspired, as to the cause which produced the disease & the means of removing it. They were told that it came as a punishment because the wall around the temple was not finished & was not built straight on the west side! If those defects should be removed the disease wld abate.

The people immediately raised 2000 Rix dlls = £150, & built the wall

entirely new on the West side & raised it several feet on the North side & ornamented the corners with the figures of Lions & with other images in the middle near the door of entrance on that side. But although it was completed & many ceremonies performed still the disease continued & was even more fatal than before the work was commenced.

Many of the people then said "The Goddess Ammal has no power. God takes whom he pleases. All these ceremonies are in vain." Yet they turn not from their vain idols to the living & true God. Our labors among the people have been much interrupted especially in the evening meeting. These have been suspended for we have found it impossible to get the people out in the Evening for any object. As soon as the Sun goes down they shut themselves up in their houses & hanging Margosa leaves before the doors to keep off the Evil Spirits remain there until

Morning

Three Catechists report having visited
846 houses conversed with 2687 persons and
distributed 500 tracts sold 20.
Aside from this work in company
with some of the teachers whose schools
were broken up, they labored as
Colporteurs for the Brit. Bible Society
the amt of labor performed by all was
42 days. Houses visited 988. No of
persons met & conversed with 2980
S. Portions sold 58 Gratuitously distributed
50. Old Test Portions, the amt rec'd for
this work for society was £2.
In June I made arrangements
to go on a Bible tour in company
with two English Missionaries towards
the centre of the Island where I went
last year with Mr Sanders, but owing
to the continued prevalence of the
cholera it was not thought advisa
ble for me to leave the station for
so long a journey. ~~In the mon~~
In the month of July I visited
all our Stations & Examined our

vernacular schools in company with Mr Cooly our Native school visitor. At some of the stations the schools have improved while at others in consequence of sickness, they are not in as good a state as at the beginning of the year. The following list will show their state in July ** compared with January as by Mr Coolys report & My Examination in July

No of schools in Jany	50	boys	1108	girls	442
" " " July	47	"	1085	"	403
no present at Ex. Jan		"	887	"	319
" " " " July	—	"	881	"	285
No who repeated full lessons in Jany		"	692	"	213
" " " " " July			619	"	195
No of readers Jan	520	in July			453

During the month of Aug & a part of Sept. 20 of the teachers were at the training school in Batta receiving instruction suited to make them more efficient as teachers. We hope that the fruit may appear in the improved state of the schools during the coming year

In these days the people seem more ready to listen to the gospel & many will admit that there is no truth in heathenism & that the ceremonies in connection with idol worship are all vain & fruitless & say there is no God but the one Creator & preserver of all things, who dwells in the heavens Still they do not worship Him but follow after their idols with as much zeal as before saying "What can we do."

One Man who had for a long time been very regular in performing his Morning & Evening devotions at a temple near us - was some weeks ago attacked by the cholera At first he cried to his god Pullian for help: but the disease still increased upon him. He then thought perhaps Siva is greater than Pullian & cried to him "Oh Siva help" - but no help came. he only grew worse

Then he thought perhaps the christians God is greater than all these; So he cried to the Christians God for help. Soon after this the disease begun to abate & he told those who visited him, that he would not pray and make offerings to Pullior any more, but would come & learn about the way of life through Jesus christ. When he recovered we tried to have him come to our meetings on the Sabbath & fulfill his promise but when the danger had part he forgot his promise & soon begun to pray to Pullior again.—

There are here & there a few indications that the leaven of the Gospel is working in some hearts—& we hope yet to see the fruit of it in the turning of some souls from the worship of idols unto the living God—

In the month of August our daughter Mary was very sick for a few weeks with dysentery

For some days we were quite anxious about her, but the Lord in kindness rebuked the disease & restored her to health again & permits us to enjoy her society a little longer before she leaves us to go to our native land to find a home with others. As we look forward to that time we can only find consolation in the assurance "as thy so shall thy strength be".

From what you wrote your last to the Mission (the circular) we fear that the Board may be brought into straitened circumstances on account of the failure of funds we shall do what we can to get help here though I fear we shall not be able to secure a large amount. We hope to hear that the Federal cause has triumphed, that slavery is destroyed & peace restored on such a basis as will be abiding & bring again prosperity

Very truly yrs J. C. Smith

Godfrey, Oct. 10, 1864

Rev. J. Dennis
Secretary

Coconada April 18th 1863

Rev R Anderson DD.

My dear Sir

The report of my labors at this station for the past 6 months must necessarily be short as I have been absent at Madras two months. & since my return I have not been able to go much among the people owing to the state of my health.

Mr Hastings has written a full account of our trip to Madras & I need not ~~xxx~~ repeat it. You can easily imagine that our home at Coconada is very lonely without even one of our six children with us to cheer our hearts. Mrs S. remained at C. most of the time while I was absent, but had company nearly half of the time. We have never regretted bringing Mary back with us, as she has been a great comfort. Now we shall rejoice to hear that she is safely carried to our native land where she may enjoy those privileges & be under those influences wh she needs physically mentally & morally to fit her for the duties & labors of life. She suffered a good deal from the effects of the climate the last year she was here. She has grown very rapidly & you will hardly know her

Coconada Oct 10, 1864

I have recd no response from you, nor have I seen any to the Secy of our Mission giving permission for us to send Mary to Ava but we have taken it for granted that permission was given as in the other cases.

For particulars of the work at the station & in the villages I must refer you to the report of Rev. D. Stickney sent herewith. I left him in charge of the work in my absence having found for the assistants there a plan for their guidance: on my return I was happy to find that in the main the plan had been faithfully carried out. They spent several days at different times in the Wesleyan field adjacent to ours (by the request of the Missionary in charge) in putting in circulation by sale the calendar for 1865. Which we regard as a valuable annual tract. (It was prepd by Br Howland & published by the G.B.T.Soy) They sold at a half penny each 350 & could have sold more had we been able to obtain them. The edition was not large enough to supply the demand

They sold about 100 other tracts including a few School books. & 30 portions of Scripture at one penny each.
The laborers came to the conclusion among themselves that it was better generally to sell the tracts also at a small sum rather than to give them freely. They however distributed gratuitously in the 6 months about 300. I hope we may get out some new tracts which will sell better than our old ones if put up in neat form.

We hope that the good seed scattered in the books distributed & the instruction given by the distributors will in due time bring forth in some the fruits of righteousness.

From Mr Stickneys report you will see that the native laborers feel encouraged in their work. I can bear the same testimony from my own observation & especially from the statements of those I met in the early morning in my study (when at home) for a short season of prayer and consultation after a brief report

of the labors of the previous day.

Referring to the records of attendance on the services at the station on Sab Aft, I find there has been an average attendance each Sab of about 30 adults & 70 or 80 children. This is an increase of 10 or 12 adults on the average of the previous half year. Of these 8 or 10 are from among the heathen & have no pecuniary connection with us. They are most of them regular attendants & seem to have left heathen practices as far as we can ascertain, & manifest a desire to learn about Christianity & to be taught its doctrines. A few of them give evidence of having chosen Christ for their portion & seem determined to follow him though much opposed by their relatives & neighbors.

There are about the same no of regular attendants who seem somewhat awakened at Atchuvaly & Tondamanar some of whom

are fair candidates for admission to the church. One was admitted in December from Atchwaly & we hope at our next communion to have the privilege of admitting more if they continue steadfast in the way of the Lord.

We have each week 12 services in 10 different places where the gospel is made known beside the occasional meetings in moonlight evenings. Of the 12 services 9 are in the villages & designed especially for the heathen. The average weekly attendance at all the meetings is about 130 adults and 260 children —

You will see by the above facts that we feel encouraged by the indications that in some hearts the truth is taking effect. Our prayer is that the work may go on & that a multitude of souls may be gathered into the fold of Christ from among these people

Yrs truly J. B. Smith

Oodoopitty, Apr. 18. 1865.

Rec'd June 13.

Ack'd Aug 3, 1865

Codoopsitty May 18 1865

Rev R Anderson DD

My dear Sir

We were happy to hear by the last mail that though you had been quite sick you were nearly recovered. It had been so long a time without hearing from you that we thought you must be sick or had some very important work on your hands

Ere this we trust you have seen Sandos & that all the children committed to his care are safe in their new homes. We need not tell you that our house is very lonely without even one child with us. But we comfort ourselves with the thought that we are at the post the Lord assigns us. & that our children are much more favorably situated for mental moral & physical development than they could be with us.

It was very hard to give up the last one. for the past 4 years of her residence with us had bound her very near to our hearts. She was younger with us than any other one of our

Codoopsitty Apr. 18 1865.

children. She seems to have found comfort in going to Jesus with her cares & sorrows on the voyage, & we hope she will find him more & more precious to her soul. We have a very good accts of her from Mrs Sanders. Have I ever told you that our 2d daughter Laura has become a very decided & happy christian. She & Eunice (who has had her hope renewed the past year & been much revived) are very happy together at South Hadley Seminary.

Thomas is now in his Senior year at Amherst. If you should see him please find out what his thought is concerning being a Missionary.

Within the past month I have examined all our vernacular schools 45 in no. & find they have improved in some studies during the year, more than in the previous year. In Arithmetic Geography & in Christian Lessons generally they have improved some though there is still great room for advancement. We have arranged the teachers in classes

& hope to get rid of some & introduce better in their place. We have also arranged a plan to encourage the girls to attend school & hope to increase the number & keep them longer in the schools.

There has been a falling off in the No of girls in some of the schools since last year & a small increase of boys: We are making a little progress in that line at Cocloopitty

Have nearly as many girls as at any station though there was not one in the schools when we came here

The Whole No in Schools (45) was	1117 boys	334 girls	
Of these at Examination	965 "	247	"
No reading full letters	693.	152	"
Whole No of readers on list	612		
" " at Examination	420		
No of Baptized children	51 boys	72 = 123	

These Examinations occupied about half of the month. Going & returning I travelled about 175 miles & had the opportunity of giving instruction to all the children as well as to some others who were present at Examns

We are begining to see the effect of the training Sch in furnishing better teachers for these schools

But few of the old stock remain. If Batta Lang had been so conducted as to have furnished teachers for the village schools it would have done a good work, the graduates were too tall for that work in their own estimation at least. Br Sanders will give you an acct of these schools and their defects as he examined them 2 or 3 years & drilled the teachers. It is all "up hill" work especially the girls schools — when educated native christians take hold of the work & fill its responsibilities it will go better

Mrs S. is in her usual health & sends love to Mrs A. & your daughter whose book we hope to see ere long

Yours affy
J C Smith

Rev. J. C. Smith
Oodooville
Aug 15 1863
Recd Oct 20
Ans Nov

P.S. Many thanks for your nice book just recd. having been some 8 months on the way
JCS

were hung
has inclosed to
Mr Wong to
forward yes

Coolospitty Oct 13th 1865

Rev R. Anderson DD

My dear Brother

Within the past six months we have had the pleasure of admitting one member to our little church on profession of his faith in Christ. For more than a year he has been a regular attendant at our sabbath services at the station & more than six months ago expressed a wish to unite with the church. He learnt to read in one of our village schools & has kept up the practice of reading, & obtains from time to time portions of Scripture & tracts for this purpose

For a time after he commenced attending our meeting on sabbath still he continued the practice of going to the Bazar in the Pill to sell salt

His attention was particularly arrested by a sermon concerning Daniel & his three friends who were cast into the furnace

and expressed a strong desire to know more about that religion wh sustained them in time of danger & the God who had power to deliver them from their enemies. When his attention was called to the evil & wrong of trading on the Sab. he discontinued the practice much to the annoyance of the people who had been accustomed to trade with him especially because in order to get salt on the Sab they were obliged to go a mile to another village & purchase of a man who gave much less in weight for the same price.

We have some hope that his wife & sister may be brought to embrace the truth through his influence. His oldest child a boy of 5 or 6 years old seems disposed to follow his fathers example.

At the time of baptisme he rec'd the name of Daniel it being suggested by his interest in Daniels history & character —

All the members were well satisfied

with the evidence of his conversion, & he was
joyfully welcomed to the Communion & fellow-
ship of the Church. We hope he will be
a true witness for christ to his own people
among whom he continues in his former
occupation as a farmer & trader.
He is poor the class who were formerly
slaves & has been exposed to much opposition
& reproach from the decendants of those
who were the masters of his ancestors.
These he has encountered with the coming spirit
of forbearance & patience not neglecting
to make known to them the truth on which
he builds his hopes for Eternity
Another candidate was Examined at
the same time with him but as some
were not satisfied that he had fully left
his former Evil practices his case was deferred
Beside the above there are 6 or 8 others
whom we might baptise if we could take
their profession of having renounced
heathenism as evidence that they
have been renewed in heart & have truly
chosen christ for their Savior & guide

These are only faint indications of progress but we hope yet to see still greater things than these. The truth is being made known regularly from week to week in ten different places to an average aggregate attendance of 130 adults & 220 children each week.

The Message is also proclaimed from house to house by 4 persons who are engaged daily in visiting the people & offering them portions of Scripture & tracts & conversing with them concerning the way of Salvation through Jesus Christ & their personal interest therein

They are aided in this to some extent by 4 teachers in our vernacular Schools who visit the people at their homes to induce them to send their children to school.

The practice (mentioned in my last) of selling tracts as well as portions of Scripture is still continued. Tracts to the amount of 122 have been sold & about 175 were distributed without price — Beside these within a few

weeks about 100 copies of the tract called "Honesty is the best policy" have been sold at 3/4 of a cent pr copy. I hope & pray that it may be read & its teachings practiced. — The Native agents have also sold 35 portions of scripture & given 2. The whole No of houses visited by the 4 laborers in 6 months is 925. The No of persons conversed with 3700

The Assistants who live near the station come to my study early in the morning for a short season of prayer & report the work of the previous day & receive suggestions concerning their work

In the Month of June they all spent several days at St. Pedro in Bible distribution by the request of the Wesleyan Missionary laboring there & in company with the Native laborers of that station. I was with them two days & in company with Rev Mr. Spoulding attended several Bible meetings. The last week in Aug Mr & Mrs Spaulding were with us three days. We held meeting in 5 different villages & had an opportunity to make known the gospel to a goodly number of people. In one village where over 20

women came to hear our message we found two who could read. One learnt in a village school at Codooville, the other in the Boarding school at Nellore & was there baptized. They both said they did not practice heathenism. In another village we met about 40 women & half as many girls who probably came more to see the two missionary ladies with us than to hear the gospel. Never the less they heard the Message!

In July I was absent from my station about one third of the time & visited all our stations & most of the out stations & examined all our vernacular schools. The results I sent in a letter forwarded to you in May

We are thankful to be able to report that a few weeks ago we heard of the safe arrival in Ohio of Mr Sanders & company & that our daughter Mary had been welcomed by her brothers & sisters & was settled in her new home in North Brookfield Mass.

Yours truly J. C. Smith

Codapitty, Oct. 13. 1866.
Rec'd. Dec. 14.

Codorpoitty Mor 20 64

Rev R Anderson DD

My dear Sir

Your letter introducing Rev Dr Clarke as your successor was rec^d by the last mail. We rejoice that you are thus relieved of some of the arduous labors wh have so long prepsed upon you that you may give your time to the gathering up the experiences of your long official career & putting them in form for the benefit of others. May the Lord prosper you in your work.

We are grieved to learn by our last papers that you have been call to mourn the death of your oldest daughter Mrs Kingman. May He who has smitten bind up the broken hearts & give comfort to the sorrowing ones such as Jesus alone can give

Codorpoitty, Oct. 13. 1866

You may have heard that our daughter Eunice has been obliged to leave the Seminary at South Hadley on account of ill health & has gone to Gilsum N.H. We fear her trouble may be the result of a fall 2 years ago or more at S Hadley when she struck her head & was obliged then to leave the School some time. If she could come to us it wd be a great comfort to her & us also. The place where she has had a home is not such a place as is suited for one in her present state of health & the people are not able to do for her without compensation. Hitherto the Lord has helped us & we trust he will carry us to the end.

Laura mentions in her last that she does not know whether she will have any more from the Board or not. If she can have the grant

for this year it will be a great help for she is dependent on that
2 monthly for her clothing & extra expenses at S. Hadley. I presume that Mr. Hyde has or will apply for her. Mr & Mrs Hyde have been very kind to Laura & Henry & have made the other children welcome while they have been there & dont think there be sister & we feel very grateful to them. That arrangement though made just before we left has been more satisfactory to us than that with reference to any of our other children. They seemed to have under taken the matter with a right spirit & we trust the Lord has & will continue to reward them.

Thomas Graduates this year. He has his heart fully set upon being a preacher but I do not know that he has fully decided for the foreign field. He may teach a year before going to a Theol Seminary. We should like to have him come here if the Lord call him & send him

At the close of this week we are expecting a visit from Mr & Mrs Brownell who have just returned in Jaffna on a visit of a few weeks. He will accompany me to Chavagachery for a few days. You may have heard that I have charge of C. While Mr Leach is at mt on a visit to the Hills. Our circle is usual healthy. Mrs S continues in comfortable health, Till the Dr. who condemns her that she suffers but little from her cough & has gained over 20 lbs in weight since our return.

She unites in much love to Mrs A & yourself

Yours truly

J Chuttu

Coolopitty March 7th 1866.

Rec'd May 12th

Dodo Pitty April 5th 1866

Rev. R. Anderson D. D.

My Dear Sir,

In my last semi-annual I mentioned the admission of one member to the church and that others were seeking the same privilege. Of the former I can now report that he holds on his way & gives increasing evidence that he is a child of God. In the latter I see but little progress. We still hope that the spirit of the Lord is at work in their hearts by his truth & the fruits of that work will ere long be more apparent in their lives.

We have made apparently more progress in building a place of worship than in the enlargement of the spiritual church. The foundations for a chapel 49 x 32 feet were laid before the rains & the walls are beginning to rise, giving us the cheering prospect of a more pleasant place of worship than the uncomfortable school

bungalow which has been the only church at our station. I am happy to say that we have the prospect of completing the work with funds raised principally in this country. Of the amount accused nearly half has been collected at this station commencing with about Rs 7.50 found here on my arrival 5 years ago.

The members of the church have had this object in mind for the past 5 years & have given something for it every month besides a subscription once in each year & rejoice in the prospect of having a pleasanter place of worship and one in which they have a personal interest on account of their investment in it.

Our labors among the people are much the same as reported in former letters. Four men are employed in different parts of the field in perwading the villages & conversing with the people & offering to them the bread of life. One of them {J. Adams} has been sick for the past month & we fear his work is nearly done. The summing up of their monthly reports for 1865 shows that they visited 1846 houses & conversed with nearly 8000 persons concerning their souls urging upon them the claims of the gospel. The number of tracts distributed gratuitously was 170; much less

than the former years. 716 of the publications of the Tract Society were sold. Of these about half were the calandar for 1865 which is regarded as a very useful tract.

The number of portions of scripture (most of them gospels) sold by them was 84 while only 2 were given. The experiment of distributing by sale at a small price works better than we anticipated & the books purchased are preserved with more care & read more attentively.

We have about 200 boys & from 60 to 70 girls in our schools under the care & instruction of 7 teachers, 3 of whom are women. There has been a small increase within the past 6 months in the number of girls & they are more regular in their attendance in the schools & on the sabbath services. This has been secured by the promise of a small reward to those who are regular in attendance & who pass well at the monthly & annual examinations.

Since January in consequence of the absence of Mr Quick, my feild of labor has been enlarged by the addition of Chavagachiary at the distance of 16 miles. As yet I have visited the station but once a month. I hope however to spend some time there during the S.W. monsoon in labors among the people in the villages of that large feild where is

a population of over 40,000 which added to the population of Dodoopitty makes over 60,000 in one diocese. What think you is one man with 2 native pastors & 5 or 6 catechists & 10 or 12 school teachers enough to pervade that great mass of heathenism & hold up the standard of the cross in sight of all & invite all to come & be saved?

A few days ago in company with Mr Burnell from Madura, I attended a communion season at Chavagachary on a week day, when most of the members were present, some of them coming 8 miles. There was an audience of about 50 adults & 50 children. The number of communicants 30. It was their day of thanksgiving offerings after harvest. The amount collected was between 6 & 7 dolls. For particulars of the labors at the station, I must refer you to Pastor Grant's letter.

Yours truly
J. C. Smith

P.S. In my last sent 2 weeks ago I expressed our sympathy with you & Mrs A in the sudden removal of your daughter. We are grieved to hear that another of that family has been taken by the same disease. May our covenant God sustain & comfort you. J.C.S.

Dodoopitty, Mar. 5. 1864
Rec'd May 31.

Coeloospitty May 16th 1866

Rev Dr. Clarke

My dear Sir

My last semi annual letter was directed as usual to Dr. Anderson as we now not then seed any letter from his successor. Having just seen a very kind letter from you to our Secy I am prompted to send you a line. When I was in Am & in my own native State Vt I heard of you at Burlington in the U. V. M. where you were associated with Prof M. H. Buckham, whom I taught when a little boy in Chilsea Vt in 1837 & 38 Having now a son just graduating from college makes one feel that he is growing old. The old folks are passing away & young ones are coming into their places. We (mrs & myself) are hoping that our Son may enter into our work here & carry on what we in weakness & imperfection have begun. Our prayer for him & for all our 6 children is that they may be more efficient laborers

than their parents have been. We have given them all to the Lord & we hope that 5 of them are already his children & we feel confident that the remainder will soon be brought into the fold & be made happy in a Saviors love.

I hope you may become acquainted with Thomas & encourage him in his purpose to engage in the Missionary work. It is but recently that he has come definitely to the decision. We have never urged the subject upon him as we preferred that he should look at the subject independently of any thing we might say to him lest if he decided to come because we were here urging it he might lack the interest in the work the world sustain him in it.

He writes that he thinks he is willing to go any where though of course he has preferences. He has still 4 years to wait. If he teaches next

year as he has planned to do, & we dont know what changes may take place in that time.

Our eldest daughter Eunice has been compelled to leave the Seminary at S. Hadley & is suffering from spinal difficulty occasioned by a fall in a chair 2 yrs ago when she struck the back of her head. We of course feel anxious about her & desirous that she should have the best medical aid if she does not get help by Dr Goddings - care with whom she was in Winchendon Mass when we last heard. If we were so situated that she could come to us it would be a great comfort to her & us also. With no place we consider home it is very trying for a person of her age to be thus laid aside. We rejoice to know that she is happy in a loving love, & enabled to recognize in this trial a (Father's loving) hand. She had hoped to be able to complete her (3 year at the Sem: this summer

& by teaching us something to help herself. But that bright sky is clouded: & the future must look dark, as far as this world's hopes are concerned. We trust however that He who has cared for her hitherto will not leave her in the hour of trial.

As to our work my letter to Dr A. tells most that can be told now. We as a Mission are in need of help. Br Hasting & I have in charge now 5 of the 7 stations. in our mission ~~we~~ occupy & my diocese extends over as large a tract of country as all the rest of the mission. or requires more travel to reach its villages, than all the other stations, being on the N. & East side of the Province. Although there is a native pastor at Chang it is very desirable on account of the size & promise of the field that there should be a missionary

stationed then. Mr Sanders is well acquainted with the field as he has occupied the station & can tell you more about it than I can.

Cocloopitty is our newest station it having been occupied by a missionary only about 4 years before we commence on our return in 1861. The progress is slow but in many respects more hopeful than at the old stations. Does not seem so much as if "burnt out" One man has come in from the heathen whom I mentioned last year & who stands firm & is bringing his wife to meetings. We hope yet to get more from that slap though as a class they are hard to reach. We are sorry to be obliged to report that the special revival influence so much needed does not yet come. The word is being scattered among the people. Portions of Scripture & tracts are in many cases sold for a small price.

Could we see such earnest desire for the truth as is manifested in some Mission fields

and many turning to the Lord it would greatly cheer our hearts. Were our faith stronger we should be up affected by the sight of the obstacles which lie in the way of the progress of our work.

Or if we could keep constantly ~~before~~ in mind the "joy set before" us as did our Savior we could more easily bear our crosses & count as nothing the shame & reproach of the whole heathen world

But our work is to sow the seed, to scatter broad-cast the precious word of life & we should ever do it with the assurance that it shall not return void but shall accomplish that for which it is sent forth by Him who can make it the power of God to salvation to those who hear it ——

We are to have a Jubilee meeting for the Graduates of Butts Seminary next week on the Princess birth

day it being a holiday
We hope for a good gathering & some substantial aid for female Education. You will be duly informed of the results. We are just now carry through the press a friendly letter addressed to those who have been taught in our vernacular schools who will be circulated among their class as far as we can find them thus calling their attention to the truths they heard in the schools & especially making known to them Christ as the only Savior for lost men & urging them to accept of his proffered mercy & be saved.
May the Lord bless his own truth & make the recounting of the scenes & labors of the past fifty years a blessing to many souls.
With affectionate regards to all your associates I remain
Very truly yours
J C Smith

Rev. J. C. Smith.

Oodoopitty, May 16. 1866.

Rec'd July 24.

Ack'd Nov. 8. 1866

Cocloospitty Aug 15th 1866

Rev Dr. Clark

Dear Brother

I wrote to you some months ago giving you some account of my work & concerning our children &c I will now if you please take you with me on a trip to our Stations to visit & Examine our vernacular schools. You must prepare to "rough it a bit" & get up early in the morning & perhaps take a long "drive" in the night. Previous notice having been given at Codooville, I set out for that Station the distance of 14 miles, early on Monday A.M. July 2. Mrs S. accompanied me as we were to attend the monthly Mis. prayer meeting that Evening at Nellore 6 miles from C. We arrived at C. about 7 o'clock After breakfast at about 10 I found Mr Cooly the Native Sch. Inspector had the scholars arranged according to classes ready for our work: those in the same class from all the schools were

Examined together. the No of class is 6. beside those commencing the Alphabet This class was Examined in the letters wh they write in the Sand. & in 1st Catechism learning it from dictation & in counting
The 6th class had completed the alphabet & can spell & write short words & some begin to read easy sentences they complete the 1st Catechism wh contains the 10 commandments & in Arithmetic learn addition ~~&~~ tables & commence writing figures & letters on slate with Stile
The 5th class read in "Easy Lessons" learn scripture Catechism wh gives an outline of the Hist of Christ continue the arithmetical tables subtraction & learn to write sums correctly & sentences from dictation with some questions about vowels & consonants
The 4th class are generally pretty good readers are Examined as to the meaning of what they read continue writing fr dictation with Examination about the changes of letters

for Euphony where words are joined wh
is a peculiarity of this language
They also practice writing in Numeration
& doing larger sums & commence
the study of Geography of Africa & complete
Scripture Catechism
The 3d class have as a reading book stories
taken from the New Test history on wh
they are Examined continue Arith
metic doing sums in Multiplication & Div
Practice writing from dictation taking
more difficult sentences & applying
the first principles of Grammar & con
tinue Geography Ceylon & India
The 2d class go on with Arithmetic & Geog
& take Scripture History & Saml Grom
abridgement. The 1st class complete the
elementary Arithmetic & Geography &
take Scripture history Old Test & apply
more extensively the principles of Gram-
mar in reading & learn to analyse simple
sentences

At Codoorville we spent between 3 & 4 hours
in Examination. In 8 schools we found

232 boys & 67 girls of these 95 boys & 33 girls were in the lowest classes. About half of the schools are taught by new teachers from the Training school at Butta. These schools are much improved in 2 years especially in the teaching of arithmetic & geography the new teachers have had a good influence upon some of the older teachers to bring them up to a higher standard As the schools at all our stations are visited & examined by the inspector every month & reports to the Missionary in charge & to the Committee we know very well the state of the schools from month to month The inspector in his monthly visits questions the children on some topic of Bible history varying the subject p month to month. Baptized children at 6.. 36.

On the 8th of July we were at Monepy where are 6 schools. 118 boys & 74 girls were present of these 28 are baptized children. The schools are in about the same state as at Codoodee though not certainly as many children

More of the boys in Monepy go to the English schools wh abound there
Two new schools for girls only have been started within a year wh are doing well
July 4th the schools at Tilly were examined. 86 boys & 36 girls were present
The element of new & recently educated teachers has not been introduced there & the schools are deficient. I told the teachers that the schools needed to be treated as we were treating the old house & church there is made over anew
I have some doubt whether the old material will work in as well as in the building
In 1842 when I first came to the mission the large church at T. was filled with children from the schools under the care of Sr Poor. If the sisters were now occupied by a missionary the schools might be in a better state, but I have not much hope of it with the old teachers.
After spending another day in a business meeting of the mission at Batticotta we returned to our home Thurs day Evening

The following week was spent at home in looking after the work on our church building & attending to station matters

On the 16th inst. I set out for Batticotta the distance of 18 miles starting at 3 o'clock in my palanquin bandy in wh I can sometimes take a nap & coolies taking me on my way without any care of mine to guide them. At 10 o'clock I found the schools assembled in the church with the exception of 3 new girls schools that could not come to the station Here also I found that the best taught school was one taught by a new teacher from the Tr school. but none came up to the best at Cadoovilla & Manipay. the desire for an English Education is so great that it affects the vernacular schools very much as many will have for the English school before they can read their own language In the 7 schools examined there were present 122 boys & 54 girls

The 3 girls schools not present contn
about 90 scholars of whom 66 were present
at the last Examination by Inspector
I saw the girls schools a few months ago & found
them in a flourishing state
On the following day I went to Pando
4 miles distant, to our old station
where we labored 11 years before we visited
Ava in 1857 Mr Duck has been
absent since June & the station has
been in the care of Mr Hastings
In the 5 schools present were 30 boys 59 girls
one new girls school was not present
The Inspector saw it & found 22 girls
Two of the schools passed a fair Examination
& three are new ones the others come
near being a failure One of the new school
for girls only appeared very well. Girls who
had been taught only 2 or 3 months
could write the letters & write & spell short
words & count & repeat catechism &
the Commandments very readily
The teacher is not a christian but seems pretty
is efficient & so connected that he can collect
girls from wealthy families —

On the following day I took a bullock cart & went to the Island of Caradua 6 miles. 2 miles crossing water There our first native pastor was ordained when the deputation were here I met 2 schools all ready for Examination 54 boys & 46 girls were present who sustained a very good Examination Equal to any we have seen. The boys school is taught by a young teacher. The No of scholars has more than doubled since he took it & no wonder when he has increased more than that. The girls school taught by one who studied at Battesiri has been in operation only 6 or 8 months & yet a class of 6 or 7 girls read very well in "Easy Lessons" they did not know their letters when they commenced. I returned to Batta in the heat of the day took my dinner & at 3½ P.M. was on my way home where I arrived about dark somewhat fatigued with the labors of the 3 days but thankful that I had strength to prosecute my work & a home to go to.

If not too much fatigued come with me on another trip after a few days rest on Mon. 23 I was off at 4 A.M. for Tarang & Chavaguchey. The distance to B is 8 miles I was too early for the children & the Inspector who had to come from Maneppay some 15 miles. I therefore looked about the premises & thought of former day when that was our station for one year. There our eldest son was born Mrs S. was carried from there to the sea side in a very feeble state & we both suffered so much from fever that it was thought best to give up the station & we went to Pandᵒ. A part of the house was taken down in 1856 to cover the study where I am now writing. One room was left with the godown & kitchen for the accommodation of those in charge of the station. It is now thought that the godown & kitchen for all our wants with some alterations & the remaining part of the house has been taken down & the timbers used in the church at this station

If our son should come to G. he will find the room where he was born no longer fit for occupancy. The School at the station is small & not efficiently taught. The teacher is an unmarried daughter of the cute christ who has been 25 years at that place. We have now sent a young married man there who is to teach a school in one of the villages & labor some of the time as a cute christ. Mrs S. was with me there in June & we saw several women who learnt to read when Mr & Mrs Appthorp were there who said "If missionaries had only remained here many would have become christians!"

From P I went 8 miles to the most Eastern post of the Chowgan charge full of where are a few christian & a small school It is 8 miles also from Chaoj

Most of the christians there are not pecuniarily connected with us & often there long in their former occupations. There are some inquirers —
Returning on the same road 2 miles we come to Usan where is a small school & also a few christians
There is here much opposition from Roman Catholics. On the Sabbath in the morning & afternoon a service is held at these 2 places conducted by a catechist from C or the Native Pastor We have had a catechist residing at Usan but in this a poor region we have found it difficult to keep those there who are not acclimated — or long enough to become acclimated.
After taking my dinner at U. I went to a school 3 or 4 miles to the south off from the grand road through a very sandy region. I rode some & walked more through the crooked sandy lanes — ~~under~~ exposed to the scorching rays of the sun

At 4½ P.M. I arrived at the school & found it well worth the effort to visit it & doing a good work in a place where a mission school was never established before. The teacher was taught at Batticotta Seminary & has done well in the 8 or 10 months since he began. After spending an hour or more in the school very pleasantly I started for Chavagachery a distance of 6 miles by a different way from the one in which we came. We found it no better but it rather grew worse as we went on. About one mile brought us to the sea shore on the south side of Jaffna. As we plodded on through the deep sand we met hundreds of heathens & Roman Catholics going to a temple a few miles East of us to pay their vows at the same shrine & that a noted R.C. church or temple. It was 7 o'clock ere we found a resting place for our weary

boards at the Mission house ~~in~~
C. The Next day we went 3 miles in
another direction to Mesuly where
is a small school taught by a
boy recently fr. the School. // It has been
nearly broken up by a disturbance
in the village occasioned by a man's
beating his boy because he would go
to our meetings on the Sab. Within
a few months past the boy who has
been in our School there had his
attention arrested by reading in the tract
called "Blind way" & has been very
regular in his attendance at
the meetings at the station. His
father tried to turn him from it
but not succeeding he forbid his going
Still he continued & his father tied
him to a post & whipped him severely
repeating constantly his commandment
to go. The Next Sab he went again
A day or 2 after the father took from
him his Ear ornaments & his clothes &
told him to leave his house in an hour

He went to the catechists house at the station & has remained there since. His Mother came to see him a few days ago & tried to persuade him to go home promising him a guru or priest & the opportunity to read the Puranas as long as he wishes to. but would not promise that he might go to christian worships on the Sabbath. He resolutely refused to go with her. We hope it is a real work of grace & that he will stand as a true witness. We have had one true witness in that village who died 2 years ago His name Cannoppen a trader the father of this boy while accusing the christians of "decoying" his boy, admitted that Cannoppen was a true christian but his sickness & loss of property & death came because he left the religion of his fathers

A small school at the station was Examined in the Pell. The Monthly accounts of those employed were settled during the day reports of their labors heard & words of encouragement & instruction given. On the following day (Lord's) after an early breakfast, taken in rather primitive style, I went to Examine 2 Schools in the west part of the field 2 miles on my way to Odoorle & Monepoy. They met near the road where one of the school is taught One has been in Operation for 10 years or more but never very prosperous the one where we met is a new one & one of the best taught schools we have About one third of the scholars are girls & are doing very well There are some christians in this village also some inquirers as there are in most of the villages at the station A Missionary is very much needed there to carry on the work in those many villages amid a population of over 40,000. We hope you will

without fail send one at least with Br Sanders when he comes back next year as we hope he will.

The No of Schools at C. 8. Boys 160. girls 44

I return home via Mesopy & Codoville after attending the annual meeting of the Nat Evl Society at C. where I found Mrs Smith. to accompany me

The Nex t day Friday & and Sat I Examined the C. Schools at Codoputty counting 154 boys & 50 girls 3 of them have improved some the past year 3 have gone back & need new life put into them in some way

The whole No of scholars connected with C School is 1328 boys 750 girls of these 1060 boys and 547 girls were at Examination 740 boy & 361 girls recited full lessons 562 popindas good readers.

The No of girls is double what it was last year & in larger proportion recited full lessons this arises in part from rewards offered to those who pass Examinations & are regular in attendance

The Schools have improved in many respects but we hope to see still greater progress. While geography & arithmetic are taught the great & prominent object is to teach the children the way of salvation through faith in Jesus Christ. The waking up of the minds of these children & teaching them to think is up hill work & in many cases it is very discouraging. and as the world look at it a thankless task. Still when we compare the present generation with those on the stage when the missionaries came we see a great change. We see gaps in our schools & we hope to see still greater changes. It is encouraging that the boys from the training schools do so well as teachers. If we had missionary strength to do more in the line of training the boys for teachers it would be labor well spent. & tell favorably on our work in the land

those who have gone into our villages schools the past 2 years have generally done very well their schools as I have found are the best we have & they have provoked some of the older teachers to greater efforts

These facts show that if they were more fully furnished for their work they might do more in the way of elevating & improving their own people

I somewhat doubt whether you will have patience to go through this long "yarn" Be that as it may what I have written is written & I will send it & let it take its chance It may give you some more definite views of some parts of our work I hope you will seek an opportunity to talk with Br Sanders with reference to this part of our work

as he may be able to explain what may not be clear from my writing. He has been the round of these schools many times & has done much to stir up the teachers to be more faithful & efficient in their work. He had many of them under his instruction at Batticotta for a month or more.

We are hoping that the P. Council will grant our request for a boarding school for girls at this station & give us the means of going on with preparations for it next year. We have nearly completed a small place of worship at our station with funds collected here & hope to have it ready for use before the rains commence. This will be one step accomplished for the other object & leave us ready to undertake that if allowed.

With affe regards & good wishes —

Yours offly J. C. Smith

Rev. J. C. Smith.

Oodoopitty, Aug. 15. 1866.

Rec'd Oct. 16,

Ack'd Nov. 8th

Tour visiting Schools.

Cocoospitty Oct 1st 1866

Rev N. G. Clark D.D.

My dear Brother

In a letter sent you two months ago I gave an account of the Examination of our vernacular schools, with a bird's eye view of the places visited. I will now give an account of a visit to Chavagachery to superintend colportage work for a week, a tour made by six natives to Mutitivo & of some special efforts in providing the villages in my own field for the distribution of the word of God

The ordinary work of the station has been much the same as usual. only we have changed the time of holding Sab. School & have it after the service on Sab. Morning. Thereby we secure a better attendance & more interest in the lessons. Within the past six months Mr John Adams the catechist at Atchuvely for the past 25 years has died.-

He sustained a good character among the people & his end was peaceful & happy He has been a witness for Christ among

Rev. J. C. Smart

the people & many heard the gospel from his lips, & we hope that the final day may show more fruit from the seed sown than has yet appeared. –

I have visited Chavagachery (16 miles distance,) once a month to look after the work there, & in addition to my ordinary work at home, have superintended the building of a chapel at Dodoppitty wh is now drawing towards a completion.

In the month of June Mrs S. was with me at Chavagachery for a week & went with me to all the villages where we have schools save one. In most of them we found a few christians & some inquirers who are visited regularly by the native Pastor & catechists. Seven catechists came from Battu & Codapy & within that and the following week in connection with the laborers at C. most of the villages in that field were visited. Ninety six days of labor were performed. 1260 houses were visited & 3300 individuals were personally addressed & the claims of the Bible urged upon them. One hundred & eleven portions of scripture were

sold & 84 tracts. The plan of selling for a small price, succeeded better there than we anticipated & all were encouraged to continue the practice by the Evidence they found, that books formerly purchased had been preserved with care & read. In various we met some who remembered the labors of the Missionaries there in former times & learnt to read in their schools. One woman who was not allowed then by her parents to learn to read, is now sending her daughters to school that they may learn what she could not. In one village the Native Pastor of C. found a woman who was the daughter of a school Master, in Mr Apthorps time. She said her father died in the belief of the truth of christianity though he never was admitted to a christian church. He disapproved of Idolatry & would not allow his children to go to the temples & Festivals. She seemed very glad to see us, & purchased a book for her children to read. —

On the Sabbath at C, I went to a village 4 miles distant where a catechist & school teacher is sent to attend a Meeting in the Morning

The No present was about 50 of whom
~~100~~ 12 were women beside 25 children of the
school, only a few of those adults are seen
at the service held by the catechist every week
in the same place. In the Pitt, I met in
another village about the same number
of whom 10 or 12 women come principally
to see Mrs S. who was present. We all
very much enjoyed those labors & we hope
that some souls will be benefitted thereby
& the cause of our Master advanced
In the month of August Meprs A.
Anketell & A. Bryant with 4 others were absent
two weeks on a tour to Nulitive a
place on the East side of the Island on
the way to Trincomalie. They found
the weather very hot & in some places the
scarcity of water was so great that
they secured with difficulty sufficient for
their use. They were all preserved in
health & much enjoyed the labor being
led by what they saw of the destitution of
the people to prize more highly the privileges
enjoyed by the people in Jaffna.

Some of the company had never been out on such a tour before.

The population is sparce in most of the region through which they passed & is not large in Mulihiro & the surrounding villages. They went to 675 houses, conversed with 1900 persons, sold 115 portions of scripture 1 Bible & 2 testaments & 70 tracts. They met one Roman catholic who so disregarded the commands of his priest as to purchase a Tamil Bible & several portions for use in the school he sustains.

Within the past month we have devoted a week to special efforts in pervading the villages in the out skirts of this field the Native Pastor & Reader from Chavagacherry & 2 men from Batticotta were with us most of the week. Though they found as usual some who reviled them & rejected their message, many kindly listened to their words of counsel & showed their desire to learn more by purchasing portions of the word of God & in some cases inquiring

about what they had read in books previously purchased.

Two Bibles were sold 27 portions & 99 tracts. 450 houses were visited & 1240 persons heard from them the way of salvation through faith in Jesus Christ. May the Lord add his blessing, & cause that much fruit may be gathered from the seed sown.

The details of the labor performed by the agents at Chowaqueling you will find in Pastor Hunts letter.

We await with some anxiety to hear the result of the annual meeting at Pittsfield & hope you were able to rejoice in freedom from debt as in several yrs past, & that you will be able to send us help in our necessities.

We were glad to hear about you from our daughter Laura who saw you at S. Hadley for a few moments.

May the Lord strengthen you for the great work on wh you have entered

& make you a worthy successor of him who has so long, ably & successfully conducted the business on wh you have entered

Yours offy in the fellowship of the gospel

J. C. Smith

PS We are hoping to hear a favorable decision with reference to the request for a Boarding school for girls at this station & are making our plans with an eye towards such a decision

Rev. J. C. Smith

Oodoopitty, Oct. 1. 1866

Rec'd Nov. 28.

Ack'd Apr. 30. 1867.

Cocloospitty Feb 20th 1867

Rev N G Clark DD

My dear Brother

By the direction of the mission & in compliance with your request in your letter of Nov 8th '66 to our Sec I send you herewith a list of 16 schools selected from those sustained by mission funds I have indicated the station & also the village where they are that you may know under whose superintendance they are conducted. The teachers are all members of our churches - Nine of them were educated in our training school at Batticotta and are among our best teachers Boys trained there bid fair to take all our schools soon & teach them better than the old stock who supplanted the old heathen teachers & improved the schools in many respects but in some cases they have failed to continue to make progress

The report of attendance is an average for 11 months Many of the school were broken up by cholera in December

Mrs. J. G. Smith

They were Examined by the Native Inspector Mr C F Cooly once a Month at their School bungalows. In July as I mentioned in my long letter they were Examined in the presence of the Missionary committee. They have also been examined generally twice a year in the presence of the Missionary in charge & in some cases oftener.

These Numbers are taken from the record of the Inspectors monthly report to the committee. He gives the same also to the Missionary in charge of the Schools.

I have indicated the monthly wages allowed by the Mission, some get an additional sum for girls taught Extra over 20 or 25 boys at the rate of 2 a Month for each one who passes examination in the lessons indicated. In the amount indicated as needed for the year I have added some for that & also some for prizes given to girls who are regular in attendance & pass good examinations & also for Books—

Am I to understand that you want an annual report of Each school wh may be adopted by a Sabbath School & also an annual letter concerning Each & a report in June of each year of such schools as we recommend for the adoption of Sabbath Schools You say "individually of the report but not of the annual letter" If much is said of Each School it will require as much as one page of this paper It will suit our convenience better to send annual report in Feb & annual letter in August after the annual Examination of the Schools by Committee".

Though the Schools are Examined in July they are not reported to the mission until the End of the year. July is the most favorable time for the Examination on account of the season wh is generally more healthy than Nov & Dec - & we are more likely to find the Schools in successful operation

In My letter last August I gave particulars concerning the lessons taught

The children go through a series of catechisms prepared for that purpose called Spiritual Milk Scripture Catechism & Spiritual Lamp & Scripture history

The reading books have a variety of lessons both secular & religious they study also the elementary parts of Arithmetic & Geography & the 2 highest classes make a beginning in Sacred Grammar

Our main object in these schools is to wake up the minds of the children & lead them to desire knowledge & especially to give them a knowledge of the way of salvation as revealed in the Bible

If I can gather any facts and incidents concerning individual schools which I have reported here with I will communicate with you. Meanwhile please let me hear from you particularly on the subject

Yours in the fellowship of the Gospel J C Smith

Rev. J. C. Smith
Coolopitty, Feb. 20. 1867.
Rec'd April 18.

Oodupitty. April. 2d. 1867.

Rev. N. G. Clark. D. D.

My dear Brother,

Yesterday was the twenty fifth anniversary of my arrival in Jaffna in company with Mr & Mrs Whittelsey. Mr. Meigs & Mr & Mrs Nyman arrived the day before. Of the six who came with me none are now in the field & only two are living. Of the fifteen other members of the Mission only 3 remain here and they occupy the same station. None are now in America & three have died. We now number but thirteen & how long we shall retain that number. Who can tell? Of the past twenty five years I have been absent 4½ on a visit to the United States. Aside from that have never been absent from the field on account of failure of health either on my own or my wife's account. I have occupied at different times Manepay, Chavagacary, Varany, Panditeripo & Oodupitty & lived a short time at Batticotta.

The review of the past calls to mind many mercies of our covenant keeping God, bestowed liberally in every time of need and the enquiry often arises why have I been spared, while many who might have done much more than I

have, have been called early to a higher service or transferred to our native land. My companion has seen five more years of service in India than I have, yet we have no desire to leave the work, while health to labor is continued. Though deprived of the society of all our children we rejoice that most of them have put on the armour for service in the cause of our master, & we live in hope that some of them will ere long join us & aid in carrying on the work we have been permitted to commence.

The review of the past six months is in many respects a sad one. We have occasion to record the continued goodness & mercy of God in watching over & keeping us in safety while the pestilence has taken away many on all sides. We have often been reminded of the scenes through which we passed at Panditipo twenty one years ago when the little band of christians there was diminished by that fearful scourge. We have never known such a time before. For five months we have had no meetings save two for necessary business at the close of the last year & the beginning of this.

For twelve weeks previous to the 3d of January we saw no one of our circle or any other save natives. Our little church at this station containing twenty two, has been reduced by the removal of three of its members. We mourn

their loss, but for them we doubt not it was infinite gain; for they all left pleasing evidence in their last hours that they had foretastes of the joy prepared for them. Their lives have ever been such as to encourage the hope that all is well with them. They were all called suddenly (being sick only about twenty four hours). But they were not taken by surprise, & their peace and joy in the dying hour was in such marked contrast to the death bed scenes among the heathen in similar circumstances as to call forth remarks from the heathen. Chinnapully of Tondumanar died January 19th & was by his special request buried at the Station on the following morning. He united with the church at this station in 1857 when he was quite young. Soon after his admission he went to the Training School at Batticotta & completed the course. After being in service for some time, he studied a year at Batticotta in an Extra class giving attention to the Bible & Theological studies. He made very good use of his privileges & bid fair to be a very useful man. We feel his loss very much, as we have not a large number of young men of that stamp who are available for our service. In his last hours he was very faithful to his friends giving to each a word of counsel & telling them all he was going to heaven & if they would meet him there, they must believe in Jesus & obey his commands

From facts which have come to light since his death we learn that he had many plans in his mind for benefitting his own people in the village where he lived shewing that his heart was really with us in our desire to bring the people under the influence of the Gospel.

Margaret Adams died on the 23 of January. Her attack was sudden & violent. Though medicine was repeatedly given, it hindered not the deadly work of disease. She was a daughter of John Adams who died last year, & became a christian while in the school at Oodiville. In 1859. she was married to a christian merchant who lived in Chavagachary. In 1864. her husband died, & in the following year she was married to a school teacher in her native village a young man from Tillepally. She left two children whom she committed to the Care of her covenant keeping God in peaceful trust & obeyed the summons to go & be with Jesus. One week later her mother Altia Steele Adams was attacked & in less than twenty four hours followed her daughter trusting in the same Saviour & spending her last breath in prayer to him. Very soon after she was attacked she called for her Bible and wished it to be near her that she might see it & hear its precious truths. Her son-in-law was sick at the same time & her son had symptoms, which led him to fear that he too might be called to follow. They being four or five miles from us we

heard nothing from them until a day after she was buried as they could get no one to bring a message to us. In an adjoining house 8 were sick at one time of whom four died.

All our schools have been broken up since December & even now have not fully been gathered again. Among those connected with the schools have died. Mr Hastings will report the no in all our schools

At Chavagachery the disease has not prevailed as generally nor for as long a time, but most of the schools have been scattered and the work much interrupted. I have been there once a month as usual, but shall refer you to Mr Hunt's report for information concerning the work in that field. My care of the station now ceases & Mr Hastings resumes charge from this time.

Our church is completed & we hope to have it dedicated & open for use in a month or six weeks. It has cost about £135. aside from timbers furnished from the old church at Tillipally & a few from Varany house.

We are very glad to have a more convenient and pleasent place of worship, instead of the old school bangalow.

Friends in America gave us	£21	3	4
Missionaries	14	"	"
English friends in Ceylon	16	"	.
" " India	27	2	8
Collected at the station	57	6	.
(of wh the natives gave £11 or £12)	135	12	.

The bell also was furnished by friends in America.

On the 5th of January we commenced work on the foundations for the buildings, to accommodate a female boarding school at this station, kindly granted by the Committee. The walls for the kitchen & dining room are advancing to completion, while those of the main building are well underway. We hope to have it completed before the end of the year & ready for the school. We begin to see the good influence of the school in prospect in inducing girls to come to our station day school that they may be prepared to enter this when it is opened. We have a meeting each day with all the laborers at the time of leaving work at noon, when we endeavour for a few minutes to impress some important Bible truth upon their minds & seek God's blessing upon it.

On the Sabbath we have had more adults than usual though on account of the sickness none of the school children have attended. We have succeeded better than usual in inducing those engaged in the work to come to the meeting on Sabbath & we hope by God's blessing on his truth some may be led to a knowledge of the way of life & induced to walk therein.

For ~~past~~ some ~~2~~ months past I have not been able to preach on account of the soreness of my throat.

Mr. Stickney has taken the whole labour in that line for the three months. My health in other respect is as good as usual & I hope this difficulty will soon be removed.

Yours Aff J. C. Smith

P.S.

Since writing the above I have thought it desirable to mention a fact wh shows the strong hold superstition has upon this people. They generally burn their dead But when Cholera prevails the friends generally bury in haste without any ceremony; Among the sick & higher classes the remains are often dug up & burnt with the usual ceremonies at some subsequent period. Recently some bodies were dug up & burnt in this neighborhood to the great annoyance of many of the people. It was done thus hastily because the friends had heard that a Sanitary Commission had come to Jaffna from Colombo to inquire concerning the cause of the protracted continuance of the disease in the province

& fears if they did not perform the ceremonies at once they wd not be allowed to do it at all. A few days after a special order came to the head man forbidding all such practices in future.

Attia Steele Adams was supported & named by Richard Steele Esq of Auburn N.Y. & he may be glad to see a notice her death. Some members of the family may have communicate with him perhaps as he has kept up a correspondence with them. J.C.S.

P.S. 2d

I am very glad to hear from Thos Thos Lawrie rec'd the paint as I requested & that you have written to Thos giving him good advice. I hope he will not suffer in health or lose what he ought to get in living by cutting short a year. S.C.S.

Wm. P. B. Smith
Codorpitty, April 2. 1867.
Recd June 3.
Ans

Oodeypatty - Oct. 4th 67.

Rev N. G. Clark D.D.

My Dear Brother,

In my last semiannual letter I reported our new meeting house completed & ready for use. On the 3d of May it was dedicated to the service of the living God.

We were favored with the presence of three missionaries & a few native christians from each station. The native pastor at Chavagasam preached on the occasion & Rev Dr Spaulding made the prayer of consecration after the missionary at the station had given a history of the enterprise.

Mention was also made in my letter that some of those engaged as laborers on the building had frequently attended our meetings on the Sabbath beside being present at our daily exercises in the middle of the day. A few women were included in that number & some of them were present on the day of dedication. It so happened that a woman of a lower caste came in and sat near them. On this account some of the higher caste who were present made a great ado & threatened them so much that none of them have ventured to come to our meetings since. So such is the power of caste even in this day. We find it very pleasant to have a more comfortable place of worship

Dan. G. Smith

& hope it may yet be filled with attentive hearers of the word, who love the service of the true God.

Mr. Stickney will give a report of the work in the villages. One of the catechists G. W. Underwood has left the mission service & is now engaged in teaching an English school in Kalutty tory. His place is now occupied by Edward Adams the son of the late J. Adams of Ittamwaly who died early last year. Moses who has been for some years past at one of the Islands near Batticotta is now employed as a catechist at Ittamwaly.

The schools have not yet fully recovered from the effects of being broken up so long by the prevalence of cholera for many months though they are slowly improving. The teacher at the station has managed both the boys & girls school for several months. He has now taken to himself a wife who will aid him by teaching the girls. The relatives of another teacher are trying to induce him to marry a heathen girl, & have brought her to his mother's house hoping to make her a christian ~~[illegible]~~. It is very probable that they will succeed in getting him married to the girl, for they are very persevering when they undertake in that line & the young men are often very much lacking in decision of character. The young man was born a fisherman & but few girls of that class have yet been

educated & hence there is a difficulty in finding a suitable i.e a Christian girl among his relatives.

My time has been a good deal occupied in superintending the erection of the buildings for the Boarding School. Not having any competant house builders here, I am obliged to make my own plans & superintend the work with a native to look after the workman. In July I had the misfortune to fall from the top of the wall about 13 feet high; but by a kind providence I was kept from broken bones & severe bruises. I still feel the effects of it in my side & back but hope ere long to be as well as before.

It has so much affected my sides & chest that I have not yet been able to preach though I have attended to most of my work as usual. I have examined the vernacular schools at only four stations on account of the state of my health. They do not appear as well as last year on account of having been broken up so much by the prevalence of cholera, though they appeared better than I expected. For the same reason I have not written to you concerning the schools which I reported last July. I hope to do it ere long.

With reference to the plan of labor suggested in your letter to me I would say I do not think there is any necessity in our field to place more than one family at a station except in a few cases. We are near to each other in the midst of a great popu-

latin - Where there are boarding schools there may be a field for a single lady in addition & at Batticotta with the training school two missionaries will find ample work. Your plan for concentrating labor of catechists & Missionaries in one village for some length of time seems a good one & if entered upon in faith & prosecuted with zeal & perseverance will doubtless bring forth good fruits.

I tried something of that kind a little last year & hoped to do more of it this year, but other things thus far have fully occupied my time.

We are hoping now to have the school building covered soon, & may have them ready to commence school in March of next year. Building materials are so expensive that we shall not be able to complete the work within the sum granted. It will probably cost more than £300 & then we shall be obliged to dig a well which will cost £15 or 20. By the direction of the Mission I have solicited aid from friends of Ch. Education in the Island & have recd nearly £40. so that the grant for building & for the up keep of a school this year with what friends have given & may yet be recd we shall be able to complete the work. Not having any place for the girls we have not commenced the school this year & therefore the £80 granted for that are not expended, but all will be needed for building & furniture.

Yours &c J. B. Smith

Oodoopitty, Oct. 4, 1867

Rec'd Dec. 4, 1867

Rev. J. C. Smith, 230

Codoo pr Thy Oct 22d

Rev N G Clark D.D. Rec'd Dec. 17.

My dear Brother By Mail this

mail I sent you my semi-
annual letter & hoped to
get off a letter about the schools
but have been so busy the
past 2 weeks about the
building that I have not been
able to do it. The main
part of the school building
is now tiled & I hope to have
it all covered by the close
of this week.

I write now to mention
that our son Thomas has
written to us that he has
in mind a plan for
going the west this coming
summer to visit his uncles
& aunts whom he has never
seen so as to avoid delays
when he gets through his
course to do it.

I have sisters in Minnesota
& Mrs S. has a brother there
& her only sister is in western
N. York. We wish to have

him visit them & they are very desirous to see him before he returns to Ceylon. If done after his appointment it would be lawful according to regulations to make the expense a public charge. Under the circumstances you may be able to help him in some way either by giving him an agency in that region for a season or by recommending him to such friends as that he may secure enough to pay the expenses of his trip. He has mentioned that he hoped to obtain license to preach before going but if the door is true to old customs it will be difficult. I trust you will be able to

P.S.

Mr Hill says in a note by last mail "I have rec^d for Tom & Henry each $65 from Team A.B.C.F.M."
I suppose that the price was $80 for each & do not know why he should receive any $65 as I am not aware that any one is authorized to draw a part of it they will receive the whole of it & all we can save for them

JCS

put him upon the right track & enable him to accomplish the object & be in readiness (D.V.) to set his face Cylonward in the fall of '69 —

There is one expression in the article in the Miss Herald on "self sustaining churches" wh I was sorry to see namely "until this end is attained missionary effort is a failure or to that effect" If that means we have come short of the great object in view it would pup - but as it stands many will not receive it as true & it troubles some very much. In yr letters by last mail you say that you think it an error to form churches before they are

have pastors from their
own number
Would you leave them
without church organization
until such a time? It will
seem to us like having a
garden without fencing or
care until it could by
its own growth protect it
You must set in your Mr.
make so much of what
Butts has done as to
be disappointed when
the other churches should
come up to that point
There is much more
ability to give for benevolent
objects in the B. church
than in any other. & it
is the largest church &
has the most independent
members who have preached
We are glad to hear that
Mrs Townsend will probably
be with us so soon. Then
we shall be able to start
the School in March
of next year

Yrs in Christ
J C Smith

Rev. J. C. Smith 231

Codos Pitty Jaffna
Ceylon Dec 10 1867

Rev N. G. Clark D.D. Rec'd Feb. 18. 1868.

My dear Brother Rev Mr Clark

When I sent off my semiannual in Oct I hoped to send you a letter about the schools before this time but have not yet been able to accomplish it. I have called for statements from the Missionaries in charge from us to make out the letter but have not yet read any facts. I hope that I may so as to send the letter perhaps at the time I send the annual report of each school which will be taken from the annual reports of our mission Committee to the A. B. C. F. M. presented at our annual meeting in June

I write a word now to no-
tify you of this & also to say
a word about our schools
in prospect. I send along
with this a letter I have writ
to Mr L. Soutzer of Amherst
about the family of our
Educated at Cedoville who
who was named Mary
Soutzer by some of his
family as the letter reports
you may read & then
please forward to Mr
S. We hope to hear before the
letter goes that Br & his Sons
& Miss Townshend have arrived
at Galle & left the steamer
there & that we may see them
at the close of Dec. You
are all amazing still
about Miss T. having us to
judge for ourselves. el

we hope to hear some thing
of Thomas by the mail now
due concerning her as he was
at B. & saw her.
The school building is now
nearly completed. The floors
are to be laid & doors hung
& various little items
will take some time
yet as matters go in this
country. We have spent
all the money for building
& for school for this year
& have rec'd in to co. for this
object $42 which is all
gone. We hope to get some
more here but it comes
slowly. We might have built
cheaper by putting on a roof
for thatch but then there
is a constant expense
& constant liability to fire
We have yet to build a bathing
room & dig a well. The

locality of which is not
yet decided owing to the
difficulty of securing wa
we hope to commence
the school in March
although the well may
not be done before that
time. We have been
much interested in the
accounts of the Meeting
of the Board at Buffalo
& hope to hear more when
our funds arrive.
We hope to have neighbors
for a while as Mr Hastings
& family come to our heath
bungalow on the shore in
Salem about 2 miles
from us. If we you may
have news. Looking at the
map of Jaffna you can
imagine it is about 2 mi
east of Sandomonor & 5 wes
of Point Pedro —

You know perhaps that we are 14 miles from our nearest occupied station & 10 from Tallipally. We have neighbors at St Pedro, 6 miles off in Mr & Mrs Scott Wesleyan missionaries & we generally meet once a week for an evening prayer meeting. For the past few months our station girls school has increased in numbers & improved in regularity of attendance. Whether it is in consequence of the school in Trichinopoly or other causes we do not certainly know. We hope to keep up an

good day school for
girls at the station ~~as~~
a preparatory ~~school~~
for the Boarding school
& for the boys of next
year we wish to have a
man & his wife chosen
to that school alone &
put another teacher in
the boys school.
Hitherto the girls school has
been supported by the fees
rec'd from the boys as tuition
in the vernacular school
& shall add it to the list
sent you last year & hope
you will get some
S. School to adopt it who
will wish to give $45 or $5
& we hope it may be
worth that much & do

the school supporting it
as much more good
16th. The mail we came by
the steamer on 12th Br &
Sondors & Mrs J. came arrived
here today & we have from
them an account of their sail-
ing fr Boston & of your kindness
to him in B. & a letter also
fr Br S. written in Paris. He
has had a nice time on the
way. New times indeed
fr India Mutinies —
to come out on London
& Paris !! The world moves
that's a fact!
Br S. letter does not tell whether
they stop at Golle or not
I go tomorrow to Bodoville to
attend the examination of
catechists & teachers & hear
hear whether we may hope to
see the company the last of this
month or wait a month or
2 further to get down from
Madras. We are at a loss to
determine why Br S. moved to go
to Madras as he must have been

aware that we have a steam
around the Island near a new
& no steam communication
with Madras & if they go
to M. are likely to be detained
there as long as they have
been on the way unless they
come back to Galle or Colombo
by another steamer
I hope that our goods will all
be sent to Galle hereafter &
avoid the long delays so
frequently occur at Madras
& if you keep up the custom
of sending out your supplies
either overland or via Cape
steamer there will be no
necessity for going to Madras
on Sundays work &c. in
the passage money alone

13th Heard yesterday that our friends
supposed at Galle & will get to Jaffna
the first good opportunity
We had 25 Nat Assistants & 31 Catechists
present at examination yesterday
& all passed off pleasantly
You may hear particulars from
our Secy. We are glad to learn
from your letter that another
Missionary is appointed to Jaffna
May the Lord bless him & his wife
& bless his work Yours &c J Chas

Udaipitty Feb 10th 1868

Rev N. G. Clark DD

My dear Brother

You will have heard ere this letter will reach Boston that Mr Sanders & company arrived safely in Dec, & doubtless by this mail will be informed of the changes wh have resulted from his arrival. He has now on his hand all the work he can desire though he would be glad to be more at liberty to circulate in the villages than he can now with the F. & T. School on his hands. The removal of Mr & Mrs Howland to Tilly was rather a sudden move & done in the hope that it may relieve him so that he may recruit more than we had impression to expect that he would or could at Batta. This throws new cares & labors upon me in a line wish I hoped to be free after completing the School building here. But as it is probable that Mr Quick will be obliged to leave before he could complete the house I prepared

to take it now if there was a prospect that it would fall to my lot on his leaving & it seemed necessary that he be relieved now on account of Mrs P's state of health. If the station is to be occupied by a Missionary family it is very desirable that the house be complete before the next rainy season. Our Secy will represent the case. I cannot now say how much will be needed to complete the work as I have not yet been there to see what has been done. The foundations are laid. doors & windows frames are ready & some of the timber for roof purchased & a portion of the tiles are there on the ground. I do not think the work can be completed short of £250 above what is in hand now. I can tell better when I have learnt fully the state of the case by actual observation. The work on our school buildings has been somewhat delayed by a failure of the man who promised tiles for floor to fulfill his contract. A bathing room is to be built & a well dug wh we hope may be completed in a few months & that we may be able to open the school in March or April

Miss Tornshend as her letter shows seems content & happy in her work & is we think getting on well with her studies in the Tamil. We find it pleasant to have her in our family having been 3 years without the company of any of our children & 14 miles from any of our Mission families. We shall need a set of maps & globes & various other apparatus for our school of wh I shall write particularly when our plan is more definitely formed.

Mr Sanders has been appointed committee

on our Vernacular Schools in my plan
& also to correspond with you concerning those
schools recommended for adoption by S. in
America. As he is so well acquainted
with many of the Sab Schools in Am the change will
give you much more interesting matter to
communicate to the schools, when you
get your plan in operation

We very much wish we had a family to
put in charge of Codoorlle that Mr & Mrs
Spaulding maybe relieved of the care of work there
wh is too much for them at their age and & in
their present state of health. its matters not
how we cannot relieve them. Yours affy J C Smith

Udupitty, Feb. 10. 1868.
Rec'd. April 3.

a. July 10

Udoopitty. April 3d 1868.

Rev. R. G. Clark. D. D.

My Dear Brother

In writing another semi-annual & calling to mind the scenes of the past six months we can not but be impressed with the great contrast between the present time & one year ago, when engaged in the performance of the same duty. Then the pestilence had been doing its deadly work during most of the time under review & nearly all our churches had been affected thereby. Now we can look back upon a season of general health & prosperity save that from lack of sufficient rain in its season. The crops have wholly failed or been greatly diminished in many places.

The work of making known the Gospel among the people has gone on as usual. Four Native Assistants are engaged in it daily & four school teachers spend some time each day in visiting the parents of their scholars.

One or two days each week are generally devoted to labor in the more distant & less frequently visited portions. This work has been somewhat increased since the commencement of this year & last month two of our men spent ten days each in Bible work on the Islands near Batticotta under the direction of Mr. Sanders.

Udupitty, April 3d 1868.

Mr. Stickney will give a more particular account of their labors in the villages & some incidents which are encouraging.

The person mentioned in my last as in danger of marrying a heathen has since been married in a christian manner though he pursued such a course as rendered it necessary that he be suspended from church privileges.

The buildings for the Boarding school consisting of main building of three rooms & one corner Verandah room dining room & kitchen & bath room all under one roof are now nearly completed. A delay on the part of a contractor to deliver floor tiles as promised leaves some of the floors unfinished. In another week all else will be completed, save that a well is still wanting. A man engaged to dig one & after digging down nearly eighteen feet a piece of earth which had been left as a projection for a step fell upon one of the laborers & broke his leg & injured another man. This so frightened the men that we have not been able to get any to work on it since. We hope yet to complete it. Herewith I send a ground plan of the building shewing its relation to the house & church. I wish I had a good Photograph of the building to send you.

On the 26th Ult. the Committee on our Female Boarding school met at this place to examine candidates for admission to this school. Thirteen were present & of these the committee selected ten who may be admitted three on charity two on

payment of 15/. for the year one on payment of 30/. & four on a charity to a partial course.

It is proposed to admit 20 - Twelve to regular course four on payment of 30/. & four at 15/. for the year & four on charity and eight to a partial course on charity - All are to furnish their own sleeping mats & pillows & plates for eating. There are many candidates at other stations whose claims have not yet been fully canvassed by the Committee.

Mr. Joel Fitch who has been employed many years as a writer in connection with our Secy & Treasr has been appointed as head teacher in the school.

Miss Townshend is getting on well in the Tamil & will be able from the first to render essential aid in the management of the school: it seems a great undertaking to us at this stage of our Missionary life to commence a new & so important a work as this. But we trust that all needed grace & strength will be given in the time of need & we hope & pray that the blessing of God may rest upon the school from the beginning & that it may prove the birth place of many souls.

As I saw the school buildings nearly finished I fondly hoped that I should have no more building to superintend having had my full share. But changes consequent on Mr. Sanders return & the state of Mr Rowland's & Mrs Lucie's health rendered it necessary for me to take charge of the completion of the building of a dwelling house

at Tillepally - The distance is ten miles & the residence of a family there brings our neighbors in our Missouri ~~parish~~ circle four miles nearer to us - I shall need to visit the station once a week at least leaving the work in charge of a Native Superintendant with what oversight Mr. Morland can render in a general way. I hope we may have the walls up & covered before the rains though I fear it will not be ready for occupancy during the next rainy season.

Our boys vernacular schools at this station are being affected by the drawing off of the older boys to English schools more than in former years - Two English schools are now sustained at Valvetty & Valvettytorry by the people with no aid from ~~the~~ abroad. The girls school at the station has improved much the last six months more than in any former period - Four of the successful candidates for admission to the boarding school were from this school. We intend to keep up a good day school for girls at the station & we hope that it will continue to prosper more & more.

I remain Yrs affly
J. C. Smith

P.S. Apr 11th

Yours of Dec 16 was duly rec'd the matter of advance in the line you mention is the subject for consideration at our next Meeting of Pastors & delegates to be presented by a report on the subject. You will be informed in due time of the result. Deputies for admission to School are selected & we shall probably call them together about the first of May JCS.

Apr 14th

P.S. That you may see that the step we have taken in requiring payment in part from girls admitted to boarding school, is one in advance, you should bear in mind that until about 12 or 15 years ago every thing was furnished for girls while in school & they were kept there until married. (in some cases girls were in the school for 10 or 12 years) & a dowry of about £22, was given at the time of marriage. At the time of Dr. & his wife we had commenced requiring some to pay but it was then thought best to make the school free as a place to educate only for wives of catechists & teachers. But we find we cannot continue that & this has led us to take this new step that we may throw a part at least of the expense of the education of these children upon christian parents & give the heathen an opportunity to pay for a christian education for their daughters where they desire it that they may thereby seek & obtain for them a better settlement in life

When we get our school fully under way we will report to you our success in getting pupils under the new rule. The class at C. is full & some may be and neither on full pay.

We are having very hot weather now & owing to the lack of rain the weather is very trying. I was at Tilly yesterday to look after the work on house & had to be very careful about exposure to the heat. There stood at 90 in the house. Notwithstanding the small progress of the work at just this critical I have to push through this job I shall rejoice in seeing the end of it.

Yrs W J B L

Endorsed: Letter from Rev. W. J. B. L. Reading, Pa. Nov. 3. 1884 Rec'd Nov. 4. Answered

Micheputty June 22d 1868

Rev N. G. Clark D.D.

My dear Brother

I mentioned in my semi-annual that we expected soon to open the Boarding school. The 7th of May was the day appointed but we did not get under way before the following week. Now we have been at work as Miss Ingersoll reports for about 6 weeks & hope to continue for 6 or 7 more before vacation. We have only 17 girls. 3 pupils of the term 3 at 87 & 4 on full charity in the regular course & 7 in the partial course also full charity. All furnish mats & pillows & plate for eating & we have arranged that they shall furnish their own clothes to wear home at vacations so that we clothe them only while in school. This is a plan of our own not voted by the mission but has the approval of the committee & the teachers & most of the parents & guardians of the girls. Mr Fitch our teacher to her hold of the

work with zeal & interest & the girls are making commendable progress & seem contented & happy

Not having a well has made it difficult to manage about washing & bathing but our days of bondage in this respect are likely to be shortened as we have on a 3d attempt succeeded in finding plenty of water at the depth of about 35 feet though not as near as we should like it well answer the purpose well & the supply will be abundant It is about 125 feet from the kitchen & we shall make arrangements for the girls to bathe near the well so that they can draw the water for themselves as the people do in the country. Our efforts to get a well have already cost over £12 & will run up to £20 before completed But we hope to buy all the expense for the furniture & extra furniture within the allowance of £150 for this year as the building is completed with funds collected here

seeing the school did not commence
until 4 months had passed
the buildings are very complete and con-
venient. I have had made a set of black
boards & have ordered "liquid slating"
for them. Our greatest deficiency is
(a set of Maps & especially outline
maps of world & of different countries
& a good globe. If some sat school
wld send us these, they wld help us
materially. I for shd like to try one of
those Magnetic globes & see how
they will work in this country
(A set of common school apparatus such
as is used in Mass & Conn. would be very
acceptable & great help to the teacher
in many ways
Miss J. takes hold of the work with
good interest & though it curtails her
hours of study somewhat it com-
pels her to use what she has & will on
the whole be a benefit to her both with
reference to her health & getting of
the language also She has done well

in the language for the time she has
been here & bids fair to use it accurately
though perhaps not as fluently as some
It is a great pity that bureaus which are only
glued together shd be sent out to this country
ship T.S. was a perfect wreck, scarcely 2 pieces
adhering to each other worth hard work for
a whole day with a carpenter We succeeded
in getting it together stronger perhaps than at
first as it was nailed & screwed in some
places. But her worst disappointment
was in the failure of her Mattresses & hair
pillows. We do not appear in any
of her boxes. She paid for them $38 and has
a receipt p "Blake & Allen" to that effect
Our bank will represent the matter to
her board. It is waste of money to send
bedsteads & wash stands, & tables to this
land; we can get them better suited
to the climate for about the same money
as those cost in Boston. It is well
to bring a bureau with a flap if
one can be found We will not pull
to pieces on the first appearance

* Miss S. claiming was mistaken & the property so that the bureau not being made

of damp prof. The chairs answers very well & as they can be packed in small compass, there is no objection to buy them if one fancies them in style. But I would never encourage the buying of bed stead wash stands or tables. If they want a spring bed that is well for it can be put upon a bed stead here & save the money of mattresses often but it shd be the widest kind made there (i.e. not of less than 5 feet)
This is probably out of your line of work right but I mention it as it comes to mind for those hardly get over the hard work of fitting up that bureau &c. & also because the matter may be referred to you by those coming to this part of the world)
able to go on with their studies & other duties

As we see these girls gathered mostly from heathen families enjoying the accommodations & previleges provided for them at much cost, care & labor, our most earnest desire is that they may learn to prize them & thereby be led to Him who alone can fit them for the heavenly mansions which have been more freely provided

in the language for the time she has been here & bids fair to use it accurately though perhaps not as fluently as some. It is a great pity that bureaus which are only fitted to gether shd be sent out to this country. Mrs T.S. had a perfect wreck, scarcely 2 pieces adhering to each other. It took hard work for a whole day with a carpenter & succeeded in getting it together stronger perhaps than at first as it was nailed & screwed in some places. But her worst disappointment was in the failure of her Mattrasses & hair pillows. We do not appear in any of her boxes. She paid for them $38 and has a receipt p "Blake & Allen" to that effect. Our Kent will represent the matter to her lord. It is waste of money to send bedsteads & wash stands, & tables to this land; we can get them better suited to the climate for about the same money as those cost in Boston. It is well to bring a bureau with a flap if one can be found. We will not pull to pieces on the first appearance

* Mrs S. slept was married & the property so that she

of dampness. The chairs answers very well & as they can be packed in small compass, there is no objection to buy them if one fancies them in style. But I would never encourage the buying of bedstead washstands or tables. If they want a spring bed that is well for it can be put upon a bedstead here & save the money of mattresses often but it shd be the widest kind made there (i.e. not less than 4½ feet)

This is probably out of your line of work right but I mention it as it comes to mind for those hard get out the hard work of fitting up that bureau &c. & also because the matter may be referred to you by those coming to this part of the world)

Mr Leach & family are off to Iowa & the Hastings are planning to go next year. As some of us are growing old fast will you not send some to our help. Thos writes us that he thinks of delaying a year & taking a few months at Chicago & visiting the west. We think it will be well as his first general sermon was only a fraction of it & he is still young. Our fathers in some respects may come without delay yet we want he should be well fitted for his work & it will be a great benefit to him to have some experience in preaching & labor in Iowa often he gets through the sermon.

I cannot add more but kind regards

Bro Offy J C Smith

Woodpilly June 22. 1868

Recd Aug. 12.

Udaipitty. Oct. 1st 1868.

Rev. N. G. Clark. D. D.

Dear Brother,

We rejoice now in the successful completion of the buildings & other preparations for the female boarding school at this Station.

The first term of the school closed on the 12th of August with an examination which was very satisfactory to all present.

The second term commenced on the 27th of Aug all the scholars being promptly in their places at the appointed time. In a few days one of the girls was taken sick with measles and since that eleven others have been sick. For the past two weeks little could be done but to care for the sick. Twelve out of the seventeen have been sick & all but three remained with us. After another week we hope all will be able to go on with their studies & other duties

As we see these girls gathered mostly from heathen families enjoying the accommodations & privileges provided for them at much cost, care & labor, our most earnest desire is that they may learn to prize them & thereby be led to Him who alone can fit them for the heavenly mansions which have been more freely provided

Udaipitty June 22. 1868
Rec'd Aug 12
No 8981

and at a much greater expense.

As we think of our many unsuccessful attempts to find a supply of water for daily use & of our successful discovery at last of a flowing fountain promising in the driest season an inexhaustable supply, most earnestly do we desire that very many of the daughters of this land may come & enjoy the privileges here afforded & wish that we could as easily persuade them to drink of living waters from the wells of salvation.

The first term was conducted by Miss Townshend & the native teacher, Mrs Smith looking after the boarding ~~school~~ department. Since the commencement of the second term I have met the school daily at morning prayer when I endeavour to call the attention of the scholars to some important truth & impress it upon their minds in connection with a verse of Scripture which they commit to memory & then seek for them God's blessing and guidence in the labors of the day. The native teacher has entered upon his work with interest & bids fair to be an efficient helper in that department.

Our village schools have been much broken up during the past three or four months by the prevalence of the measles.

Out of 240 children 157 have been sick & one of the teachers also.

Within the past six months the four native laborers at this Station have performed eighty days labor in Bible colportage of which thirty two days only were within the limits of this field. This has broken in upon our regular routine & taken the place of work in the more distant portion mentioned in my last letter. In two weeks in August seventy two days of colportage labor were performed within this field of which forty days were by those from other Stations.

The colporteurs sold at this Station,	Scripture portions	161
" " "	One Bible & two Testaments	3
The catechists in ordinary work sold,	Scripture portions	67
"	One Bible & one Testament	2
"	Calendars	248
"	Tracts	636
"	School books	54
		1181

This shows a steady increase in the distribution from year to year. Only small tracts are given.

I have generally spent one day each week at Tillipally amid the mins trying to bring order out of confusion. A part of the buildings are covered & I hope to see the house tiled within two weeks. By what

we have found in the old walls & foundations we have been taken back to the time before the Portuguese took possession of the Island. We find many neat cut stones which were evidently taken from heathen temples destroyed by the Portuguese & appropriated to this work. They may have been cut hundreds of years before. They were so abundant that I had some brought to Udupitty for finishing about the new well, so that the girls when they draw water & bathe, stand upon stones which were cut hundreds of years ago. A large stone at Tillepally evidently used formerly as a standing place for Pullear when bathed in milk or Ghee, is now used for a washing sink in the kitchen. Some will be used also in erecting a monument or Dr Poor's grave. So the work of the ancients done to honor idols is now appropriated by Christians to a better use.

Not long ago a heathen man at Tilly who is very glad to get hold of Mission money by selling timber &c was heard to say that no Missionaries would ever enjoy health at the Station because stones from heathen temples were used in the erection of the buildings.

The subject of doing more for the support of the Gospel has been brought before this church and duly considered. The members have subscribed

to the amount of about 10/- per month for that object & decided that it go towards the salary of the Native Preacher at this Station. Most of the members are from other stations & few of them have any regular income beside their salary & some are a good deal in debt. But then will we think be greater an increase in their charitable contributions this year.

Yours affly
J. C. Smith

P.S. - I am happy to report that Mrs Smith's health has been much better for the past 2 months than for 6 months before & my own is better than in June when by exposure & over work I was quite down for a time we are feeling the effects of the climate a good deal & continue work & no change. Mrs S has not been from the station except occasionally & the other stations since our return 7 years ago last Apr & I have only been to Madras when Mary went home with Mr & Mrs Sandys from Feb to July. Mrs S. suffered more from her cough

than before since our return. It was brought on by over exertion & exposure to the dust. During the coming cool season we hope to pick up some strength for another year & when the time & circumstances favor hope we may take a trip to Colombo & the Ceylon hills for a little change. Mr Howland & family will spend a few months next in on the sea shore & we shall perhaps go & rusticate with them some & zoologize a little

JCS—

Wolcottville Oct. 1. 1868

Rec'd Dec. 5

Ans. Dec. 7, 13. 5

Kidderpitty Oct 3 1868

Rev N. G. Clark DD

My dear Brother

I will add a few lines to my semiannual & give you a statement of the whole cost of the school buildings & well now that they are completed prefacing it with a remark of Br Spaulding as he was here on the 1st Wed at our Quarterly Business meeting & looked about the school premises & buildings – He said "Kidderpitty was made but Dodoville like Topsy growed" alluding to the fact that this station has been built up from the first on a plan while D. took the old Portuguese buildings & improved & added piece by piece as was found to be necessary. The school grounds there have always been contracted Additions by purchase have been made but were now are small & not well arranged. When there is a change in the persons in charge of that school there will probably be a necessity for some important changes

In my last I think I mentioned that we had succeeded in finding water for the school at the depth of 30 feet. The well is now completed at a cost of over £30 including £6 expended for pump & efforts before the water now in the driest season of the year stands 10 feet deep.
The whole cost of building &c has been £410. Of this we have rec'd here £90 – £55 in answer to appeals & £35 voted by the mission from the public Fund. from monthly by notices. This leaves to be paid from the funds of the Board £320 wh is £40 more than was asked for the building & school for the past year £280 When we made the estimate we did not sufficiently take into acct the great increase in cost of building & materials Nor did we then think of tiling the roof The tiles & putty thus on cost about £70 Neither was the well taken into the acct The furniture ~~for~~ school room &c is not taken into this acct but will be met by the allowance

this year we will cover that & the school for 2 terms & the balance on the buildings we were not paid last year. So that I think there will not be any charge above appropriations as there was last year of about £10.

We hope this may be an investment wh will prove a great blessing to this people & redound to the glory of God in the salvation of many souls.

We are very glad to hear that Mr De Remer has found a helpmeet for him & will be on his way ere you get this. We need help very much especially as Mr Hastings hopes soon to visit us. At our meeting here on the 1st we tried to form a plan for division of labor wh may aid us when the care of our Educational ~~and~~ evangelistic labors shall devolve mainly upon three ~~[illegible]~~. We find that it leaves a large field for each one. We did not complete the arrangements, but defered the matter

till our next meeting. It is proposed that one take all our schools & be also a committee on boarding schools. & that the evangelistic work be divided into 2 portions giving to one the West part & to the other the East part. This would give me Michigan & Chicago during with a population of over 60,000 scattered over more territory & requiring more travel than the other portion. This must be in addition to a portion of the work now in Br Hastings hands. Br Green is fully employed in his department. & Br Spaulding at his age ought not to take responsibilities in volving accounts & will take him far from home & of the remaining three, Br Haviland is quite feeble & at times we fear he will have to give up & go home. But his love for the work & the elasticity of his constitution keep him on & he may out-live & out-work those who are stronger than he

There will not probably be any removals to meet the wants of the several stations but Br Hastings work will be divided up as seems best when the pressure comes upon us & we shall brace up to it & hold on until help comes.—

Much as we at Nellipitty should rejoice to have our son Thomas here soon we hope you will not hurry him off yet full as soon as lights through at Andover. He is young & it will do him good to go out West & get an idea of that part of the world & have some experience in home work.

We trust the Lord will direct in all these affairs & raise up help in time of need.—

We feel somewhat troubled about our 2 younger boys. They have been thrown out of the homes where we left them & how they are to be provided for we do not see, though we trust the Lord will take care

of them. When Thomas comes away we shall feel more troubled about them unless they find permanent homes. If Wm could find a place with a good farmer where he would feel that he had a home it wld be a great blessing to him. Whether Henry will succeed in study remains to be seen. If not he must be directed into some course where he may be fitted for some useful business. Please talk with Thos about the matter & render any aid you can consistently with your other duties. You may know some place where they may be provided for. Wm thinks he can take care of himself. He probably can if he has health, but it will be a great blessing to him to have a home. He is the only one of the 6 who is not a member of the church now & we feel somewhat anxious about him in that respect. All we can do is to have them in our Fathers hands & look to him for help & guidance.

Yours &c J C Smith

Woodpilty Oct. 3. 1868.
Rec'd Dec. 5

Rodupolly - Oct 10 1868

Rev N G Clark DD

Dear Brother

It falls to my lot this year to report our annual convention, in concert with the Am Board on the last day of its meeting. Codorville the place of meeting being central & a place where the christian women are especially fond of going the house was well filled. After the introductory exercises by Pastor Rice, Mr Snell of Pando gave an address referring to the work of the Nat. Evl Society, presenting some of the encouraging signs of progress manifested in the efforts of native christians to carry forward the work of the society & to sustain their own pastors & christian teachers He dwelt with much interest upon the fact that some in their churches had come up to the point of devoting to the Lord one tenth of their income & urged with much warmth the importance of personal effort & a self-sacrificing spirit, bringing as an illustration & example, the efforts of the christians in Kassab.

Then Mr Sanders spoke of the way christians

Rodupolly Oct. 3. 1868

in America labor to promote the cause of Christ. He took us to the Sabbath schools & showed us the busy laborers. he presented the work of the Young Mens Christian Association in many of its interesting details & spoke of the churfulness & joy with which many give of their substance often with great sacrifice & self denial to promote the cause of their master. The people were very much interested in his remarks. We then turned our thoughts to some of the encouraging signs of progress in other parts of the world as they were presented by Messrs Spaulding & Howland. China's millions in a long train passed before us, with ~~only~~ here & there one having it for the heavenly way — & other indications giving much hope for the future. The self supporting churches of Burmah & Eastern asia came up for an encouragement & other cheering features were mentioned as well as the never failing promises — but the many millions yet unreached by the gospel & the great lack of laborers gave a cloth & saddening back ground to the picture & prompted to earnest prayer for more laborers & for more of this abiding presence with them come into the end.

The exercises were closed by the administration of the Lords supper by Messrs Spaulding & Stickney inside about 300 communed together & with great Lord & Master

Yrs & My J C Smith

Hampden Cor. Dec. 5th 1864

Rodwipitty Feb 22 1869

Rev N G Clark D.D.

My dear Brother

Your letters of Dec 8/68 & Jan 1st '69 have come to hand & the suggestions contained in them will receive due attention.

You will learn from our Secy that Miss Townshend has been appointed principal of the school & has the sole charge of instruction & care of the girls & discipline of the school. The expense is all in our hands.

You have doubtless been informed of the new division of our work which gives to Mr Sanders the evangelistic work at Batticotta & Stanley, Manepay & Chavagachery in addition to Tellipally & they bump the Hany Schl & Mr Stark & the rest of the mission to Mr Hoisted & Mr Spoulding with public cutcherry. Mr Spg by head of the latter. All the village schools & the committeeship of all the boarding schls devolves upon me with an advisory committee of 2 so that we 3 together have more than half of the mission!!

This makes me a sort of "Director of Instruction" and sets one on wheels for "swinging round the circle" Each monthly visit to the stations to meet the teachers & in some cases the scholars involves nearly 100 miles travel. Blanks have been printed for a more definite record of attendance & monthly report & the native inspector is continued in service who visits & examines each school in its place every month. We decided upon the ways for each teacher with the under standing that he has fr 20 to 25 boys or if a girls school 15 girls who recite full lessons If he has more he has additional pay & if less his wages are reduced at the same rate for each scholar up. The teachers of boys school of their no. of boys is full can receive 3 each for every girl well taught For boys each above the full no. 1 each & in girls school 4 each for each additional one well taught provided it be found among the heathen

I met the teachers in three places in June. All work of late years & met at Mattecotta & spent 2 hours or so in examining them in Geography & the fundamental rules of Arithmetic & in gram substraction held to thus case

The rest of the time was spent in receiving the report of inspector & collecting tuition & paying wages &c We made a busy day of some 6 hours or more of work. The Schools & City & Redemptory took a part of two days more. This month I have met the teachers of Butler & Monroe & those of Bodoodle & Paw-Paw & Hillsdale at Kelly & have at each place had an exercise of 1 hour or more with the older children of the station where we assembled in wh the teachers show their manner of teaching & questioning & give instruction by Bible stories &c In March I propose to meet all the teachers at Bodowell where the older children from all the schools within reach of the station will come for an exercise of the teachers in giving instruction followed by an examination of the teachers on topics assigned wh is to be a written examination accompanied with suitable instruction to the teachers as to manner of instruction & the object they should aim at in their work. I think this arrangement bids fair to make the schools more efficient. Being all brought under the direction of one they can all be made in the main to conform to the same rules I adopt the principle that I pay for good schools only & that if they advance their

Schools thereby they advance their wages. I aim also to lead them to keep in mind that the object of the schools is to lead the children to Christ that they may secure their souls salvation —

The two days of last week when I met the teachers at M & Tilly were hard days. I started from home at 4 A.M. to be at M interview for the work & was hard at work fr 8 to 2 PM when after dinner I adjourned to Ododoall to meet the girls school at the station whos teacher is a married woman who cannot go to Tilly. After tea in the evening, I went to Tilly 4½ miles & spent the night in the study. All the early morning I was accupied in looking after the work on the House wh is now drawing towards completion.

Doors are being & floors are being made then after breakfast in batebela Stylee I spent 4 or 5 hours with schols & teachers as the day before, after wh come dinner & more care of the work until it was time to start for home a journey of 10 miles, where I arrived about dark I have not been able to do much since but "lay" upon my oars" & rest Have not felt as well as usual for a few weeks past owing to the unusual heat at this time of the year & to some exposure on a journey & fatigue on public business —

A week ago yesterday Mr & Mrs Hastings were with us. the first time they have attended service in our new church. He gave us a few words of advice as his fare well. They with their children were with us on Monday the 15th & the next day Miss Townsend & I accompanied them to St Pedro 6 miles distance & saw them all safe on board a schooner bound to Madras at 4½ P.M. They were soon on their way & are we hope in Madras Ere this

Their removal takes a large piece out of the strength of our circle.- You are aware that Mr Howlands health is quite poor. It is only his love for the work that keeps him here. They have been at the health bungalow since early in Dec & he has been to Tilly only once in the time. He has gained some but still he is very far from strong. Ere this you have heard of our affliction in the death of Mrs Sounders. He endeavors to cast his cares on the Lord & go on with his work. Has his hands full. More than he can carry for a long time

Dr G. hopes to carry on his depart
ment some years longer, but
his health is far from good.
The people at Cadoville are far
on in years but perhaps as valuable
as most of us for all that. But
the time of breaking up must
come ere long in all proba
bility. Mrs Smith's health has not
been as good the past year by
a good deal as in previous years
since our return. Her cough wears
upon her a good deal. Still she
is able to attend to her usual
duties & is now some better than
at some times during the year
If she gets through the coming 2 mos
without a cold to increase the irritation
of her lungs, she may be as well or
better than the past year.

You see by these statements that
though we are none of us strong men
we have enough one home
for any strong man & a letter
to spare & have no prospect of
relief for the year. The new folks
cannot relieve us until they
have learned something of the ser
vice & the language.
We are not a little surprised

at your proposition to send Thomas to Madura because he is not needed in Jaffna. All who are here now seem almost on their "last legs" with the prospect of our family coming to supply all our needs for years to come. I doubt not you will view the subject differently when you take into account Mrs Smiths death & Mr Howlands weakness (physically). Had he physical strength to carry out the good intentions & desires of his heart, the case would be changed. He hopes to hold on until his boys can come & take up the work but that is very doubtful as we look at it. judging from the past year.

You will see by the above that we are "counting" upon Thomas' coming & coming & fully expecting it because he is needed here full as much as any where else as far as we can see & with as fair a prospect of a good field of labor as any where in the Tamul field. A field where he may come in contact with a multitude of souls & find as much work ready for his hand as he will have strength to perform

Thomas has liberty to send to you what his mother wrote to him by last mail on this subject which will show how we as parents view the subject.

The matter of arrangements for the new folks is not yet fully settled though it is probable they will go to Batta for the present & the young lady remain with them there if agreeable to her and the family. They can be better accommodated there than anywhere else & it will be very pleasant for Mr S to have a family at the station though he will not board with them — they will occupy the North House we will afford good accommodations for all.

The New House will not be dry enough for occupancy before July or Aug as the floors are made of mortar which must be thoroughly dried before it is used. —

The third term of our school is more than half passed with 16 scholars all doing well — No interruption by sickness — term will close the 25th of March. Then there will be a vacation of 6 weeks some elder girls will leave & we may receive enough to make the no 25 for next year & good candidates are found this I will report at close of term. Yrs J C Smith

Acknowledged Sept. 22. 1869.
Rec'd Sept 23.

Uduspitty Jaffna Ceylon
April 6th 1869.

Rev. N. G. Clark D. D.

Dear Brother,

In my letter of Oct. 18th I reported the arrangements for the Female Boarding School completed and I am happy now to report the work on Tillippallai Dwelling House which demands my care, so nearly done that the Native Superintendent has been dismissed and I shall soon pass all over to Mr. Howland ready for occupancy as soon as the floors are dry. I rejoice in the completion of this work and hope it may not be my lot to do any more in that line. Inclosed is a Memo of the whole expense of changes effected at Tillippallai. (Not Sent)

The closing up of last year was reported in our Annual Letter which may be termed the winding up of the Old dispensation. Our new arrangements commenced with Jany 1869. In carrying out the plan which places all the village Schools under my care we continue the Native Inspector as before who visits and examines each schol once a month. Blanks have been printed for a record of the daily attendance of each scholar and thus secure an average for the month and of Sabbath attendance. Also a record of the number of hours spent by the teacher in the school each day and of the number of houses visited and persons conversed with. I have met the teachers once each month, in Jany and Feby in companies at four different stations and in March, all at one station.

Udupitty, Jaffna, Ceylon
April 22, 1869

A short time is spent with the children who can be gathered at the station where the teachers meet, giving the teachers an opportunity to show how they teach the assigned lessons and give religious instruction to the children. The remainder of the time is spent in hearing the lessons of the teachers on such subjects as they are required to teach in the schools and in general exercises the object of which is to awaken a deeper interest in the minds of the teachers concerning their work and to impress upon their minds the importance of their position as the teachers of those who are hereafter to be the leaders in this land, and also to lead them to feel that their work is intimately connected with evangelical work of the catechists in the villages who labor especially for the salvation of the ~~children~~ adult population. They too should labor for the salvation of the children committed to their charge.

The lack of interest among the people in the kind of education we give makes it difficult for the teachers to secure regularity in attendence and to awaken an interest among their scholars. It is emphatically "Up" "Hill" work for in most cases the teacher has to go frequently to the houses of the parents in search of the children. Girls schools cannot be kept up without continued and persistent effort on the part of the teachers. We hope by bringing all the teachers under the direction of one Missionary so as to bring all under

one rule and one interpretation of that rule to secure more uniformity and efficiency and make the schools bear more directly on our work. By regular system of instruction and marks for progress we hope to improve those teachers who are doing well and weed out those who are inefficient.

The whole number of schools is 50. 10 of those are supported by funds out side of the grant from the Board. The amount collected for tuition last month was £2-7-9. an increase of over 11/ since Jan'y. This will support five or six schools.

The Committee on Board Schools has attended two examinations of Female Board Schools and examined candidates for another class. A class of twelve has been admitted at Adoviil on the same conditions as last year and a class of ten was selected for admission at Udupitty at the commencement of the next term in May. They all bring their own mats, pillows and plates and are furnished with clothing only while in the school.

The last term of our first year in the U. K. B School closed on the 25th March with an examination before the Committee. The number of pupils was sixteen. There was no interruption to the regular routine of studies during the term. ~~in which the girls~~ The pupils made good progress and the examination passed off very satisfactorily to all.

I continued the morning exercise of about half an hour during the term in which the girls read through the Gospel of Luke and each morning repeated a verse which she had committed to memory. They gave good attention to religious instruction and five or six have expressed a desire to become connected with the Church.

If they continue to give evidence of having cast in their lot with Christ and His followers and seem to be striving to live for His glory we shall probably admit them to the Church during the coming term.

Yours Affectionately

P. G. Smith

Wolupitty, April 6. 1869
Rec'd. June 16.
Answered

Udupitty July. 12th 1869

Revd R. G. Clark D. D.

Dear Brother,

Having just completed the examination of the village vernacular schools committed to my charge in the new arrangement at the beginning of the year; while the subject is fresh in mind, I will give you some of the results in such a form that you can send to those who have aided in the support of the schools— Of the 53 schools now in opperation I saw all but three,— two of these failed to be present at the appointed places & one is on a distant Island where I could not conveniently go. Thirteen days within the month of June were occupied in the work & the schools met in 18 different places requiring the travel of about 190 miles. Mr. Cooly, the native Inspector who visits the schools in their places every month, was present and aided in the examinations.

In the 53 schools, the whole No of boys was	1376	girls	692
— " — The No at Examinn — " — "	1226	— " —	564
— " — The No who recited full lessons — " — "	926	— " —	394
No of Readers — boys and girls	706		

These figures are taken from my record of the examinations. The Inspectors record gives 25 less full lessons for boys & 18 less for girls. This shows an increase over the previous year of 200 boys & 138 girls reciting full lessons while the number nominally connected with the school is only 31 boys & 118 girls more than

Udupitty April 6. 1869

last year. The increase in the No of readers 143.

Looking at the schools as whole we find that 3/20 of the whole number did not attend the examinations. About 13/17 of those present recited full lessons & 7/17 could read —

Of the boys at examination 3/4 recited full lessons.

Of the girls — " — 3/5 " — "

I will soon send you a list of schools & names of the teachers who are 1st & 2d class that you may compare with the list sent by Mr. Sanders.

Of the 53 schools 41 are sustained by the grant from the Board. Four by the tuition paid by the boys, which last month amounted to £2 7 4. Eight are supported by funds from other sources — For five of these the funds are paid to me & I pay the wages on the same principles as in the other schools and the other three are paid by those who are responsible for the funds to support them.

Please invite Dr Thayer of Newport R. I to take a seat by your side in our covered carriage drawn by five coolies, who are very glad of the work. Having your company, I must take the carriage instead of the light palankeen on wheels in which I usually go on such trips.

We must be up by 4 A.M. that we may take a cup of tea & some refreshment before starting at 5 O'clock, for we have a drive of 14 miles to reach the village where the school supported by Dr T's Lab School is to be examined - The children from that school with those from three others are to meet in the village church in Allavetty at 7½ A.M. This village is an out station of Oodo-ville about two miles to the North of the Mission house - It was formerly under the care of Dr Poor at Tilly, which is about two miles on the other side toward the North & the same distance from the sea on the North of the Island - This village church was built as the result of efforts, in that line, started by Dr Poor, in connection with the 30th anniversary of his arrival in Jaffna.

On our way bearing a little to the South of west, we pass over "Salt River" at the Vallai bridge & find nearly all the way a good gravel road over open plains & through palmyra groves passing many rich fields of wavering grain & are continually fanned by fresh breezes from the South West - Within a half mile of the village we leave the good road & thread our way through narrow, crooked lanes to the church having turned our course nearly East.

On our arrival we find we are more prompt than the children & they are not ready for us - But our long drive in the morning air, leads us to inquire where we are to get our breakfast.

It is too early in the day to find rice & curry in native houses unless you can take cold rice & sour milk with red peppers, which I fancy you would not relish, Therefore we will bring out a breakfast basket from the bottom of the bandy filled with various articles of food suited to our necessities, placed there by those who know how to prepare for such a trip & a bottle of tea from the corner of the back seat, wrapped in a shawl to keep it warm & do the best we can to satisfy the cravings of appetite until we can complete our work, & pass on to Dodoville, where a dinner will await us if we give due notice

The Inspector soon reports the children ready for examination. We take our seats at one end of the church where there is neither pulpit or platform. The children are arranged in classes in front of us sitting on Mats spread on the floor, the boys at our right hand & the girls at the left. The younger class nearest us. We commence with a few remarks to the children calling their attention to some Bible truth or history & invoke the blessing of God on the exercises of the day — We then call up the Alphabet class of 36 boys & 30 girls from the four schools, most of them can write the letters of the alphabet in the sand with their fingers, can count as high as 300 & have learnt 18 questions in first Catechism or "Spiritual milk". 26 boys & 22 girls recited their lessons very well —

The next class of 20 boys & 5 girls are beggining to put letters together into short words & write them in the sand; also to read & pronounce words from a book called Tamil Instructor No. 1; can count to 1000; write figures on the ola leaf with a style after

the Tamil method & completing the first catechism - In connection with the catechism the children are taught much concerning God & the christian religion & learn a form of prayer & the Lord's prayer also. 14 boys & 2 girls pass a fair examination -

Here came 28 boys & 7 girls in the 5th class taught in two divisions; some are just beginning to read in easy lessons, others can read readily in short sentences prepared for children & more than half receive a small book as a present - They shew fair progress in adding & subtracting small numbers & can write small sums on the ola or palmyra leaf in Tamil characters After the English method. With a few exceptions they each write correctly a sentence on the ola from dictation & answer readily the questions asked in the 2d Catechism which gives a brief outline of the history of Christ. 18 boys & 5 girls recite full lessons ——

In the fourth class we find 12 boys & 9 girls who shew by the manner that they read & write from dictation & answer questions in mental Arithmetic & Geography that they have made good improvement of their time & previlages. They shew a fair acquaintance with the stories of the New Testament

In the 3d & 2d classes 8 boys & two girls with a few exceptions recited correctly the lessons assigned them which are an advance of the other classes, taking written Arithmetic instead of mental & for the catechism Scripture History which is a compendium of the history in the old & new Testaments.

The whole No present is ——————— 104 boys & 53 girls
Those reciting full lessons ——————— 70 — " — 40 — "
From the school adopted by the New Port Lab-

bath School 21 boys & 16 girls are present and 15 boys & 5 girls recite full lessons - The teacher's name is John who is a native of the village & was educated at the Batticotta Training School - He is a christian, but we are sorry to say that he has married a wife who is not a christian & since that has not done as well in his school as before.

There is another school in the same part of the village for girls only, taught by a christian woman, who also acts as a Bible reader. This is a hindrance to his gathering a large number of girls. There is abundant room for his school & I am not without hope that the coming year will show more progress than the past.

It is now after one o'clock & we must be in our way to Codoowille a distance of two miles across the fields as I go in my palanquin bandy. But in the carriage we must go 4½ miles round, 2½ of it returning on the road we came.

Our friends at Codoowille give us a cordial greeting & our fatigue is soon forgotten in the pleasure of social & christian converse. Here we find Dr & Mrs Spaulding & Miss Agnes the veterans of our Mission in the same place & work in which I found them 27 years ago last April.

I will leave them to introduce you to their boarding school & other work while I jot down a few facts for Dr Ts to communicate to the children with his report of the day's labors.

This people live in small houses ordinarily only two rooms 7½ feet wide & 9 & 12 feet long, walls built of sun-

dried bricks 7 feet high & plastered with mud. Many have but one room or coodil (shanty). The cooking in all cases is done in a room outside or in a shanty. Sometimes several families occupy one of these houses.

They generally have no bedsteads, chairs or tables. Sit on a mat on the ground; sleep on the same with only a piece of wood or a stone under it for a pillow. They like to get a piece of pine wood or a deal board for a pillow saying it is softer than the wood here.

They eat their food (rice & curry) sitting on their mat from a brass plate or a large leaf spread on the mat before them using the fingers of the right hand as much more convenient than a spoon. When they need a spoon in eating they make one from a stiff leaf by folding in one end & dippers are made from parts of the cocoanut shell.

Within a few months past the carpenters who live near us have built a large car with 8 wheels for Candaswamy temple about two miles from us on the sea shore, very near the Northern point of Ceylon as you see it on the map. Night before last the people made much noise in drawing the wheels to the road near my study to take them to the temple. The cost of it is said to be over £100 = $500. The people who worship at the temple give the money. When taken to the temple it is dressed with many gaudy trappings & the idols with the priests & Brahmins are drawn by the people around the temple with music, singing & dancing & a great noise. In this way large sums of money are spent for show & noise. Each one who conducts the festival for a day striving to out-do in noise & show the one

who has gone before him. In this way hundreds of pounds are expended every year in this small province of Jaffna & thousands upon thousands are thus expended by idolaters in India & other parts of the heathen world.)

Oh when will they cease to do these things & learn to worship the living & true God? But it may be asked are there not multitudes in Christian lands who spend an abundance of money for what is as foolish & vain & wicked as this. If they do their guilt is far greater for they do it under the light of the Gospel.

Be diligent to do what you can, Dear Friends, to save these thousands of children now living, that they may rejoice with you in the love of Jesus & the hope of eternal life.

Yrs affly
J. B. Smith

Rec'd. Sep. 8.
Ans. Dec. 28

241

Rev N. G. Clark D.D.

Rockaway. July 17th 1869

Dear Brother

I send herewith an account of the examination of some of our schools that you may send to sab. schools if you think good will come of it. I shall send a few more sketches of other parts of the field by next & next (D.V.) I cannot get any more ready this time

You will have heard from Thomas that Dr Nancy of Andover advises that our daughter should come out to us with Thomas at the first good opportunity if before another winter all the better. & thinks her prospects for health would be more favorable in this climate than in New England. We shall be very glad to have her come & had we the means to bring her out, we should have sent for her before this.

hoping that such a voyage would set her
up in health. We wrote to Thomas by last
mail favoring her coming if the
Committee will send her. We shd like to
have her in our family without salary
for a year or so. Then if her health will admit
& her services are required she could do
much in the School. Even now if she
were here in health she could be well
employed in relieving Miss Townshend
so that she could spend more time with
the women in the villages in the line
of wh she wrote you by last mail
We hope the committee will see the way clear
to let her come out. If other medical men
concur in the opinion expressed by Dr Tracy
& it seems best.

Yrs affy J C Smith

Recd at Boston

2. & 2 pen cover 242

Udupitty July 19th 1869.

Rev Dr Clark

Dear Brother

I am desirous that you should see the best girls school we have under our care & beg that you will go with me to Caradive & witness the examination. Brother Sanders will give us a breakfast at 7 o'clock A.M. I will take you in my palankeen bandy to the shore, two miles, where a bullock cart awaits us to take us across the ford two miles & one mile further to the school. There are no seats in the bandy or cart. We have a good supply of straw so that with a mat or a few pillows we can make ourselves very comfortable for the short ride as the bandy is covered with a mat or braided cocoanut leaves to shelter us from the rays of the Sun. In an hour & a half from Batticotta we find ourselves in the chapel at C. with the boys & girls from the two schools ready for us, arranged in rows according to the classes. The lowest class sitting near our feet.

They look up to us with bright shining eyes & would be glad to hear a story from you about the far off country & the children there. Calling their attention to the kind care of our heavenly Father we give thanks for his mercies & implore his blessing upon the exercise of the day.

The 15 boys & 11 girls in the alphabet class are now on their feet & show that most of them can write these crooked letter in the sand, & count readily 300. & answer several questions in the 1st Catechism which they have learned from the lips of the teacher. 10 boys & 7 girls have good marks. Calling up the 6th class of 6 boys & 7 girls, we

find they can only spell & pronounce short words, add small numbers & count to 1000. & answer questions in the 1st Catechism which is called "spiritual milk" because the first principles of the Gospel are therein set forth adapted to the capacity of children. In the 5th class we find 14 boys & 12 girls taught in two divisions. Most of them, especially the girls, read well in easy reading & write very nicely on the ola or palmyra leaf both lessons in arithmetic & sentences from dictation. They show good progress in 2d Catechism which is an out line of the history of Christ. Six girls in the first division did not fail in anything, & they have the best specimens of writing on the ola that I have seen in any of the schools. 13 boys & 12 girls pass a good examination. In the 4th 3d & 2d classes we find 9 boys & 10 girls with scarcely an exception the girls recited good lessons in Arithmetic & Geography & Catechism & Scripture history, read well & performed correctly the sums assigned in Arithmetic & write correctly sentences from Dictation. One or two boys failed in some of the lessons.

The teacher of the girls Mr. Clough was educated in Batticotta Seminary many years ago & married a heathen & has not been in Mission service for many years, until recently he gathered this school & has done a good work in teaching the girls. He complains that there is no woman there to teach the girls to sew. I tell him that it is his fault for he should have married an educated christian woman who could have been their teacher in that line. One at least has gone from the school to our Boarding school at Oodiville & we have that some of those now in the school may enjoy that privilege.

The work being completed we will hasten back to Batticotta to a late dinner & then start for Udupitty the distance of eighteen miles.

Yours Affy
E. O. Smith

Batticotta Dec. 28th 1883

Udupitty. July. 19th 1869.

Rev Dr Clark

Dear Brother,

I wish also to introduce you to the Schools at Manepay. They are 5 in No & were examined on the 10th of June, two at Navaly church & 3 at the Station.

The Navaly church is about a mile from the Station in the midst of a thickly settled village. The walls of a new church are nearly up, but delayed for want of money to complete it.

The two schools in that village were examined there ~~to accomodate that~~ some of the younger children who could not well go to the Station. The studies are the same in all the schools so that I need not repeat the particulars here.

The whole No. present at Navaly from 2 schools was. 39 boys. 40 girls. of whom 33 boys & 29 girls recited good lessons.

In the 3 schools at the Station. 78 boys & 30 girls were present
" 61 " 26 " recited full lessons.

The whole No of readers in the 5 Schools was 103, which is more than half of the No of boys & girls present. This is a larger proportion of readers than at any other Station. The two boys schools in Navaly & Anaeoddy* are among our best schools & the girls' school at Anicoddy* is next to the one on the Island of Caradiva. In this school there are two girls in the 2d Class & 7 in the 5th who are doing very nicely. They recited well in all their lessons. With its present teacher it is improving somewhat on the previous year.

Another school for girls at the Station has recently been established to be sustained by funds furnished by Dr Green. Now half the No of Schools at the Station are for girls exclusively

* Villages in Manepay.

& in each of the boys school there are a good number of girls.

We are glad to see female education advancing & long to see the time come, when the people will desire the education of their daughters for its elevating influence upon their minds & hearts rather than for the worldly advantage which it brings & the present support they receive while obtaining it.

There is a nice large school in Varany about a mile from the station taught by a native of Batticotta who was educated at the Training School.

It contained 59 boys & 11 girls. 44 boys & 8 girls passed a good examination. The teacher seems interested in labouring for the salvation of the people when not in his school.

We hope that much good will come to this people through these schools scattered in the different villages. I intend to send you a map of Jaffna in which the locality of these schools shall be marked that you may be able to see where they are "pray by the map," as did the good old woman who prayed for the whole world by the map, having it open before her.

Yours affly
J. C. Smith

Received Jaffna July 19. 1869 & V
Rec'd. Sept. 8.
Ans. Oct. 28.

P.S. Finding that letters sent to-day might probably be in season for the steamer at Galle. I have made up this package to-day with completes all I have to send now but the map & list of schools which I will send as soon as I can get them ready. The sheet to Thomas please forward J.C.S.

Nelupitty Sept 25 1869

Rev M. G. Clark DD

My dear Sir

Mr Sanders informed you in his last letter ~~a year~~, that the Mission had appointed me to take his place as Secy & Treasurer. I am sorry that we have not material for a better Specimen especially in penmanship. But so it is & we must get on as best we can. We live in hope of better days.

You may have heard by the last mail that the De Riemers have a son given to them as it were from the embrace of death. We trust we are thankful that the Lord had compassion in the hour of trial & spared the lives of both Mother & child. They are now both getting on well.

Mr Sanders left our house on Monday the 13th having previously taken

taken leave of all the other members of our circle. & started on his journey by land to Colombo via Kandy. We have since heard from him as well on his way & in good health & spirits —

Mrs Spaulding has not been as well as usual the past month but is now we hope a little better

As you may imagine the accumulation of cares & responsibilities wh devolve upon some of us is rather formidable But we trust we shall have grace & strength for all that is allotted us & hope that ere long helps will come from some quarter

P.M. By letters just rec'd from Thomas we learn that the question about Laura's coming to ceylon was soon to come before the Committee & we hope to hear by next mail —

Yours aff

J. C. Smith

Yesterday was my 57th birthday

Hope to hear soon that the face of debt is erase

Udupitty, Sep. 25. 1869

Rec'd Nov. 16.

Ack'd Dec. 28.

Udupitty, Jaffna
Oct. 9th 1869.

Rev. N. G. Clark D. D.,

My dear Brother,

In July I reported so fully my work in connection with the Village Schools that I have little now to communicate in that line save to send you the list and standing of the teachers and schools as I then promised.

The past two months the schools have not been as fully attended owing to the harvest of palmyra fruit, which requires the presence of many of the children as guards to the fruit in the gardens. But the falling off ~~has~~ in attendance has been less than I expected.

When I meet the teachers near the close of each month I spend from 2 to 3 hours in examining them in such studies as have been assigned for a lesson, and in giving such instructions and hints as seem called for on the occasion.

Every time I meet them I am impressed with a sense of our need of more efficient teachers and of more being done to raise the character of teachers and of their schools.

While our main object is to teach the

Udupitty Schs. 25. 1869

children the way of life through Jesus Christ we must instruct them in those studies best fitted to wake up their sluggish minds and develop their powers.

There has been an increase in the no. of readers in the past year and in some of the studies there has been more progress than in former years.

We try to have some important truth kept before the minds of the teachers and children each month. For this purpose the teachers are required beside the regular lessons to teach them such passages of Scripture as are assigned for the month, dwelling for several days upon one verse and often repeating it. The Inspector in his monthly round inquires about this also and hears the children recite & questions them about the meaning and adds a word of instruction. In this connection the teachers are urged to keep in mind the souls of their pupils and labor & pray for their conversion and salvation.

At our last communion, two weeks ago we admitted to the church 3. girls from the Boarding School, the first fruits of our labors there. They give very satisfactory evidence that they have chosen Jesus for their portion and we hope they will honor him in the school and in their future course at their homes. Their names are Ponachy (golden mother),

Thankam (pure gold), and Elisabeth. Ponachy and Thankam being very desirous to have English names Emily and Maria were added. Elisabeth's father is a Christian at Batticotta. She was baptized in infancy by a R. C. Priest but desired to be rebaptized, which is our usual practice in such cases. We hope that this may be but the earnest of a greater blessing in the gathering in of many more from the School.

Yours affy.
J. H. Smith

P. S.

I send this in a letter to our agent in London as there is not room on my letter to Mr Ward for this also. The list of schools goes in that package. Miss T. sends by this mail a letter to Miss M C Keene of Andover about the "little sister" supported by the Abbot female seminary pupils. It has been delayed by her sickness. She seems now as well as before & is busy at her work & intends to spend more time during the coming cool season in the study of the language

than she has for the past 6 months
She is able to communicate quite
freely with the girls on all matters of
business & to some extent in giving in-
struction but sees much land yet to be
possessed in that direction as indeed
we all do.

Nineteen years ago I was appointed
Treasurer of the mission & then had only the
station of Panda on my hands, & did
our business of getting money at home
the chiefs coming to me to get bills
& buy the money. Now I have all
the schools scattered over the whole field
& sole charge of Chavaguchery 18
miles off & in part charge of Mapumpy
& the business part of the Morning Star
& Secretary business in addition to
the heavy & am 15 miles from
Jaffna where is the Bank, where
we sell our bills & get our money
This seems a heavy load for me now
that I am almost 20 years older
than when I took part of it before. I hope I may
have strength to keep on until help may
come

J. C. S.

J. Wadsworth
Recd. Dec. 20.
Oct. 9. 1869.

Richmond Jaffna
Oct 18th 1869

Rev N. G. Clark D.D.

Dear Brother

At our regular quarterly meeting on the 12th inst at Richmond the following action was taken.

1. After due consideration it was voted, that the Sec write to Dr Clark Sec of A.B.C.F.M. suggesting that it seems to us advisable that the Prudential Committee confer freely with Messrs Hastings & Sanders concerning some subjects pertaining to our work which they well understand and can explain to them in person better than we can by letter.

E. G. The Subject of Education

1st A connection with govt by receiving "grants in aid." Is it advisable?

2 Jaffna College - Raising funds in America - Sending a Man to take charge

Richmond Oct 9 1869

3. The training of Native Assistants & teachers, and the best way of doing it. Also concerning superannuated men. What shall we do with them & for them? and any other subjects which their knowledge of the work may suggest to them, or may be raised by the Committee.

2. That the Prudential Committee be requested to allow the excess of receipts in the Medical Department above the expenditures under the grant made for that object, to be expended here in aiding Dr Green to hasten the preparation and printing of the Medical books in the vernacular he has now in charge.

All the funds now available for this part of Dr Greens work are derived from the annual grant by the Ceylon Government of £100 a part of which goes for the expense of the Medical Class under his instruction.

Noted by Prudential Committee
Informa. G. W. Wd. Dec. 23.

As yet the income from the sale of the books printed is but small. The Dr is anxious to get the series of Medical books through the press as soon as possible. This involves an increase of expenditure both for help in preparation & for printing.

We hope you may get this letter before you have had a meeting with Drs Hastings & Sanders on the subject referred to in Dr Sanders last letter to you, as secretary, so that all may be done at one session.

Yours very truly
J. C. Smith
Secretary
A. C. M.

P.S. Oct 23

I hoped the mail would be in to day & bring us letters from the towns but it is delayed by the rains & some "land slides" on the Rail Road fr C. to Kandy & we may not get letters for a day or 2 yet. These for a similar reason must be on their way earlier than usual

JCS

Cincinnati, Oct. 18. 1869.

Recd Dec. 20.

P.S.? [illegible]

Mr. Sanders prefers to defer seeing the Comp. till another time, hoping Dr. Blank will be better.

Ruduppitty Dec 25 1869

Rev N G Clark DD
Sec A.B.C.F.M.

Dear Brother

We hoped last mail would bring us a letter from you in answer to ours of July last, but as yet it does not come.

I am happy in being able now to report that Rev. D. Wood of the C.M.S. has paid to us from the C.M.S. the whole amount of Miss Webster's (Mrs Wood) expenses up to the time of her Marriage to Mr Wood viz for outfit travling, & passage as per your letter of July last $497 = £104-10-10
Proportion of her expenses from May 14-9-2
Salary for three months. 25-0-0
£144-0.0

This will all appear in due form in the account for the year to be rendered to your Treasurer very soon. Long ere this you have seen Mr Sanders & heard about us from him. The Howlands are now near us at the health Bungalow

I are being benefitted in health by the change. He is very much worn down & if we had strength enough to spare him we should send him to the Hills for a season.

I expect to go to Madras in Feb to make our annual purchase of supplies & to meet our daughter Laura if our Father grant us that privilege. We hope to get definite information of the sailing of the company from Boston, by Next Mail

Pastor Hunt returned from his 4 months trip to Colombo & Kandy a few weeks ago having succeeded in securing only a part of the amount needed for the endowment of the "Jaffna College". He told me he wrote you from Colombo. He is very zealous in the matter from a real desire to benefit his people apparently, but I am sorry his mind is thereby turned so much from his appropriate work among

the people.

Miss Townshend has fully recovered from her sickness & has been in better health during the past term than before she was sick —

Mrs Spaulding is now enjoying her usual health & Mr Spaulding also. Though we have none of us extra strength we have much to be thankful for & hope to be carried safely through the accumulated cares & labors incident to the closing of the year & beginning another —

The Director of Public Instruction has published his plans & propositions for aiding in Educational efforts but we shall probably not be able to meet the conditions. It will lay too much secular care upon us. We shall hope soon to have the opinion of the P. Committee concerning it after consulting with Messrs Sanders & Hastings

Our L B Schl closed the last term of this year of 17 weeks on the 9th inst all passing off very pleasantly

Mrs T. will give you a report of it in due time we doubt not. The Next Term commences on the 30th inst. There was more than usual religious interests among the girls the past term & we hope that some of them have chosen the good part & will ere long be enrolled among Gods people.

We have enjoyed very much the full report of the meeting of the Board in the "Commercial" sent to us by some kind friend. The Pittsburghers seem to have done up the work in a nice style. Hope some of the seculars of Brooklyn will do as well. We are very sorry that Thomas failed of going we hope he has found a plain path through the clouds. We send to our Shadowy his path for a time & is now making preparation to come to our help.

Yrs affy J C Smith
Sec'y A C M.

Uniopitty, Dec. 25. 1869.
Recd Dec 1st
Ans Jan 24. 1870.

Uduspitty Jaffna Ceylon
July 31 1870

Rev M. G. Clark D.D.

My dear Brother

My last letter to you was sent Dec 25th '69. I have since rec'd from you our allowance for 1870 with a brief explanatory note on the back.

The large reduction compells us to act now in the line of two topics referred to the P. C. for consultation with Messrs Hastings & Sanders of our Native agents wh we thought we could spare with the least detriment to our work, we have dismissed 9 persons giving them 3 months wages in this year. Their names are as follows. N Miles Cathcamon T. Scott Nathaniel C. Mann & T. Stockton G. Boardman J B Lawrence & B. Levins. Messrs Hastings & Sanders can give you an explaination of their cases better than I can by writing. It comes hard upon them especially upon Mr Miles who notwithstanding the large salary he has rec'd is much in debt. His large family is his excuse

In order to enable us to carry on our N. Schools without disbanding we have asked Govt to give us £100 to make up what you have cut off hoping thereby to bring a portion of the Schools into such a connection with Govt, that they may be sustained without aid from the Board. It is however doubtful whether we get a grant, as it will be an exception to their rules if they ~~give~~ it. —

The reduction on repairs will come hard unless you allow us to use what is recd for Rents on Native Houses to aid in keeping them in repair.

Referring to our Expenditures for 69 you will see if you compare with the allowance for that year that we have come fully within leaving more than enough to pay for the return of Hastings & Sanchez & for the coming of New Missionaries. You will notice also that there has been quite an increase in receipts for Native Pastors & for Native Assistants at each Station. In '68 for N. P. £6-13-4 '69 £11-15 Nat Assistants in 68 £18-10-2¼ 69 £48-1-7⅝ besides other receipts more than the previous year. Book Depository will not give as much as

another year because we are printing the Hymn Book

The reduction of £100 on Codoville F.B.S. comes hard. We have dispensed with one teacher & take no new class this year. A class of 14 boys just left the school the past week. We can meet the reduction on the Training school & the N.F.B. schl without reducing the no of pupils. At least we hope to do so.

You will find in the Treasurers account credit to the full amt of Miss Webster (Mrs Wood) expenses including salary 3 months.

Mr Howland & family have been at the health bungalow near us for the past 2 months & will remain through Oct. They have been benefitted by the change & will we hope, be able to continue at their post the coming year. The church at Tilly has given a call to Mr Ashkettell to become their pastor, & he will be ordained in March. The members of our circle are in usual health save that Mr Spurlebey has rheumatism in one of his feet wh troubles him some

I have leave of the mission to go to Madras in Feb or March to meet the new comers & make our annual purchases of supplies wh we get at M. I hope to send you the tabular view of Mission work for 69 by the next mail

The Mission has thought best to direct that all our native agency be paid by the Treasurer & charged in the Treasurers Books hoping by dispensing with the Station accounts to save labor. I shall do it in connection with my visits to different stations to meet & pay the Ro. School Teachers. It will not increase the no of journeys but will add considerably to the labors of those days & use up most of my time & strength in these secular duties. If it will relieve others for more direct missionary work I shall be glad to do it, as my throat continues in such a state that I cannot use my voice much in public speaking.

Steps are being taken to form a church at Alwarthy & ordain Mr Welch as Pastor. 3/4th of salary promised about Tilly also.

Yours affly
J. C. Smith
Sec

Vellupitty, Jan. 31. 1870.
Rec'd March 25.
Ans. May 5.

Udupitty Aprl. 1870

Rev. N. G. Clark D. D.

Dear Brother.

I send you herewith our estimates for 1871. We have followed your suggestions with reference to the churches now existing, & have added two other places where we think that churches may be organized soon. We have asked for only about three fourths (3/4) of the salaries of those who are laboring in connection with these churches, & shall hereafter charge only that amt. in our accounts with the Board, leaving these churches to make up the balance. The church at Ooduville is ready to select a pastor as soon as the right man can be found, & will pay at least one third (1/3) of his salary.

Panditeripo has invited Mr. Snell, & the members of Ooduville church who live in Allaverty district have asked to be set off as a church with Mr. Welch as their pastor.

Besides these, we think the way is rapidly preparing for Mr. Bryant to be ordained over a church at Changahny.

For <u>Assistants</u> we have avoided an increase in numbers, though there are some young

Udupitty Jan. 31. 1870.

men whom we have educated & should like to bring forward ~~in places~~ into places where we hope they would be useful.

We have added £10-16-0 as a margin to enable us to increase the salaries of some growing men whose wages are lower than others.

For Codoville Fem'l. B. School we ask £250.- because it cannot be sustained for less than that without reducing its number of pupils. We have admitted no regular class this year, but recieved only a few, some of whom pay full rates.

For village schools we may be able to get along with less than is asked if Govern'mt. gives us aid. We will let you know as soon as we ascertain the amt. obtained from this source.

We hope to transfer the Morning Star to native hands, & thus be rid of that expense ere long.

For Repairs we cannot get on with less than £125.- unless we are allowed to use the rent from these Native houses in keeping them in repair.

Your printed circular letter will recieve due attention. The Statistics will be sent in our Annual letter which Mr. Howland is preparing & hopes to send soon.

HCS

We are sorry to hear of your poor health & to lose your frequent brotherly salutations. We hope the Master will soon restore you to your usual health & to your work.

I have been suffering from over-work for the past two ~~weeks~~ months & have tried to rest & recruit. Have gained some, but the heat is too great for rapid improvement. I go to Madras in a few weeks to meet Miss. Hillis & Laura and bring them to Jaffna.

With brotherly salutations from all our circle

I remain

Yours Affectionately

J. B. Smith

Sec'y A. C. M.

P.S. Br De Rivera has kindly acted as Sec'y in our meeting & made out this letter for you J.C.S.

Rev N. G. Clark D.D.
Rec A. B. C. F. M.
Boston
map

~~Wednesday~~ Apr. 1870
~~Boston~~ June 13.
~~Arch~~ June 21.
Estimates 1871.

Uduvilly, Jaffna
April 26th 1870.

Rev. N. G. Clark D.D.
Secy. A.B.C.F.M.

Dear Brother,

I wrote you on the 12th Inst. and sent a copy of our estimates for 1871, with explanations. We should have added I see from your printed letter an item of £8 for a Bible Reader under the direction of Miss. Agnew at Odooville. Will you please see that it is added to the appropriations for '70 as the work is going on satisfactorily. For an explanation of the matter I refer you to a letter to Mr. Ward, Treas. sent herewith. If you will kindly bring the matter before the committee and secure the sanction of the payment of the £8 therein refered to and secure also the sanction for the expenditure of the same sum for that object in 1870, you will confer a favor.

It seems from what we hear from some source that Miss. Agnew's full report of this work was what encouraged the Committee of the W.B.M. to start their quarterly publication. It seems undesirable that a tree bearing such fruit should be hindered in its growth.

We notice your sanction of our receiving aid from the Govt. in our Vernacular Schools. The arrangements have been already made for the examination of 37 of our schools by the Govt. sub-inspector, who is Mr. Robert Breckonridge, formerly at the head of Batticotta Eng. High School. I hope to report the result in July or Augt.

When the acting Director of Instruction visits the province in June or July

we shall invite him to visit our Boarding Schools and it may be that arrangements can be made to secure some aid for these also from the Govt. Of this also I will report in due time.

We are glad to hear that Mr. Sanders is planning to return to us so soon. We wish we could expect Thomas to come with him. We are happy to see that you are again at your post and hope strength will be given for all you find ready for your hand.

The members of our circle are in usual health "faint yet pursuing"

I remain

Yours affectionately

H. L. Smith

Sec'y. Am. B. Missn.

Udaipitty, Apr. 26. 1870.
Rec'd June 15.
Ans. June 21.

Udupitty, Jaffna.
June 1st 1870.

Rev. N. S. Clark D. D.

Dear Brother,

I wrote you April 25th about sundry matters & have received nothing from you since. On acct. of the state of my own health and that of Mrs. Smith, I was not able to go to Madras to meet Miss. Hillis and our daughter as I had planned to do. Mr. DeRiemer went in my stead. Owing to their unexpectedly early arrival and the difficulty of crossing the Chan.l at the time they came, they were delayed over two weeks before any one could go to meet them. They were kindly cared for by Dr. Scudder at Vellore after it was necessary for Mr. Rendall to leave for Madura. Mr. DeRiemer was absent for about 18 days going on to Madras to make some purchases and to arrange with the agents for the transshipping of the Am. goods. He left Vellore on his return, May 23rd and arrived in Jaffna on the 30th being 4 days in crossing the Chan.l. Miss. Hillis is now in good health as she has doubtless reported. Our daughter has not gained as much as she hoped she might, but had a very pleasant and comfortable voyage. I need not tell you she rec'd a hearty welcome to her home, where we hope she may rest and find her health improving. My health is some better than when I last wrote and Mrs. Smith is now restored to her usual

health. If I could get away it would do me good to spend a few months in a cooler climate. When Mr. Sanders gets here perhaps the way may be opened for me to go.

We have made arrangements to transfer the "Ill. Star" to the Printers, Messrs. Strong & Asbury at the close of this month. Mr. Arnold will continue as editor and will not be ~~retained~~ retained in our service save in the translation of books which we may need. We give them the paper we have on hand, half of the amt. rec'd from Subscribers and for Advert^s. and all they may get from those who have not paid, at the end of the year, and a bonus of £12.10.0, that being half the amt. that was charged to the Board last year as the excess of expenditure above receipts. We hope they may be able to keep up the paper and make it pay its own expenses.

Mr. Kendall, the Director of Pub. Instruction is now in Jaffna making arrangements for the examination of Schools where applications have been made for Grants in Aid. He has examined Codooville and will be at Batticotta to-morrow, & I hope he may see the Udup. F.B. Sch^l also. As I have not been able to attend to the business with him, Mr. Howland has acted for me. When the result of the examn^s is known I will report more fully about it.

Two young Missionary ladies connected with the Wes.

Miss^ns (Mrs. Brown of Trincomalee, & Mrs. Rhodes of Jaffna) have died within the past month. They arrived in the Island last Nov. and were married in Colombo, their husbands having been four years in the Island. It is a mysterious Providence which calls them so early from their work.

June 4th 1870.

Mr. Sendall was here yesterday and saw the Hem. B. Schl. and decidedly favors our applying for Grant both for this and the Training Schl. at Batticotta, and the Vodoov. Hem. B. Schl. He expressed the opinion founded on what he had seen of our schls that the result of an examination of all our schools would give us between 2 & 3 hundred pounds according to their rules.

Yours of April 4th came in to day and will receive due attention. The annual letter will explain some things. As soon as I am able I will see what can be done about sending you our publications as requested in your printed circular.

I remain

Yours Offy

J C Smith

Sec. Am. Ceyl. Mission

Udupitty, June 1. 1870.

Rec'd July 26.

ack Aug. 16

Uduvil, Jaffna
July 30th 1870.

Rev. N. G. Clark D. D.

Dear Brother,

A note from Mr. Chapin of June 3rd was received, 28th Inst. My last to you No. 7. was sent June 1st in which I mentioned that the "Ill. Star" was to be transferred to the printers at the close of June. It was passed over to their charge after the issue of the 12th No. & the 1st No. of July came out with Messrs. Arnold and Ashury as Editors and Messrs. Strong and Asbury, the Printers as Publishers & Proprietors. The last page and much of the 1st came out in English, showing the desire of the people for Eng.

It will take all the grant for this year to get the paper off our hands as we had to give them a part of the grant & the paper in hand as a bonus to start with.

Since I wrote you we have taken another step which is explained in the extracts sent herewith. Brother Howland was the working member of the Miss. Committee in making the arrangements. Thus far it seems going on well. Bro. H. & I met the Committee of the Board & the Teachers and Nat. Inspector at Manipay on the 28th & explained the matter to the teachers & I paid over to the manager the amt. for July wages over £35. We hope soon to get from Govt. for Village

schools over £400 and for Girls Boarding Schools £36. Then we shall have with the balance of grant from A.B.C.F.M. enough to nearly carry the schools through the next July, When we hope for another grant. As there are a good many extra expense in starting for bungalows & furniture we hope the Committee will give for next year what we asked or at least £200.

Another year if all goes on well it may be diminished more perhaps. But it seems desirable that new schools should be started in some places under the direction of the Board. As they must be sustained for a full year before grants in aid can be obtained, it seems desirable that the grant from the Board be continued for a time at least.

We hope this may find you Boston with ~~in good~~ health restored after your trip to the Islands of the west beyond the "golden gates"

We are sorry Mr. Sanders is delayed as we need his help. I shall in consequence have to give up a trip to the center of the Island which I hoped to take, if he had come as we first heard so as to get here in July. My health is better but I need a change and rest from the present round of duties in a cooler climate for a few months to set me up. Others are about as usual.

Our school closes the 2nd term of the year on

the 11th Prox. & we may take a new class next term as we have a prospect of £16. 16. 0. from Govt. for the school.

Yours sincerely,

J C Smith

Secy. Ad. Committee

J Leslie

Dr Clark

Udupitty, July 30. 1870.

Rec'd Sept. 22.

a ch

Middletown Aug 31 1870

Rev N. G. Clark DD

My dear Brother

We are glad to hear that you have been benefitted by yr trip to the St. Lawrence & hope soon to hear that you are at home again still more improved

I forward now a letter fr Mr De R- to the Sab School at Granby, as requested in a letter fr Mr Chapin recently recd.

Owing to the state of my health, and many other pressing duties I did not attend in person as usual the examination of the Native Village Schools & have not been able to write to any of the donors as I did last year. As I am now somewhat relieved by the transfer of State & N. Schools & the care of natives, I may be able to collect some facts & write to some of the parties.

When you receive the list of books sent, please see if there are others the you have formerly had, that you wish us to send again. Do you want more of

Udupitty Aug. 31. 1870.

Rec'd Nov. 4.

Winslows large Tamil & English dictionary sent? There are some 450. still on hand, (400 in sheets) at Madras — A doz or so are sold each year here & at M. If you want others such as are published in Madras as Pope's grammar & Hand Book please let me know & I will procure & send hereafter. —

The box of Books which I wrote to Mr Rogers is at Colombo waiting an opportunity direct to B. or N. Y. It was just too late for vessels who went in June & July. Mr Duncks boxes 4. are there also.

We hope that ere this reaches you Br Sanders will be far on his way to us. His help is needed too much here for him to remain there to beg for the college. Let Br H. do that for his home association! We are all about as usual in health holding on our way as best we can, hoping ere long that help will come

Yours affy

J. C. Smith

Udupitty, Jaffna
Sept. 13th 1870.

Rev. Dr. Clark, Secy A.B.C.F.M.

Dear Brother,

Owing to the state of my health and many cares which I could not throw off I have not been able this year to attend the annual examination of the Village Schools as usual and therefore have not written about the Schls to different Sabb. Schls as did last year after the examinations. All I can do now is to write in a general way of what I have learned about the schls for the past year by the monthly report of the native Inspector. If the arrangements made with the Government and Native Board of Education prove successful the amount needed from America for support of schls will be much diminished and whatever may be needed will be mostly for the encouragement of female education, rather than for the boys. Good boys schools, well conducted, will secure enough from Govt to sustain them, but girls schools at their present state of progress, will not, and must be aided by grants from the Mission or otherwise, in order to keep them in a prosperous state. Of this matter I have written in connection with the report of the formation of the Board of Education. The grant has not yet come, but we hope to receive it soon, for we have already paid out all

Udupitty Frag. Rec'd 31. 1870.

the grant sent us in the allowance from Boston. It may be delayed by the absence of the Director of Public Instruction on leave in England, but we hope to get it soon, and that it will be sufficient to carry on the schools with what we have asked from the Board for another year from July 1870 to July '71. If then we are able to get a grant for all the schls sustained at the rate offered, we may be able in another year to get on with a smaller sum, for less will be needed for fitting up bungalows and providing furnitures, if that is well done this year. I have no time to add more.

My health is better than it was a few months ago, but I am not as well for a few weeks past as I had been, and find that I must use the strength I have with care. How I shall endure the closing work of the year remains to be seen.

With congratulations of your safe return

I remain

Yours offy

J. H. Smith

Secy Am. Bay. Missn

Sabria, Sept. 13. 1869
Rec'd Boston Nov. 19.
Ans. recd

Udupitty, Jaffna
Oct. 10th 1870.

To

Rev. N. G. Clark, D.D.
Secy. A.B.C.F.M.

Dear Brother,

A full year has passed since I have written you reporting my station work. At the time for sending our last semi-annuals, I was unable to write and since that time have barely been able with the help of the writer to manage the various matters of business committed to my charge as Treasr., Secy. &c. I have not been able to preach for a year or more owing to the state of my throat and general weakness. I have had the work in Chavagacherry field but have only been able to go there once a month and hear reports and pay wages. Mr. Hunt has had the over sight of the work in the villages which he will report; also the extra labor performed in June under the superintendence of Mr. & Mrs. Howland during a visit of three weeks at the Station.

The Evangelistic work at Udupitty has been in charge of Mr. Howland until within a few months. I have informally resumed it since the "Mt. Star" and

care of the Village Schools has passed from my hands.

The transfer of the "M. Star" to the Printers is a relief both to me and Mr. Howland. The village schools also being passed over to the Board of Education takes quite a load from my shoulders, although we are not entirely relieved from care concerning them as Mr. Howland and myself are members of the Board, and as Treas.r I have to pay the bills to the Manager monthly. As far as we can now see, the plan is working well and bids fair to extend Vernacular education in the villages and if Govt. aid is recd according to the present prospect may ✕ as it is already relieved in the main with reference to the English education.

✕ relieve the Board in a measure from pecuniary responsibility in the matter of Vernacular Education +

The work among the people in villages will be reported by Mr. Stickney who has for the past year in addition to his share in the village work very well sustained himself as our preacher on the Sabbath. I was not able to examine the Village Schools in June in connexion with the Nat. Inspector as in former years and the schools were passed over to the Board just after the examination by the Govt. Sub-inspector.

Our Fem. B. School has been reported to you by Miss. Townshend, the Principal. I will only

add that we have admitted a class of 9 girls; one pays a full expense at the rate of £6. a year, another half that amt. two, fifteen shillings a year each. I hope arrangements will be made for the receipt of £2.5.0 outside the Miss^ns allowance for two others. There is room for one more on a vote of the Mission to admit ten. Then the number in the school will be thirty.

We hope soon to admit to the prevelages of the sch. two or three of the girls of the Boarding School who we hope have chosen Christ for their portion. Thus far this term all things have gone on smoothly in the school. Mis. S. has had the help of a new matron who relieves her from much care she had last term, and teaches in part the new class. We are hoping soon to have another teacher in the school.

I remain

Yours affy

J B Smith

P.S. My own health far from good though better than some months ago. I hope the cool weather will prove a good tonic the worst of it is the end of the year brings extra labors

Lucie is still a great sufferer but she is we think in the best place for her & we hope the well ~~you~~ prove in health during the cool season which is now coming on J C S

Udupitty, Oct. 10. 1870.
Rec'd Dec. 15.

Ans Dec 28th

Udupitty, Jaffna
Oct. 22nd 1870.

To

Rev. N. G. Clark D.D.
Sec'y A.B.C.F.M.

Dear Brother,

I acknowledged the receipt of your last letter (the first after your return from the Islands) in my letter to Mr. Ward by last mail. It was read at our last meeting and seemed to be a satisfactory explanation of the matter referred to. The Director of Pub. Instruction has returned ~~from~~ to Colombo and informed me a few days ago that our grant for Vernacular Education amounts to about £460. which will soon be paid over to us. Beside this we get for the two Vern. B. Schools, a little less than £40. This enables us to carry on all the schools we had in operation and add a few more; and if we have the grant we ask for 1871, we shall be enabled to establish schools in regions where they are needed or rather the Board of Education will be able to do it with the aid which we may render in addition to the

grant from Govt. This grant from Govt. is for year ending July '70 and is in our hand for the support of the schls. for the year from July 1st '70 to July 1st '71. We shall pay to the same fund the bal. of the grant for '70 which was unexpended July 1st when the schls. went into the care of the Board. We hope ere long to hear from you with reference to that matter.

I remain

Yours. offy

J. C. Smith

Secy A. C. Mn.

Udupitty, Oct. 22. 1876.

Rec'd Dec. 15.

Ans Dec 28.

Udupitty, Jaffna
Decr. 3rd 1871.

To
Rev. N. G. Clark D.D.
Secy A.B.C.F.M.

Dear Brother,

Your letter of Oct. 25th reporting our Appropriations came to hand this morning. We are glad you were able to give us according to our estimates with only one exception. In that case I think with the grant we may get from Govt. we may be able to bring the Expense of Codooville within the allowance and take a new class. You will be interested to know that the receipts for Codooville School including the grant from Govt. have been about £90 the past year so that it costs the Board only about £150 as near as I can ascertain before the books are fully posted. I hope to send to Mr. Ward by the end of Jany the acct. for the year.

Your letter is just in time for us to make our appropriations before Mr. Howland leaves for Madura

We had our annual meeting of Pastors & delegates on the 29th Ult. & report of Chs. were read showing an increase of 13 in the number of Ch. members above last year and in contributions of over £4, added. The

details will be given you in the annual letter as soon as it can be prepared.

We are very sorry it seemed necessary for Mr Sundus & Newman & think if you could have seen us as we are you would have passed that work to Mr H & sent Mr S. on his way to our help

Yrs truly
J C Smith
Secy

Udaipur, Dec. 3. 1870.
Rec'd Feb. 24, 1871.
Ack'd Apr. 4.

Udupitty, Jaffna
Decr 16th 1870.

Rev. N. G. Clark D.D
Secy A.B.C.F.M.

Dear Brother,

My last to you was sent Oct. 22nd. At a meeting of the Missn in Tillippaly ~~on~~ Decr 12th, Mr. Howland was advised to visit the sanitarium on the Pulney Hills, his health requiring a change. They are to leave about the middle of January and will probably be absent until May or June. Miss. Townshend will accompany them for a change & to become acquainted with the work in Fem. Boarding schools and among the women in the villages of Jilladuna District.

Miss. Hillis is to come to Udupitty and take Miss. Ts place in the school during her absence.

I have sent our annual report of expenditure on acct. of Am. Tr. Socy, the particulars of which I have reported to Mr. Ward, stating also that we have as yet recd no grant for the year beginning April '70. We also ask for a grant of $200 for the year beginning April 1st 1871, which please notice, as your rules require that such applications be reported through the Secy

of the Board.

Dr. Green and family are now at the Health Bungalow at the sea shore about 2 miles from us, hoping to remain 2 months & be much recruited in health. The other members of our circle are about as usual in health save Mrs. Spaulding who during the past month has been confined to her bed most of the time and we have some fear that she may not recover.

I remain

Yours truly

J. H. Lincoln

Sec'y.

Woburn, Jan. 14.

Rec'd Feb. 14.

Ans. Feb. 4.

Woburn, Jan. 16. 1870.

18th mail in no letters from the Rooms in Boston

259

Jaffna Ceylon
26th Jany 1871.

Rev. N. G. Clark D.D.
Secy ABCFM.

Dear Brother,

I send herewith the specification of our expenditure on the grant for '70. For Native Pastors we have added two who have been ordained during the year which makes the expenditure more than grant. The amt. collected from each Ch. is deducted from salary.

We have done the same with the preachers at each of our station Chs, that you may compare the amts. with the grants for each made for '71. We have come within the allowance, even taking no account of receipt. Taking out that amt. we come some £50 within the grant.

We have spent all the grant for Vill. Ver. Schools and School Books because we thought it necessary this year.

The Training School comes £60 within after adding £5.12/ for Mr. Howlands class.

You will be pleased to see that we have saved £56+40 on the grants for the two Fem. Boarding Schools. We shall venture on a class at Oodoov. this year.

Repairs over-run as I said they must. The £125 for '71.

will probably cover all.

Medl. Department over-runs the grant a little, as a large invoice of medicines came in this year; next year may be less.

Traveling expense will very likely overrun next year as Mr. Howland & Co's trip will take all the health grant & it may come in for a trip to Colombo and Hardy.

Item 87, Mr. Zwick's expense I have mentioned before & the exps of Miss. Hillis & Co. need no explanation They are higher than they would have been if the Company could have come direct from Madras by water. It includes the expense of Mr. DeKiemer's going to accompany them to Jaffna.

Stores will be in credit another year as there are articles in hand.

I am ~~directed~~ requested by the Missy. to say that we feel it desirable for the further training of 5 young men who have been in Mr. Howland's class the past year & to secure them to our work to draw upon any excess there may be in the grants for the Training & other schools enough to keep these men at work & at study We shall not need to go beyond allowance as a whole But the grant for native agency only covers what we have now in service leaving very little mar-

P.S.

-gin.

Dr Green's Medl. Class has completed the course and a new class of ten has been admitted.

The part of the Govt. land at Chavagacherry which belongs exclusively to the Ch. also the premises at Varany with the old houses there on have been given over to the Ch. at Chavagacherry with the understanding that all expenses for hedging covering, &c. be paid by the Ch. and all rents go to the Ch. to aid in the support of the Gospl.. The Missn. reserves the right to sell the lands purchased with the fund of the Board.

Mr. Howland & Co. started on their journey to Madura on the 25th. Inst. & we hope they may have a prosperous journey. Mrs. Spaulding still suffers much from her attack, but is some better than when I last wrote you.

x I send herewith the annual Tabular view for '70.

I remain

Yours fraternally

J.C. Smith

Secy. A.C.M.

x My writer having been absent at a wedding for 4 days I am not able to send tabular statement I hope to send to Treasurer also by next mail.

JCS

Jaffna, Jan. 26. 1871.
Rec'd March 24
Ans'd. April 4. 1871.
P.C.

Uduppitty, Jaffna
March 11th 1871.

Rev. N. G. Clark D.D.
Secy A. B. C. F. M.

Dear Brother,

Yours of Decr. 28th '70 was duly received. The box of Books to which you refer was sent from Colombo the month you wrote, per "Seyringa" to New York so you will know by its arrival, I trust, ere you receive this.

As to the grant for Ver. Schools we cannot report definitely how much we shall need to use until we know the result of the examination of the 60 schools just reported to the director to be presented for examination for a grant. I think we may save as much as a hundred pounds and a part of the grant for school Books. I will report you definitely as soon as we have data for action.

We hope that Mr & Mrs. Sanders & Thomas & Co. will be already to come for our help when you get this if they have not already left. We are glad to hear that you are beating up for recruits in several of Theol. Seminaries. We hope you may rally a good force of heroes for the "front". I send herewith a list of occupants of our stations and assistants as it should appear in your next report.

(See next page.)

Batticotta, Rev. W. E. De Riemer, Miss'y & Mrs. Emily T. De Riemer.

Miss H. A. Hillis

Rev. B. A. Rice, Nat. Pastor, wholly supported by the ch.

Out-stations, Caradive, Mr. A. Barnabas, Catechist.

Pungertive, Mr. R. Crossett, "

Tangany, " A. Bryant, Nat. Preacher

Araly, " S. Bull, Catechist

Moolay, " Edward Adams, "

Valany, Two Catechists supported by Nat. Ev'l. Soc'y.

One Coll'porteur & one General Assistant.

Three teachers in the Train'g & Theo'l School

Seventeen " of Vil. Ver. School.

Panditeripo, Mr. S. Snell, Preacher, Salary ¼ paid by ch.

" A. Backus, Catechist & six Vil. School Teachers.

Tillipally, Rev. W. W. Howland, Miss'y & Mrs. Susan R. Howland.

" A. Anketell, Nat. Pastor ⅓ of salary paid by ch.

Messrs. S. Humphill & A. Jacob, Catechists.

Six vil. School Teachers

Manipay, S. F. Green Esq. M.D., Physician & Mrs. Margaret W. Green

Mr. S. Moody, Preacher, ¼ of Salary paid by ch.

Six Vil. Sch'l Teachers.

Four men belonging to Med'l Department.

" Navaly, Rev. A. Asbury, Nat. Pastor, ¼ paid by ch.

Codoville, Rev. L. Spaulding D.D., Miss & Mrs. Mary C. Spaulding
Miss. Eliza Agnew - Principal of Fem. B. School
Mr. Isaac Nathaniel, Catechist nearly ½ paid by Ch.
Three Teachers in Boarding School
Sen " of Vil. Ver. "
Alavetty Rev. Moses Welch, Nat. Pastor.
Chavagacherry In charge of Rev. J. C. Smith.
Rev. S. P. Hunt, Nat. Pastor ⅓ paid by Ch.
Mr. Charles Sinnatamby, Catechist.
" A. Simon, Colporteur.
Usan, Mr. V. Jacob, Catechist
Varany. " N. Joseph, Half the time Cat. work.
Eight Vil. Ver. School Teachers.
Udupitty Rev. John C. Smith, Miss & Mrs. Mary S. Smith.
Miss. H. E. Townshend, Principal of Fem. B. Sch.
Five Vill. Ver. School Teachers
Rev. D. Stickney, Nat. Minister, ⅓ of Salary paid by Ch.
Two Boarding School Teachers and one Writer.
Tondimannar. Mr. T. L. Hammer, Catechist
Atchuvely " V. Moses, "
Messrs. E. P. Hastings & M. D. Sanders, Missionaries, in Jan.
Dr. Green and family after spending two months at the Health Bungalow at the sea shore have returned to their ~~area~~ station somewhat refreshed by the change. Mr. DeKiemer & family occupied the

Bungalow for a month after the Dr. left, and have gone back to their work. Mrs. Spaulding seems to be gaining some in health though at times her sufferings are very great.

13th We hope soon to hear that Thomas is making ready to come to our help and shall be sorry to learn that Mr. Sanders is not coming with him. Cannot Mr. Hastings or some body else do what remains to be done in completing the endowment for the Jaffna College? Mr. Sander's help is very much needed here now. Mr. Howland & Co were doing well when last we heard from them. Miss. T. was enjoying her visit at the various stations and will be much benefitted every way by the change and opportunity for observation.* Miss. Hillis is getting on well in the language and does much to supply Miss. T's place in the school in her absence.

I remain

Yours very affy

J. B. Smith

Secy Am. Bay. Miss.

* This will relieve your anxiety about her health

Wolfpitty, March 14th.

Rec'd May 4th.

Ans'd May 8th.

Uduspitty, Jaffna
April 12th 1871.

To
Rev. N. G. Clark. D. D.
Secy A.B.C.F.M.

Dear Brother,

The time for semi-annual report has arrived and though I have in charge a large field I have but little to report of direct personal effort among the people. Indeed I have only strength sufficient for a general oversight of the work at Uduspitty & Chavagacherry added to the business which devolves upon me as Treas. & Secy. The work among the people at these two Stations and in the surrounding villages will be reported to you by Mr. Stickney & by Mr. Hunt. The Evangelistical work has not been pushed as much as it would have been if we had Missionary strength to arrange for it and superintend the work. With what has come upon me extra in the absence of Mr. Howland I have not dared to undertake it. I have met the men at Chavagacherry once a month and have heard from them accounts of some interesting cases of inquiry. Of these Mr. Hunt may write. One Colporteur has labored

Uduspitty, Jaffna

in that field, selling all kinds of books published by us and any English books we can get from Bible and Tract Societies.

The details of the oversight of the vernacular schools and paying wages of teachers being committed to the native Board of Ed.n is a great relief to me, though the general over-sight devolved on the Miss.n Com. still requires considerable care & thought and in Mr. Howland's absence it all comes upon me. The experiment succeeds full as well as we expected. The Director of Pub. Instruction insisted that the fourth article of the regulations of the Board should be so changed that all communications concerning grants, &c. should be with the Treas.r or Sec.y of the Miss.n. This makes me practically the "Manager" of the schools, though all the details of the work are conducted by the com. of the Board & their ~~Manager~~ Manager becomes "Submanager". The schools are now being examined again for another grant.

There has been some talk among the members of the ch. at Uduppitty about having a Native Pastor and at a meeting early in January it was voted that we consider it advisable to make arrangements

for obtaining a native Pastor". But as yet no definite steps have been taken to carry out the vote. There seems to be a difficulty in finding a candidate in whom they can unite. Mr. Stickney is a very acceptable preacher but there are some difficulties which hinder their choosing him. One-third of his salary at £30 the year is paid by the ch. & congregation. I should be very glad to see the ch. unanimously choosing him for their Pastor.

The Boarding School at the Station has had the care of Miss. Hillis in the absence of Miss. Townshend It has proved a good place for her to learn Tamil & become acquainted with the work. Mr. Fitch the native teacher had of course more care of the school & instruction than when Miss. Townshend was here All things went on prosperously through the term & on the 30th of March the pupils passed a fair examination before the Missn. Com, the Govt. Sub-inspector being also present & examining for a grant those pupils who were eligible. All but three were examined in reading, dictation, Arithmetic, Geography, Copy-writing, & needle work in 2nd, 3rd, & 4th Standards. Mr. Breckonridge the Sub-inspector expressed himself much gratified with the examination, & made some very good remarks to the girls on the importance of female education, urging

them to practice the principles they learn here when they go to their houses. We expect Miss Townshend will be at home to commence the next term on the 11th of May. Miss Gillis may report to you her impressions concerning the school during the months she has been here. We hope Mr. Howland will also be back and be able to take the superintendance of Evangelistic work in the villages as he did for some months in last year.

Thus far my own health has continued as good as I can well expect it to be under the circumstances. I have to avoid pressure of work or take the penalty of a sleepless night. I am glad to hear that Mr. Sanders & Thomas with their wives are to start for Ceylon early in May. When they get here I shall hope for a furlough of a few weeks.

I remain

Yours Affy

J. E. Smith

P.S. Kindly send to Mr Sanders & Thomas in England this time yes

Rec'd June 15.
Ack'd July 24.

Uduppitty, Jaffna
May 17th 1871.

Rev. N. G. Clark D.D.
Secy A.B.C.F.M.

Dear Brother,

I send herewith our estimate for 1872. In salaries we have added for two new families and one child £417.0.0. The amt. for Pastors & Preachers is £3 less, – two less at Chavagachery and one at Tillippaly. Another year we hope there may be a reduction at some other stations. We have added some under Native Agency, in view of two new families coming for teacher in Tamil and for village work to keep in service the youngmen in Mr. Howland's Class. We have reduced, you will see, in the education list £275 from last years estimates. We have added 15 on Traveling for preaching tours and to get a tent if it may seem best to do it. The whole amt. is £3215.0.0. Taking out the £417.0.0 added on salaries leaves £2798.0.0 which deducted from £3048.0.0, the amt. for 1871 and it leaves £250 less for the general object of the Mission than we asked for in 1871 and £175 less than your grant for the same year.

We hope we shall not need more than £100.

for Ver. Schools in 1872, and we shall not use more than £150 of the 275 given for this year & may not use all the grant for School Books. Of the grant for School Books, we shall save all we can consistently. You may count upon £150 being saved on the grant for Vill. Ver. Schools and School Books and perhaps £50 more, i.e. £200 on all for education.

Under the head of Pastors & Preachers you should bear in mind that Batticotta and Valany support their own Pastor & Preacher.

If we find we can secure more good Bible Women we may send for a larger grant from the Women's Board. As at present advised £16 is all we shall venture.

We are rejoiced to hear that Mr & Mrs. Sanders and our son Thomas and his wife are probably on their way to us by the overland route. We hope we may see them in July.

Mr. & Mrs. Howland and children and Miss. Townshend returned on the 10th inst. having enjoyed their journey and visits at the Hills very much and seem refreshed and strengthened very much by the change. Miss. Townshend has begun her work in the school with renewed ~~strength~~ interest and

and we have just voted her another teacher to aid in the school and that she may secure more time for the study of Tamil. She will in due time report herself Miss. Hillis has returned to Batticotta and may remain there as she was before she came here until Mr. Sanders arrives, when we hope to make more definite arrangements for her work either at Batticotta or at Oodoville. She has suffered in health from too great exposure to the sun without proper protection, but we hope it may not prove serious.

Yours faithfully
J. C. Smith
Sec of ACM

X P.S. We may find it necessary to expend more than £150 of the grant to put schools in a state to secure a grant for Goods. After an interview with the Director & knowing the result of the examinations for a 2d grant I will write you again more definitely. The grant of £200 for Am'n Society does not meet the amt we have expended by about £37, unless we can make purchases relying upon another grant a year from this time we must suspend operations in that

cise for a whole year. We will prevent our purchasing any of the new tracts coming out & render it necessary for the Local & Society to print less for want of funds. We may secure by our purchasing part of the editions. It will also prevent the Society's publishing the annual calendar in the meanwhile & perhaps Arcott missions will join —

Will you kindly represent the case to the & Society. As soon as I get their letter announcing the grant in the Board reports I shall write & send it to you forward to them —

A. C. S.

Wolfe City, Texas
Rec'd July 24.
Rec'd July 28.
Ans'd July 24.

Madupathy May 17 1881

Rev Dr Clark

Dear Brother

With reference to a letter of yours to Miss Hill's wh you requested her to show to the Secretary of the mission I will add a word. We have not yet seen the way clear to place her at O. because there is not room in the house for her accommodation & because we wished her to devote most of her time to the study of the language She has been so anxious "to do something" that she has exposed herself to the sun without proper protection so much that her health has suffered & now she has to be exceedingly careful about exposure She is disappointed that she cannot get the language so as to use it freely in 3 or 4 months & is sometimes much discouraged. There will be no necessity for her to go to Madura as you suggest in order to find work for her to do. A plenty is ready for her hand as soon as she is able to do it. We hope when the reinforcement arrives we

we may be able to make arrange
ments for her with more definite
work, wh she can do without expo
sure to the heat of the Sun, as there
must be in going to the villages.
If Mr & Mrs Hastings were here now or
were coming with Mr Sanders & Company
I think we should relieve the occupants
of Cocloosville of the care of the school.
& let them go to Moncfy for the rest of their
pilgrimage. But we cannot do it
with any there who are coming as
Br De Riemer feels that he must be
relieved of cares wh have kept him
back in acquiring the language
We must take up the "state of the nation"
soon after they get here & see what we
can do. My health is better
than it was a year ago now, but
I have to be careful & not over work &
& cannot read or study at night
Our daughter is still a great suffer
though she has more strength or can take
more exercise than when she came,
the pain in her hand & her nervousness
is worse than when she came

Mrs S. feels the effect of her 3 weeks nursing Mrs Green in her severe sickness but, we hope she was not seriously affected thereby. Old age is creeping on with both of us.

Mrs Green is still gaining & is now able to be about house some & take her meals with the family. Mrs Spaulding is still a great sufferer though about the house more than a few months ago. We fear she will never be well again.

The Director of Instruction & Inspector are here p Colombo & we expect to meet them next week to confer with them about the schools & any thing of general interest transpires I will report to you hereafter.

We hope this may find you back at your post again after having satisfactorily adjusted affairs in Turkey. Do you intend to come out then & let us right?

We shall be glad to see you, & will

put you through a regular course of village work appointing Brethren as he did it.

There has been some talk about the C M Society giving up their mission in Jaffna & leaving it to the care of others & intimations of the missionaries here that they had prefer to leave it to us rather than to any other here. But I do not expect any thing will come of it more than in the Deputation time when there was much talk. The Rockleyons are very zealous & have by giving large salaries drawn away several men whom we have educated & should have been glad to keep in our field. They are doing much to start schools in English & vernacular. to secure aid from Government. How prominent it will be, remains to be seen —

Yours Sincerely
J. C. Smith

Udupitty, May 17th 1871.
Rec'd July 2nd
Ans'd July 18th

Udupitty, Jaffna
June 6th 1871.

To

Rev. N. G. Clark D. D.
Secy A. B. C. F. M.

Dear Brother,

Yours of Apl. 4th in answer to ours of Jany 26th containing an extract of the Prudential Com. was rec'd by last mail. Our request therein referred to did not refer to the unexpended bal. of Appropriations for "Training" & other schools in 1870, but to the Appropriations for those schools for 1871. By referring to our copy of the letter sent, I see that I should have said for the current year. As definite arrangements had not then been made for the employment of the boys referred to, we could not state accurately the amt. needed. Three of them went to Madura with Mr. Howland for the purpose of learning to sing the Lyrics a style of music & poetry better adapted to this people than the western style. The expense thus incurred we shall charge to the Training Schl; as we did the expense of the class in 1870. The other two have been employed thus far in village work, one at Pillipaly & one at Chavagacherry

They all now receive 13/6d each a month. The expense at this rate for the whole year will be about £40. One or more of them may be engaged in teaching so that we shall not need to charge extra for them

Feeling sure that the grant for the Training School for 1871 which is sufficient to pay the expenses of another class even larger than this and also regarding them as still under training, we thought the request to be permitted to use the excess for the continuance of this training was sufficiently specific. You will note that we did not ask to go beyond the allowance.

Referring to ours of May 17th with estimate for '72 you will see we have made provisions for the employment of these young-men under the head of Native Agency and have reduced the amt for the Training & other schools more than enough to meet the additions.

Our interview with the Director of Pub. Instruction was very pleasant & satisfactory. When I know the amt of the grant for this year I will write you more particularly about the matter.

June 15th - Since writing the above we learn that arrangements are made for the marriage of Ramoo

one of the 5 boys within a month or so to the daughter of Mr. & Mrs. McLeland of Chavagacherry preparatory to his being employed as a 2nd teacher in the Boarding School at Oodupitty.

During the past week the youngest child of Mr. & Mrs. Howland, David Brainard was quite sick of dysentery and for a time we were quite anxious about him. By the Blessing of God upon the means used he is now convalescent. Overland just in. No letters. p Mfy house

I remain

Yours affy J C Smith

Lec. A. C. M.

16th We were glad to hear yesterday that Mr Sowdon & Company were ready for leaving on the 10th of May. on the 21st of April Save that they had farewell visits to make

GLS

we hope to hear p them in London by next mail

Udupitty, June 6. 1871.

Rec'd Aug. 9.

Ack'd. Dec. 4. 71.

To Sr. Clara

Udupitty Jaffna Ceylon
July 15 1871

Rev N. G. Clark D. D., Secretary, A. B. C. F. M.

Dear Brother,

I am instructed by the Mission to write requesting permission for Dr Green to return to America with his family

Mrs. Greens health has been greatly impaired by recent severe illness, and Dr Greens own health is far from vigorous. We think it well that he have permission in hand so that he can avail himself of it if necessary as soon after the arrival of Mr. and Mrs Hastings as may be convenient to the Mission; though we still cling to the hope that considerations of health may not compel his return before the completion of several medical works in the vernacular now in hand.

In view of Dr Greens speedy withdrawal, and of the small probability that he will ever be able to return, the Mission think it best to apply for

another physician; and they hope for his early arrival.

As a result of many years' endeavor, the work of medical education in the vernacular is in successful progress. The mission deem it important that it should continue,- confident that any Tamil man, however thorough his knowledge of English, will better comprehend the science of medicine, and more widely diffuse and wisely use his knowledge of the art of healing, if they be first studied & acquired in his mother tongue.

The mission deem it highly expedient therefore that the new physician be on the ground as soon as possible, that he may have as much time as may be for study and other preparatory work before the departure of Dr. Green.

Hoping that this may find you back at your post in working order I remain

Yours Affy

J C Smith

Lucy A C M

My dear Dr. Clark.

The work of the Medical Missionary here, has reached perhaps, its last stage. We want a physician, who has had the best advantages, in his Medical course, to come & put on the finish. A man of robust health, of good natural endowments of devotion, sensible, pietty, is about the thing. One of 25 or 30, who has even been settled awhile, in practice at home. It might be well, to inquire of Mr. Humphrey of Chicago, as to the eligibility of Dr. Samuel? Ward of that City. I don't know what his qualities, his professional attainments are.

Rev. C. P. Brock of N.Y. is an old acquaintance of Prof. Willard Parker. Perhaps they two together, would find & name the man. We want a man, who is an accomplished Surgeon - a first class individual. He need not bring much medical outfit. There is a good deal here, in way of Instruments, and other appliances. There is a good Microscope. Could the man (& wife of course) come with Mr & Mrs Hastings, it would be capital.

Yours respectfully S. Pollard

S. F. Sydeen — Udupitty July 15, 3

Rec'd Sept. 7.

P. C. Ans'd in part Sept. 13.

Rev. J. G. Smith,
July 25 1871
asks me to notify Dr Colcock
as follows:
"I think we should
not need to use more of
the grant for that purpose
[Vernacular School] than
I mentioned to Dr Colcock
in my letter of July 17th."

L. S. C.
Sept. 17
1871

S. F. Lydeard — Wolverhampton July 15
Rec'd Sept. 7.

Rev. J. C. Smith.
Aug 15. '71
Rec. Sept. 8. '71

Udupitty Jaffna July 15/71

Rev. W. G. Clark D.D.
Secy A.B.C.F.M.

Dear Brother:

Mr. Worcester's letter of May 5th was received by last mail on the 1st inst and a few days after Mr Sanders and company arrived in Jaffna landing at Batticotta on the fourth of July.

At our quarterly meeting at Batticotta on the 11 inst. it was decided that Mr DeRiemer be relieved of the care of training school and station work in order that he may for a few months at least give himself ~~more fully~~ to the study of the language more fully than he has hitherto been able to since the departure of Mr. Sanders for America. Mr. Sanders takes the charge of the training school and the work at the station and on the islands

It was also decided that my command

wife remain for the present with us at Udu-
pitty or at the health bungalow on the sea
shore two miles from this station, devoting
their time to the study of Tamil in entire
freedom from other cares. The bungalow
is furnished with furniture and crockery and
it is therefore the only place at wh they can
keep house for the present.

I had hoped to be relieved of the
care of Chavagacherry but it did not
seem best to put that also upon Mr Sam-
ders and of the rest of our number I myself
am perhaps ~~the~~ able as any one to bear the
burden for the rest of the year

We are very glad to hear from Mr.
Hastings that he hopes to be with us
before the close of the year

Overland just in bringing a line from Mr.
Ward for my son Thomas

Affty yours

J B Smith
Secy

Udipitty, July 15, 1871.

Rec'd Sept. 7.

Ackd. Dec. 4, '71

Udupetty Jaffna
19 August 1871

Rev N G Clark D.D.

Dear Brother

Soon after the arrival of Mr Sanders a committee of which Mr Sanders was a member was appointed by the mission to confer with the native committee of the Jaffna College in reply to a communication from the latter requesting the mission to take some ~~action~~ toward the organization of a college and the release of Mr Sanders to become its president

After conferring with the native committee our own members reported ~~that~~ as the result of the conference that it was thought advisable to make arrangements for the opening of the college at the beginning of 1872 provided £1000 for the endowment of one native teachership be raised before November 1st 1871

In view of this report, at a meeting of the Mission at Tillipally Aug. 18 it was resolved

First; That in view of the probable ~~opening~~ of the college at the beginning of the coming

year, Bro. Sanders be allowed to give the necessary time and strength to the furtherance of this object with the understanding that he is to take charge of the institution when it is established

2. That as soon as the way is prepared for the organization of the college by the raising of the specified fund for the support of one native teacher a request be sent to the Bord. Com. for the release of Brother Sanders from the service of the Board that he may take charge of the new Institution.

It is hoped that in the allowance for 1872 you will include Mr Sanders' salary as these arrangements may not be completed at the beginning of the year, though of course it will not be drawn after the arrangements are completed and he has received his release

We shall be very sorry to lose Brother Sanders as even two new men could not for some time fill his place in carrying forward our work among the people; still in view of the great importance of the new work to which he has been called we shall cheer

fully give him up to it, as the only one of our number now fitted to undertake it.

We hope you may soon be able to send a man to take his place in our mission work.

In view of Mr Hastings return it is thought best to repair the South house at South Manippai. The South House at Batticotta also needs some repairs to make it comfortably habitable during the coming rainy season and the health Bungalow at Valvitty also needs repairing as it is to be occupied by one of the newly arrived families during the coming rainy season These repairs will probably involve expenditure above the amount we have in hand for such objects. Due regard for the health of those who are to occupy these houses during the rain requires to incur these expenses and we hope they will be allowed. I trust however that we shall not be obliged to exceed our entire allowance even if we do over run on repairs.

In view of the fact that Miss Townshend can have only a verandah room in the mission house at Udupitty and in view of the desirableness of her having a room to which the girls of the school can resort without passing through the ~~main~~ sitting room of the mission

house the secretary of the mission is directed to apply to the Prud. Com. for a grant of £125 for the erection of a suitable structure near the school building or the adding of another room to the school building for the use of the principal of the boarding school.

The new accommodations will probably be such that it will no longer be necessary for the teacher of the school to occupy a room in the mission house. A verandah room does not afford proper protection during the heat of the day and yet it is often inconvenient both for the teacher and the missionary's family for her to occupy the family sitting room and there grant the necessary interviews to her pupils.

Moreover had she a protected room in or near the schoolhouse, the teacher could have the girls more fully under her personal influence than she now can have them. If we are able to get any thing for this object from friends out here we may be able to diminish the amount to be charged to the American Board

Hoping for a favorable answer I remain

Yours &c W J C Smith
Lucy A C M

Umzumbe, Aug. 19. 1876.
Rec'd Oct. 19.
A.B.C.F.M.

Udupitty Sept 11 1871

Rev. W. G. Clark D.D.

Dear Brother,

In my last letter I wrote you of our plans and wishes in reference to Brother Sanders in connection with the effort to establish the native Christian College; it now becomes my sad duty to report our great loss — the death of that esteemed missionary brother. The event itself was doubtless announced by the last mail and others will send you the full details of his illness and I need not rehearse them here. Nor will I dwell upon our loss enough that we are sorely stricken and greatly need to pray that our faith fail not.

Mr Sanders died on Tuesday the 29 of August. On the following Monday a business meeting was held at Tillipally to provide for the care of Ballantta station and training school and it was voted "That considering it to be highly important that Mr. De Riemer have uninterrupted opportunity to prosecute

his study of the language Mr. Howland be requested to take charge of station and training school for the remainder of the year, devolving upon the natives as far as possible the responsibility of carrying on the evangelistic and educational work, and himself visiting the station as often as may seem necessary; also that Mr. DeRiemer be requested to render such assistance as he may deem compatible with his plans of study."

The question of Mrs Sanders return to America being presented by the secretary it was voted

"That Mrs Sanders be cordially invited to remain in the mission field & on further consideration it should appear best for her to go immediately to America Messrs Smith (J. C.) and DeRiemer be requested to act as a committee to give advice and aid in every possible way."

The question of Mrs Sanders return is still pending. It is rendered quite complicated by some peculiar circum

stances wh. cannot now be fully explained to you but we trust that our action in the matter will at least at loyalty command your entire approval.

Yours affly
J C Smith
Lt C S
A. C. M.

PS I send by this mail a No of the Mt Star wh has a notice of Mr Sanders death in it that you may see how the nations regard it
JCS

Rev N G Clarke DD

Udupitty Sep. 11. 1877.

Rec'd Nov. 8.

Filed. Dec. 4.

Udupitty Jaffna Ceylon
October 11th 1871.

Rev. N. G. Clark D. D.
Secy. A.B.C.F.M.

Dear Brother,

During the past six months I have often thought of you as we have heard of your travels in Europe & Asia and of your detension here & there by sickness. The last intelligence reports you on your way homeward and we hope with shength renewed sufficient to meet all that came upon you in connection with the Annual meeting and the work which follows it.

It fell to my lot to preside at our Annual Convocation Oct. 5th at Batticotta and to carry out in the main the Programme partly arranged by Mr. Sanders who was appointed to arrange for the meeting and preside and completed by Mr. Howland. The first speaker Mr. T. S. Smith gave through an interpreter an interesting account of what is being done in the churches at home to carry forward the great work of making known the Gospel to all people. The second speaker Mr. Howland referred to the political changes especially in Europe as preparing the way for the coming of Him "whose right it is to reign". The third, Mr. Ankeetell spoke of the general aspect of the Missionary Field — the

Udupitty Feb. 11. 1871

tendency to organization — churches formed — Native Pastors ordained — self support — [redacted] of religious & educational Institutions — Bombay Nat. Christn. Alliance &c. Mr. Snell presented ~~[illegible]~~ in brief the work of the Nat. Evangl. Soc'y in Jaffna. Mr. Spaulding spoke of our duty & the lessons which the Lord would teach us by His afflictive Providences. Nearly all alluded to our great loss in the death of Mr. Sanders and one said in allusion to a man who in the time of the "Crusades" carried a burning cross through the country rallying the people to the contest until he fell exhausted by the effort, "Who will take up the cross which has fallen in the death of Mr. Sanders and carry on the work he so zealously recommenced on his return from America?

We hope that the Lord will raise up help for us in His own good time & way.

After a recess of quarter of an hour the Lord's supper was administered Mr. DeKiemer & Pastor Asbury conducting the exercise.

As to my own work for the past six months every day has been filled up with as much as my strength could bear and at times the accumulation of matter demanding attention has been such as to compel me to lay all aside and wait for strength to meet them. The weakness of my right arm does

not allow me to do all in the way of writing that my head may desire. Hence most of my writing is done by the hand of another. My Sabbaths, though I am not able to preach, are among my hardest days, for it is more difficult to refrain from thinking, than on other days, when various items of business divert the mind and give variety to its exercises. The amt of direct Missionary work i.e. coming directly in contact with the minds of the people in making known the truth is not great. Still if I stand in my lot and aid in keeping the wheels rolling I suppose I may feel that even in the business which falls to me as a necessary part of our opperations I am doing service for the Master according to the measure of strength He gives me from day to day.

The past half year has been an eventful one. We had been waiting nearly a year for our son to come and aid us in the work and for Mr. Sanders to return to our help. They came in July reaching Batticotta on the 4th and made our hearts glad. But how soon is our joy turned to sorrow in the sudden removal of Mr. Sanders and Mrs. Sanders' return at once to America.

We feel as if a staff on which we were leaning had been wrested from us and we left to totter

ready to fall. But we know the Lord doeth all things well and would teach us by this to lean on Him and not on an arm of flesh. It will be sometime yet before the new comers can be prepared even in a small degree to fill the place made vacant.

Mr. Stickney will report the village work at this Station. Within the six months four have been admitted to the church, 3 from the Boarding School and 1 the wife of a village school teacher.

Miss Townshend will report the school in her own time

Pastor Hunt of Chavagacherry has just gone to Colombo to collect subscriptions for the Jaff. College and his report will therefore be delayed till his return at least.

Mr. & Mrs Sanders spent a Sabbath there soon after they came and attended a communion season much to the joy of the Pastor and people. At the last Communion season on the 24th. Ult my son was present & preached by the aid of Mr. Hunt as interpreter. Four members were admitted — one is a blacksmith the first of the class of artisans that has ever been admitted to any of our churches. It is an inter-

esting case. I leave Mr. Hunt to report the cases individually as I am but little acquainted with them. He has seemed interested in the progress of the work in the villages.

Mr. Levins who was formerly a Catechist at Muttuvil has been employed for a few months past in the less frequented villages of the Chavagachery field in colportage work sustained by the funds from the Am. Bib. Soc'y. In the month of September the men employed at this Station with a few others from Pillippallai performed 61 days' work as Bible colporteurs in the different parts of this field. The report will appear in our Annual letter.

Yours Affy. J. H. Smith

P.S.

Mrs. Sanders sailed from Galle on the "Deccan" Oct 3rd for Southampton & will probably be in Am. ere this reaches you.

JHS

I send herewith an application form the Mission for leave for our return to Am. early next year with a statement of my case by Dr Green. I hope the cool season will

so in crease my strength that it may seem plain duty for us to remain a year or 2 longer for I have little expectation that we could return again if we go now. More on Mrs S's account than on my own as the Dr seems to think I may be repaired for another decade. May the Lord guide us aright

J. H. Smith

Madura, Dec. 11, 1871.
Received Dec. 20

P.S. 2nd.

The enclosed note for Deacon Nash is not sealed. It contains a minute from the Madura Mission about Bro. Sanders you may like to see if not sent you from Madura. You can take a copy if you like & then please forward to Deacon Nash with the Note to Mrs Sanders.

J. H. Smith

270
No 21

Udupitty Oct 18 1871

Rev. W. G. Clark D.D.

Dear brother;

At our regular quarterly meeting at Manepy on the 12 of October the accompanying semiannuals were read and approved.

At the same meeting Mr. Smith Senior asked the mission to give him a vacation of some word early in the coming year— the state of his health for more than a year past making some speedy change very necessary.

Dr Green at once urged a return to America, insisting that it would be poor economy of time and money in the existing state of Mr Smith's health, to send him to the Palney Hills or the interior of Ceylon instead of sending him to America. After a full discussion of the matter the mission voted unanimously that the secretary be instructed to request permission from the Bd.

Com. for the return to America early in the coming year of Mr. Smith and his family. The physicians certificate will be sent with this letter.

The letter from Mr. Worcester (Aug. 2) informing us of the grant of $300.00 from the Am. Fr. Soc. has been thankfully received and a reply will soon be sent to the Fr. Soc.

Yours truly
J. C. Smith
Secy
A. C. M.

P.S. In yr. permisson to return we trust you will include our daughter Lucie whose care & support is devolved upon us — When you get this nearly 2 years will have passed since she came out to us. A part of the time she has been a help to Mrs S. & her mother in looking after some messy work & we believe she might have been of to labor here with the prospect of a place & proper persons to provide for her

Private note or—

P.S. I am very sorry to raise this question of my return to America in the present state of our mission as both Mrs Smith and myself would prefer to stay on a year or two longer and then go home to stay there probably, but the doctors decided opinion lead us to think that perhaps it is not wise for us to venture to stay here much longer now. If at the close of the year my health is such as to allow us to stay over another year we shall be very glad to do so notwithstanding this request for permission to go home. If still it seems best for us to go we must decide before your permission can reach us in order to complete our preparations in time to get off at the proper season another year. The question is somewhat complicated by the state of Mrs Smith's health for though this climate is better for her than that of New England she does suffer from the debilitating effects of this climate and the doctors think she may be benefited by the change to a dry bracing

climate. The same is equally true in reference to our daughter Laura. Indeed the doctor thinks there is little prospect of improvement in her health unless she can go to a more bracing climate. We had fondly hoped that she might so far recover her health as to enter here as a missionary teacher but at present there seems to be no prospect that she will ever be able to do that.

As several of our friends whose lungs gave them much trouble in New England have been greatly helped by removing to California we are naturally inclined to ask whether it may not be well for us to go home that way and to lead make trial of that climate for ourselves. As Mr. Hayes of the Madura mission has recently made that trip you will have recent data from wh. to judge in regard to its advisability. I am sure that you will sympathize with us in our feebleness and in the desire to be led in the right way.

Affectionately

J. E. Smith

Wadsworth Oct. 18, 1871.

Received Dec. 20

Mr. Thomas S. Smith. 271

Easthampton, Jan. 18. 1867.

Rec'd Jan. 21.

ans Jan. 28th

East Hampton Mass
Jan 18th 1867

Rev. N. G. Clark D.D.

My dear sir,

I received a day or two since the accompanying note from my father and in forwarding it to you I venture to ask your advice with reference to a step I think of taking in the Spring. It is about a year since I decided to offer myself as a candidate for missionary work at the close of my theological course, and let the committee send me to Jaffna or where-ever I may be most needed. Still it seemed to be my duty to teach during this year that I might pay off a small college debt, and start my younger brothers in their studies

and gain a little experience my

I find that I can accom

all of these objects in two terms, a

I am therefore quite desirous to

the remaining third of the year

the study of theology. and

In this way I think I can

prepare myself to enter the mi

class next year at Andover o

New York and get ready to go

out one year earlier than wo

otherwise be possible.

Would you advise me to do

The cry for reinforce-ments is

urgent from every quarter th

the gain of one year in the

drill of one recruit even is wo

something I suppose, and as

Committee as well as myself are

interested in the question I a

your opinion in regard to it.

I spent my last vacation

at Hartford in the study of

and am making some progress in it now for my duties allow of my studying some daily.

Have you any preference for any one of our seminaries as affording a better preparation for service in a foreign field than others?

I have not yet decided where to study and would be grateful for any suggestion on this point that you may choose to make.

I am engaged here for the whole year but can be released if will provide a substitute who will stay through next year.

Perhaps I should properly have addressed these questions to Dr. Pratt but under the circumstances I hope you will pardon me for troubling you with them. My brothers are both doing very well. My sister Laura is teaching her first school with very good success but very

poor pay. She receives $5.00
per week and has to pay for her
board out of this. Eunice is st
a great sufferer nor can I see th
her health is improving.

We shall be very glad ind
to see and to entertain you a
if you are ever passing by an
can make us a call.

Very respectfully.

Thomas Snell Sr

Rev. T. S. Smith 272

Munich June 1876

Rec'd June 23.

Ack'd July 24.

Munich June
Thursday evening

Corresp. Secretary

Rev. & dear sir,

You will wonder at our long silence, but our company in London was so crowded with business that we regretted we had an unbroken right at least a brief report of progress from our party.

We arrived at Queenstown at 7 A.M. Sunday May 21 and at Liverpool 1 P.M. Monday May 22, after an unusually pleasant passage across the ocean. Of the 8 days we had 3 hours of fog with heavy seas and we making nearly no progress. Interesting sick Mrs. Sanders suffered less from seasickness than he ever has on the water before. Mrs. Sanders was

Rev. J. J. Smith

Newark, New Jersey 1871.

Mrs. J. J. Smith

not. [illegible] fighting during the
[illegible] Sabbath but Mrs Smith was
almost constantly from the
sea sickness and was so worn down
by the voyage as to give out
barely after reaching London
and keep her room under
a physician's care for several
days. I was sick during the voyage
but not at any other time.

Mrs Smith was unable to get out
in London until Sunday the [illegible]
of May and on Tuesday evening the
30th we started for the continent
via Dover to Ostend. In view
of Mrs S's illness while crossing the
Atlantic and Mrs Sandwell's
poor seamanship we decided to
avoid the longer sea voyage
from Southampton and finding
that we could rely on no other
lines we engaged passage
on the P. & O. steamer from

Galle. I seize the first
moment of leisure after reaching
the Continent to write you this
hurried line reporting our progress
thus far. The ladies are enduring
the journey across the continent as
well as could be expected. We spent
the first night (Wednesday) at Cologne
and by riding 15 hours we
have reached Innsbruck longer
night will be spent at Innsbruck
on the road thence to Bologna
the Saturday at Bologna &
Ancona and on Tuesday at 2 or
3 a.m. we expect to sail from
Brindisi; from Suez on Sunday the
1 instant and to reach Galle
about June 27 and Jaffna
in the course of the following week.
We did hope to secure cheaper rates
from Brindisi or Suez by French
or Adriatic steamers but found that
they had leagued with the P. & O.

No time to mail this letter reaching Cannes at 11:30 A.M. Monday Central at 2 P.M. and expect to catch the train Tuesday morning to Genoa

to ask the same price. Except in choosing the route across the continent rather than that through the Straits of Gibraltar we have ~~consulted~~ practiced the strictest economy and, then, did seem to be quite important reasons for our course in that respect. Please excuse both the haste and the tediousness of this letter and accept the salutations of the whole party.

Very respectfully yours

Hiram Stone

Valoetty Bungalow Oct. 21/71

Rev. N. G. Clark D.D.

My dear sir,

I have thought that it might be well for one to write you a line about the possible return of my sister Laura to America with her father and mother as it was with me that the committee and yourself made the arrangement for her coming out to India. She would gladly remain here if she could but Dr Green thinks there is little hopes of recovery for her in this climate. The change though favorable for her delicate lungs is very unfavorable for other difficulties from wh. have come her chief suffering since coming out here. I trust you will not feel that we are breaking our part of the agreement by wh. she was sent out in expressing the hope that the committee will allow the expense of her return as a member of Father's family to be met from the funds of the Board. She will in any case have stayed out here for two years and meanwhile we has cost the Board nothing whereas had

she remained at home we could not have secured proper care and medical treatment for without the help of an allowance for her.

Moreover the ~~breaking~~ failure of her health can be traced to ~~circumstances~~ almost necessarily connected with the lot of a homeless missionary daughter who needs a resting place and cannot find one. Then too it is in the providence of God that this burden has been laid upon her parents During the last few years they have saved from a salary that was intended for the support of two persons out here very considerable sums for the assistance of invalid children at home - Their eldest daughter has long been an invalid as you know and the youngest son is disabled from most kinds of work by an inflamed knee joint - and so they are poorly able to meet such an expense as ~~the~~ her return to America especially if it should come upon them just as they are going cease to receive a salary themselves on account of their own return to America.

I trust ~~the~~ may not seem out of place for me to suggest these considerations At the meeting of the mission it seemed to be the thought that her fare to America would be

a public charge as a matter of course but I wished to guard if possible against any misunderstanding or appearance of wrong dealing in the matter.

My wife and I have now been keeping house at the bungalow for just one month. We are enjoying very good health and are trying to make commendable progress in the study of the language. We are very glad that we can for the present be so near to Eldupitty especially in view of the possible return to America of our parents in the Spring.

I send you no chapter of "first impressions" and now it might be difficult to say exactly what those were so rapidly do we learn by living for the first few months of life under conditions so very new and strange. I have been told that one needs to stay here more than one year to see how discouraging the work is but I am glad to see that those who have been there the longest are the most confident of comparatively speedy success for the Cause of Christ here. We are very glad that we came to Jaffna and we pray that God may give us many and happy years of service here

Very sincerely yrs
Thos S Smith

Valvetty, Oct. 21, 1871.
Received Dec. 20 —

P.C.

His sister's return

Cecil Jones

Rev. L. Spaulding 274
Rec'd May 14

Codeville Feb. 26. 1860.

Ans June 11.

Revd. and Dear Sir,

The enclosed "circular" came to hand two days ago. I have read it in connection with the "Prospectus", and am really unable to see wherein the excellence of this plan exceeds what has been aimed at by every Missionary and Missionary Society in India for the last forty years. The "Trinity College man" who is to be Principal is no more than Anderson in Madras; and not so much as Poor in Jaffna who was a Vernacular as well as English man.

The "Model Master" from the "Training College" also teaches nothing but English. Then these English taught men "who have been thoroughly trained in Eng-"lish will return to their respective Mis-"sions to be employed as training Masters "to prepare through the Vernaculars teachers "for Village schools". That is — Mr. Poor teach-es Paliciel Tisserah English, — And Paliciel is sent to teach a class of teachers, who are to teach in the Vernacular or Village Schools. What else did Mr. Poor do? Saving that he

was less selfish, and taught all who we
to be, and who now are, the leading men in the land
What else has any Mission or Missionary
done? Yes, much more inasmuch as he
has been, from necessity a "factotum" for
every secular, educational, & ecclesiastical
interest. While his first great object and
prayer has been to furnish intelligent Ve
nacular Assistants, from the native Pasto
to the Vernacular Village School Master, for
Mission service, every Missionary has fo
in his own field (as is most strikingly &
singularly the case in America & England
that some or many, of whom he has had
great hopes, prove themselves unfit or
unwilling to become personal agents o
the cause of Missions.

Again. Does any man suppose th
the young men, whom the Church, Wesl
ans & Americans may send, to the "Tr
ing College" in Madras", will return to
Jaffna again to live on a pound, or 30 sh
lings a month, while their classma
of ½ the talent get in the Madras Pre
dency 50 or 100 or 150 shillings a mont
Would a Cambridge, or Oxford or Yale g
uate do that in his own Country?

Then again. Look at the starting
point once more. At first we expecte

CIRCULAR.

EVEREND AND DEAR SIR,

The Committee of the Madras Branch of the Christian Vernacular ducation Society for India having accepted the proposal of the rent Society for the establishment of a Normal Vernacular Train- g College in Madras, a Principal (Rev. C. Wright, M.A., of Trini- College, Dublin,) and a Master for the Model School (Mr. Yorke, om the Westminster Training College) have been engaged by the ome Committee; the latter to sail probably in April or May; the rmer a few months later.

The Home Committee are responsible for every expense connected th the Principal and the Master of the Model School, including use-rent; other charges being met from local resources.

The proposed plan of operations in regard to the training of achers is indicated in the Prospectus of this branch of the Society). The Normal students will be instructed in the science of aching by the Principal, and will acquire experience in the art in e Model School.

That suitable arrangements may be made for the establishment of e College, I am directed by the Madras Committee to request that u will be so good as to inform me whether it is the desire of ur Mission to avail itself of the advantages offered by the Insti- tion; and if so, what number of Normal students it will be pre- red to send to the College; such students being supported by ur Mission while under training.

I am directed to add that the Committee will be glad of any sug- stions relative to the proposed arrangements or the working of the n which your experience enables you to offer.

I remain,

Reverend and dear Sir,

Yours faithfully,

J. G. TOUCH,

Secy. M. B. C. V. E. Society.

ADRAS, 8th February 1860.

A graduate of one of our universities of warm Missionary spirit, whose attainment will secure respect and confidence, will attend for time the best Normal Schools in Britain, to acquire a knowledge o most improved systems of education. Arrived at Madras he will s six months in organizing a Model School and instructing his a ants. Suitable students will then be received from any of the sions desirous of establishing Training Classes in connection with operations. When the persons thus sent have been thoroughly tr through the medium of English, they will return to their respe Missions to be employed as Training Masters, to prepare, *throu Vernaculars*, teachers for Village Schools.

The principal Training Institution will be established in M It is to some degree central, so far as the languages in the Presi are concerned ; and the Missions then can easily arrange abou boarding of these students and their employment on the Lord's

In the above manner, within a comparatively brief period, it be practicable to establish Training Classes, efficiently cond in every important Missionary district in the Presidency. As edu advances, the Training Classes will be merged into complete Tr Institutions under European Principals.

It is satisfactory to state that a graduate of Trinity College, D who carried off the Hebrew and Arabic prizes, has offered his se

that they would fill the land with village schools. But now their object seems to be vastly different from their first position. "It is more definite than the Missionary's." True. They expect to point & polish the instruments, which Missionaries have been so long forging. They propose to take the already well English educated, chosen & choice ones from each Mission field, and teach & train them in English, that they may become the leaders of education in all localities. But that "Principal" & "head Master" must be something - (Baptist, Church, Wesleyan, Presbyterian, or Independant). He cannot be nothing as the "Prospectus" would intimate. He must thoroughly teach Bible, & govern his pupils after some model or other. He must also command his pupils on the Sabbath, or they are spoiled in one month by Sabbath wanderings.

Again. Is it to be expected that all the pupils taken into the "Training College" will become really good teachers & trainers? All gold and no alloy? Never. Then what will become of the "windfalls"? Will they be better than the same class from

other schools? Is there no fear that the "upstair College" will be aristocratic in its bearing, and play the "bramble among the cedars" of Lebanon"?

It appears to me that one half of the expense, which they must meet directly or indirectly within two years, would educate and train a 100 young men in Mission schools now in operation in various parts of Southern India.

Why not then give this money to Missionary Societies? Unless forsooth the child must be their own high caste first born—or fail of attracting attention and of securing patronage.

After all, what do they really give? What is the great and "liberal device" all India—or rather for the 50 millions in the Madras Presidency? Simply "two men and their house rent"!! All the Aristocracy of England with the advice and approbation of home Missionary Societies & Secretaries, condescend to send out two men & find them house rent—to teach the Teachers,—to train the Trainers,—to take the lead and give direction to the leading powers in common education principally in those

localities, where hard working Missionaries have been preparing the way for 50 years among Millions of their own subjects from whose kings and hard working serfs they have got their palaces and their glory! They condescend to take the reins, with outlawed English gloves on! and to drive the coach and six, which Missionaries (with hard fought battles against the heathen, and with harder fought battles against their own countrymen, who now proffer their help) have prepared for them, provided that local resources & Missionaries foot the bill! ~~The Tamil proverb says~~ Surely "theory rides in a palankeen while practice does the work and goes on foot." A nation, who have incurred "a debt of 40 millions to pay for anti-Bible mismanagement, are now waking up to the astounding liberality of "two men & horse-rent" to every 50 millions of their subjects!! This may be somewhat "Oriental", but the "substratum" is truth. If these two gentlemen would itinerate and spend two months in each Mission move in Southern India to help the Mission or Missionary in loco to give their

pupils a new impulse & start in the righ
direction, and then leave the Mission or
a Missionary to carry out their plan it
would be a great favor. The salt wou
then be diffused through the land in
healthful proportions, instead of being
piled up in one great rocksalt lump, to
good, & too dear, for common use, & a bu
den to the soil it stands on.

As I said above I intended this le
ter also for Mr Miqs that written as
things came to mind. If I have misqu
or misrepresented, it is because groun
taken have shifted - and after all
& Mr Miqs too may know more a
bout the movements of that Societ
than we do in Jaffna.

With kind regards
As ever
Levi Spaulding

Rev R Anderson D.D.
Cor Sec A.B.C.F.M.
Boston

Godoosville March 13 1860

Rev. L. Spaulding

Rec'd May 14

Ans June 11 -

The inclosed Let-
or & Remarks (taken from my Ann-
al Report to the Mission) I had intend-
ed for Br Meigs, but as I thought that
you would be much interested in
the Circular & Letter I have di-
rected them to you. The "Remarks"
are a statement of facts and show
my present views of our Mission. Think-
ing that you would like to glance at
them I put them into this envelope
and would trouble you to pass them
on to Br Meigs. I intend to keep
him acquainted with my opin-
ion of our position & the way to im-
prove our Mission agency, as I con-
sider his knowledge of facts here
where of much value. In a letter
dated Sept 1859 I wrote him freely, &
among other things I said of Mr
Buckingham's School -

"I would put it into the Cat-
tawba Seminary Building and
call it by its old name. I would
put the whole establishment under
the old rules with the exception
of the boarding department which
should be managed as it is now
in Mr Br's School. I would put

"two Missionary men as Professors or Teachers (being only consultors of the Native Chancellor) at the head of it under the old Trustees as the only possible means now of keeping our young men & Christian Ladies from going to foreign places for education."* I say two Missionary Teachers as a full number for Biblical & scientific education & pastoral duties. Even One would be a great security against the present uncontrolable feeling of parents that they must, - under present circumstances, - send their sons abroad for an education. Opposition to this feeling - (while Wesleyans Churchmen seven the "Christian Vernacular Education Society yield to, & take advantage of it) on our part lock the wheels of progress and chafes the good feelings of all about us.

I would also give or loan the Chemical, Philosophical, and Astronomical apparatus (now being wasted in Br. Rooms) to that same School or Seminary. The Students would foot the bill of Board & boarding as they now do - all under the control of Natives - & these Missionaries have nothing to do with anything but teaching & advising -

No more space - by even permission to Br. Sanders to hear one lesson a

* Or, training & theological School would then be merged in a part of the new institution. "Or" is "or" in "Or" change, in "Or" is "or" in "Or" is "or" in "Or" is "or"

Dodoville April 1. 1860

Rev. L. Spaulding

Rec'd July 1 C.

Ack'd March 7. '61

Rev & Dear Sir,

As the principal thing contained in my Quarterly for April 1st refers to the Jem. Boarding School I simply transcribe that as these particulars may be interesting to the benefactors of the pupils.

In December 31. 1859 I gave an account of 41 as the average belonging to the school for 1859.

Of these Rebecca Fisk and Margaret Adams had already left the school by marriage so that in fact we began 1860 with only 39

On the 18 of January the following who had been taken irregularly between 1853 & 1855 were graduated —

1 Emily Backus
2 Jane C. D. Carpenter
3 Mary Emerson
4 Elvira H. C. Homer
5 Eunice Payson

(Over)

6 Elvira White
7 Mary A. White 7
Leaving in the school 32
Emily Cope Carbury was ad-
mitted to an advanced class 1
Elvira H.C. Homer was al-
lowed to stay another year in
consideration of lost time by
sickness the previous year — 1
Making in all 33
On the 28th of February the
Mission added a class of 1
Making the present number
on our List 4
Of these
1 Ann Poor Levins lately married left
2 Ann Mingham Story has left —
3 Lydia Moore gone to the continent
4 Ann Snell irregular & left —
5 Martha Coggin — unpromising & left
6 Martha Goodell also left —
Leaving now actually in the Sch
as seen by the following List = 4

Names First	Parents Class	
Mary Hewett	Brend	C
Rebecca	Cornelius	C
Ann M. Hickok	John	C
Elvira Clark	Homer	C
Sophia Howard	Joseph	F.C.
Ann Poor ×	Levins	C
Catherine Merill	Tomper	M.C
Sarah H. Ayers	Miller	C
Sarah Sodet	Osgood	C
Anna Brigham	Strong	C
Mary Dickenson	Scott	C
Second Class		
Emily Cope	Asbury	
Isabella Cairns	Vatheyan	F.C
Frances A Devereaux	Vinary	H.
Maria H. Hewes	Sooper	M.C
Eliza Holman	Lawrence	C
Martha Ann Mather	Catherman	H
Sarah Chapin	Mather	C
Lydia ×	Moses	F.C.
Harriet Wyman	Niles	C
Catherine S—	Peyson	C
Joanna Maria Ridley	Jacob	C
Third Class		
Martha Chambers	Coggin	C
Lucy Minor	Dwight	C
Louisa G. Ely	Sooper	H
Elizabeth Fletcher	Emerson	C
Martha Sheldon ×	Goodell	F.C.
Elizabeth S.	Holman	C
Harriet	Lawrence	C
Amelia Newton	Little	H
Anna " ×	Snell	C

10	Lucy Maria Smith	David	C
11	Mary Houghton	Spencer	C
12	Abby Maria Whittemore	Catherine	H
	Fourth Class (aged 11½ to 12½)		
1	Susan	Dwight	C
2	Jane	Emerson	F.C.
3	Harriet	Epenetus	C
4	Lucy	John	C
5	Pannachy	Levins	C
6	Elora Young	Moody	C
7	Susan Poor	Niles	C
8	Anna	Parker	C
9	Catherine G	Scott	C
10	Vellyamma	Simon	C
11	Mary G	Strong	C
12	Parcapully	Joseph	F.C.
13	Elizabeth	Taylor	C
14	Mary	Welch	C
15	Mosthachy		H
49			

Of these fifteen all but one may be said to be christian children - and only six (6) in the school are marked as heathen children. We have almost ceased to "seek those who are lost - we love those who love us and yet we are called Missionaries.

not further back such a bars

Dodoville April 28th
1860.

Rev & Dear Sir,

I send all of my Quarterly worth transcribing. Also a Letter to Preston &c which will make its own report. It is sent in accordance with a remark in some of your letters long ago that the Jubilee year would be a good opportunity for Missionaries to appeal to the Churches. Appeals to sympathy or appeals for local interests appear to me objectionable inasmuch as they serve only a temporary & local purpose.

The cause of Missions is not put upon such a basis

Dodoville April 28th
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Rev & Dear Sir,

I send all of my Quarterly worth transcribing. Also a Letter to Pastors &c which will make its own report. It is sent in accordance with a remark in some of your letters long ago that the Jubilee year would be a good opportunity for Missionaries to appeal to the Churches. Appeals to sympathy or appeals for local interests appear to me objectionable inasmuch as they serve only a temporary & local purpose.

The cause of Missions is not put upon such a basis by the great Head of the Church

If God's simple command is inefficient — then the eloquence of Man is mere galvanism on a dead body — and the quicker Professors of theology & Ministry teach this the better. "A truly evangelical basis" for our Church is requisite this. You can make what use of the letter you think best. If not worth printing — please pass it on to Mr. Meigs & Co. — as my 8th. of June contribution to the memory of the "Indian Company" —

Yours truly
Levi Spaulding

Rev. L. Spaulding

Oodooville Apr. 28 1860.

Rec'd July 16.

Ack'd March 7 '61

Cadoville Oct 1. 1860 278

Rev & Dear Sir,

Within the past six months we have admitted to our church three (3- Pupils belonging to the Fem. B & S School- Two marriages have been solemnized — 2
Seven children " Baptized — 7
Recommended to other churches — 9
Restored from suspension — 1
And excommunicated — 1
One baptized child has been removed by death — 1

In our native Free School Department.

We have six schools including two taught by females, (one less than during the first six months) in which are taught according to the Lists Boys 206 + Girls 124 H- Present at Examination " 160 + " 99.- Of these Baptized 23B+28G.
On the whole a little gain in the number of Girls compared with the first six Months. All my remarks on this subject in former communications gain importance as time shows results.

On this semi surface there are fifteen purely Heathen Schools with four hundred & twenty six Boys = C^m- 8 with 390
= H^m- 15 " 426

We also have two English Schools with about fifty pupils.

In other departments such as Preaching — Touring — Fem. Boarding School Parents Meeting — Mothers meeting — Friday and Sabbath Schools — and the work of Leisure hours I think of nothing new. On the whole a little loss in each department compared with previous six months.

Oodoopetty Station

No important change has taken place at this station within 6 months. The people of this District are more intelligent, more wealthy & more infidel but still cling to the customs of their fathers — and keep aloof from christianity.

With Christian Salutations

Levi Spaulding

Rev R. Anderson D.D.
Mission House
Boston

Cedarville Oct. 9. 1860
Rec. & Ans. 20.
Adk's Meml. 4/60.

279 Oodooville April 1st 1861

The Rev R. Anderson D.D.
Sec. of A.B.C.F.M.

Rev & Dear Sir,

// Something more than two months previous to the commencement of the past quarter, there was an evident increase of religeous feeling in our Fem. Boarding School. Their prayer meetings at noon, which they had continued among themselves since 1859, — their meetings late in the evening — & early in the morning, — & sometimes in the night when wakeful — all indicated an advance on any thing we had seen since the close of 1858.

Towards the middle of December, the feelings which was most manifest at first among the churchmembers, began to spread among those who had been somewhat influenced by the Spirit in 1858. All these prepared us for the week of prayer at the commencement of this year from the 6th to the 13th. At that time the feeling became general in the school, & several of our neighbors who had been more or less connected with Christian families — & some 15 lads, of from 10 to 14 years of age, (indeed almost all of the larger boys in our village schools) seemed to be more or less anxious about their souls — while many more attended our daily morning prayer meetings. Some six or 8 of these

continued

continued to come to our morning prayers in the church until the work in their fields deprived them of the previlege. I still have hopes concerning several of them, that they have received impressions which will lead them permanently to Jesus Christ.

Very much the same interest was manifested in Allewitty, where our native preacher Mr. M. Welch is stationed. He has been very active and greatly encouraged especially among his own relatives, — but these particulars come more properly under the Reports of Stations.

The week was one of great interest and profit to this Station & church.

Yesterday (31st of March) we received to our church 7 of the pupils belonging to the Fem. Boarding School (making 19 out of 47) — one aged woman about 60 from the neighbourhood — and 2 Lads from the Village School in Allewitty, who have been candilates for something more than a year. // Their names & ages are

B Anna	60	Maria Hawes	16
Sarah Mather	15	B Martha N Mather	15
B Issebella Barnes	17	Martha C Coggin	17
Harriet Niles	15	Samuel Wirt	17
B Joanna Ridgeley	16	B Jacob	16

// Of these five were baptized at the time

We hope that several more may hereafter be gathered into our church as directly or in part the fruits of this awaking. Interesting particulars might be recorded of several of these cases, but all unite to show that "the wind bloweth where it listeth" — and that the seed least thought of, sometimes germinates soonest, and bears the finest fruit. "These are parts of His ways". //

Of the Native Free School department at this Station it may be said that the schools are much as when examined in September last.

Schools		5
Whole No. Boys	189	321
" " Girls	132	
Present at examination Boys	144	243
" " " Girls	99	
Baptized Boys	18	48
" Girls	30	

In this department we make very slow, and, to my own mind, very unsatisfactory progress. Just as long as we fail to secure the education of the daughters in our villages, - just so long mothers will be held in bondage to all the impurity, folly, and sin of heathenism. Educating the sons in our villages untill 10 or 12 years of age may be worth vastly more than it costs (as in every other country), in enlightening the community, & in overthrowing idolatry, - and some (even a fair proportion considering their age) may be gathered, as has been the case, into our churches, - still we fail of the great object we have in view. It is much like beginning at the top to cut down a tree. It greatly puts off the desired object, - takes much more labor & fund, - and in the mean time generations perish.

Again our schools cover only 1/3 or 1/4 of the whole surface even of the boys, while 2/3 or 3/4 are left to grow up under the teaching of heathen mothers & masters. This aspect of our Mission, for several years past, has been & still is to my own mind very disheartening. The evangelization of this people is put off and prolonged from generation to generation while thousands about us are perishing for lack of knowledge simply

simply for want of men & means. We may complain of our native Agency and of an ungrateful people, but that will not alter facts. We may grudge the expense of Schools, and declare that the people should educate themselves - and we might say the same of preaching since it costs more & is far less acceptable to the people, - while the additions to our churches for twenty or rather 40 years past show that our village schools have been to a very great extent, though not exclusively, the soil wherein most of our plants of righteous have first germinated. So it is the world over.

The religeous state of the church at Oodooville is somewhat in advance of what it was last year at this time, and yet there is room for improvement. - At our Communion season yesterday there were present 32 men & 49 women = 81.

In reference to village preaching, & visiting from house to house, I have done almost nothing, - partly because of the harvest & partly because of sickness in the families of our native assistants in this village, - which has thrown additional cares upon me. I am glad however to state that our Native Preacher at Allevelly, & our two School Masters at Earlaly have been unusually active for the past four or five months, & that the christian interests in those villages gradually increase. For the past month or more the harvest has interfered with both Village Schools & with itinerency.

Yrs truly Levi Spaulding

Oodooville & Tellipally Rec'd. April 7. 1861.

Rec'd. June 6.

Rec'd. March 22, 1862.

Oodoopitty Station

Of this Station, including Achuvaly, it may be said that, with the exception of the blessings which seemed to be granted moderately during the first week in January, there is little to be added but sickness & death.

On the 28th of January the wife of Doctor McIntyre, who resided at that place, was removed by death. The Doctor had been previously ill of fever & was removed to Jaffna town, but at the time of his wife's death they were both in Batticotta with their parents.

The wife of Mr Bartlett Nat Catichist, & the wife of Abraham the Village teacher at Achuvaly were both obliged to leave the Station for some months on account of ill health, - and since that Mr Adams our Catichist at Achuvaly has been ~~very prevalent~~ dangerously ill of fever - which has been very prevalent & fatal this year in this part of the District

We have only three Village Schools at that Station. These are much as reported last year.

Yrs in Cr bonds

Levi Spaulding

Rev R Anderson D.D. Cor. Sec. A.B.C.F.M.

2800 Codoville Apr 1 1861

Rev. L. Spaulding.

Rec'd June 6

Rev & Dear Sir, Ans'd March 22, 1862.

For the information of the Prudential Com^ee & for historical reference I take the liberty of sending with my present quarterly a copy of my reflections on the state of our native vernacular Schools as reported in October 1860. The statistics show a loss from our Schools of nineteen (19) Baptized Lads in six Months! These went off to English Schools beyond our con-fol - some within the limits of our own Mission & some to other Missions.

As far as my memory serves me - not a single baptized Lad of christian parents has remained with us for an education longer than was necessary for preparing him to go to other schools - and not one has returned to us for service after being educated since 1855. —

The sympathies of our christian parents are not with us, & are not likely to be for years to come on our present plan. On the day of examination a few days since for a new class in our Training School not one such lad was present. — Were there a Missionary in Breckenridge's School as a Professor or Lecturer on Biblical facts & history we might have hope - especially if our scale of wages were raised to even a fair even Missionary market value - as

Codoville April 1, 1861.

it is we have no hope.

Wesley has been, especially at pre-
ent, to Batticotta as Asa was to Ro-
mah & Baashan — and more than
one city is already built & building of
stones & timbers. This is no fable —
We are the hewers of wood & drawers of
ter not only to God but to all the
tribes. I therefore send these remarks,
part of which only were read before the
Mission, to be "laid on the table of
Com^n room" with my "Strictures on
the 21 Reports & letters to the Memo-
able 13 — even though "none may
take the trouble to read them".

My duty as a Messenger of the Chu-
es and as a truthful Reporter will
then be closed up to this date — and
can safely leave results — assured
that — Time never alters facts, and
eternity only underscores them.

Most sincerely & tru
Levi Spaulding

N.B. It is now somewhat evid
that God's Grants will be offered in
such a shape that protestant Mi-
sionaries will not accept the
conditions. Our present Govern
is said to be a Jesuit & his wife a
sister of Archbishop Wiseman —
Every Mouth Magnifies the Lo
of Batticotta Seminary! Wo wo
the da

Remarks on our Village Schools as seen by Comm^rs in April & Sept of 1860

Com^rs { A. Bryant & Nathaniel L. Spaulding

In looking at this department of our field, I am greatly discouraged. Compared with 25 years ago we have lost 100 Village schools, 300 Boys & 900 Girls.* These are gone out of our reach, and are taught, either by heathen Masters with heathen books & beyond our control, or are left to grow up in all the customs of their heathenish grand mothers. As there has been a great effort of late years to misrepresent the character & efficiency of those schools, I would say, because I wish to leave my evidence in "black & white", that, in my opinion, the pupils were better drilled then, than now, — were oftener visited for this object by the Missionaries then, than now. This I say by way of confession for myself, & by inference from the examinations of the year.

True, most of the Masters were, at first, heathens, & this fact has been spotted as a triumphant banner by those who were careful to hide the qualifying considerations — viz — that the Missionary — aware of this very fact, — was obliged personally, to catechise & drill both Masters & pupils in catechisms & Scripture. This he did two days in a week.

His

* 274 present Ex^r
907 " " Ex^r

These old masters show that it did not need because they refer to

The schools never were "heathen schoo
as they have been oftentimes slanderou
ly reported. The master may have been
a heathen, but he was as much under
our control as our present masters, -
less greedy of gain, - was compelled t
teach Bible & catechisms, & was paid
strictly & only, according to the amoun
actually taught & received monthly. Th
made him much more prompt & diligent
than masters under our present syste
of stated wages. He may have been a hypocri
and taught heathen books & customs o
of school. Are there no such men no
Forty years' more experience may an
this question.

We all know, & always knew, w
has been abundantly proved by two ex
aminations this year, - that simply b
longing to a christian church, or chur
membership, does not make the good
school master, - nor prove that his infl
ence in the village, considering his pro
fession, is more "gathering" and less "s
tering abroad" than the heathens. In ei
case the character of the teacher is we
known even by the boys, who have eyes
enough to see that one may be consist
while the other certainly is inconsist

Besides a much greater proportion com
pared with the whole number of these
ters have been hopefully converted than of any oth
class of their age & standing in the lan

Considering the age & situations of the pupils there was, & now is, a fair proportion of them also gathered into the church.

Whence are most of our present converts?

Nothing but our boarding establishments have exceeded our village vernacular schools in christian productiveness, - and this is just what common sense & christian wisdom would suggest.

I say then in looking at our present reduced position, I am more than ~~x~~ discouraged. I am distressed. Our Mission for the past five (5) or more years has not been one of life & progress - but of protracted lingering death.* What might have been a complete triumph in a few years by a steady onward progress & persevering course has been suspended, & a substitute introduced ~~x~~ "Jaggarnaut" which has reduced us most rapidly to a very small fraction, & made us poor indeed. // The power which rolled the stone up the mountain with steady & increased velocity is suddenly cut off and we are crushed under the relapse -

We all recollect that some years ago (1837.) when we disbanned our Native Free Schools for want of funds the expression "3,000 children offered to swarm" made the hearts of all christians in America move as the cedars of Lebanon for sympathy. But that was very little, even in its kind, compared with the effects of our present policy, which has disbanded a hundred schools, - driven not only 3,000 Boys & 8 or 900 Girls to heathenism, - but has removed most of the sons of our church.

members beyond our control - (19 of whom have left us in the past six months). And this, not as a temporary providence, - but a permanent policy & principle of action.

In view of this & other facts connected with the advanced education of our baptized lads especially, but not exclusively, it is my honest conviction after much reflection & from a careful watching of the influences of our [illegible] in this Province for five years - That a complete annihilation of Cambridge, - New Haven, Williamstown, - and Amherst would be a very little loss to Massachusetts & Connecticut compared with the loss of Batticotta Seminary to Jaffna. Simply because their sons could easily go to other colleges, - or in less than a year reproduce the whole. The Seminary took the lead in education - & in anti-heathenish influences. It had a great & secretary influence in stimulating village & vernacular schools, - And was under our control even much more than our village schools. We then controlled the leading [illegible] Now that controls us. We may complain [illegible] modern results as we please. But so far as the Seminary itself was concerned the results then were of the highest order. What is now complained of as results are not to be charged to the Seminary, but to the templations thrown about the pupils (principally by Europeans) after they left the Seminary. This "Extra Education", as it has been jeeringly called, & foisted on Batticotta

Seminary, as a sin unto death, and as the
fruits of the Seminary, is a libel, & always
was. It is made up of intemperance, a
breach of the sabbath, & of the seventh com-
mandment, — bribery, — forgery, — love of money, &
of litigation, which were taught, not in
Batticotta, but in Courts, — Cutcherries, — Cus-
tomhouses, — public roads, — & other Gov't.
offices. Notwithstanding the reports of
the Board, propped up by the owness & no of
Sir Henry Ward's Minute, as seen in 1856,
this extra education was never taught
nor learned in Batticotta Seminary, and
those who thus represent it bear false wit-
ness against their neighbor, & against
the best interests of the land. These re-
marks may be considered foreign from
my subject. I do not think so, since
much of the interest even now manifested
in attending our Village schools is the
preparation of Lads for the English schools
about us, — showing that we spend our
money & strength on A. B. C. while we
throw the power of education, as we
did not once, into uncertain, if not
vile heathen hands.

I say I am distressed, for I
see nothing but a succession of gener-
ations of uneducated, hard headed &
harder hearted heathens. I do not be-
lieve that this is the preparation we
wish to make for our native Pastors.
And I am not prepared to meet this

people's/ thus abandoned, & these rising g
erations/ in the day of judgement? I tremb
before my own thoughts.

My heart fails me when I look
round, & see the condition & future prosp
pects of our people—yes, our people/ & our
selves quietly & unconcernedly looking
on & waiting the awful results without
one united Macedonian cry or cry.
Can we suppose that the American Bo
tors & churches understand our case?
granting that they do—that they wish
us thus to abandon the rising generat
to heathenism? Would they wish their
christian parents to be compelled to
send their sons beyond our control
an education? I will not believe it
No. Never! I am sure christians in
America would help us if they unde
stood our case.

Why not then make a unit
appeal to the churches & to young me
in America? Even if we fail we shi
the responsibility, and in the end ca
say what we cannot now say—"We d
what we could" for the souls commi
ted to our charge. As it is my con
tion is that their blood will be fo
in our skirts.

Levi Spaulding
one of the Com
on N. F. Scho

Oodooville Aug 22 - 1861

281

Dear Wallow & Bren,

In reading the Reports of the Liverpool Conference which I have just finished, - a few things seem quite correct as practical facts, - many are mere home theories at the present time, - & some things were omitted, which ought to have been made somewhat prominent.

I am not intending to write a review, but to give you some hints for your own use.

Remarks on the importance of every Missionary's having an early knowledge of the Vernacular language & customs are generally correct.

I would not say that "every one, who does not thus qualify himself, should go home". Many Missionaries have done, & may still do much good in various departments, who can never speak the Vernacular readily. Still every one for his own comfort & self defence, should aim at this, whatever be his work, - and as a general rule every one should (after the first 2 or 3 months) spend two hours with a class of Vernacular children, or in the Villages among the people without a (Monshee) to one at his

I am more than ever convinced that giving a young Missionary one year to get the language without a station is a real clear aspect to his vernacular progress.

Books & grammars do not give him the language & his everlasting desk & study do not educate his ears - but they break his spirit & his health.

(over)

He might about as well stay in America with a returned Missionary without dictionaries or Grammars or books & with building-schools finance & touring our faithfulness had great advantage over the last! The subject strikes me as common sense as well as experience - 300?

k in his study - noting down words,
lections & short sentences to be connec
r in his study after returning
ne. Roots should be carefully laid u
d classified, - sounds of every kin
uld be exactly weighed by the ear,
d the tongue & other organs of spe
illed on each letter & word until
y will never miss. Study of rules
hs may easily be too much, - but p
in talking never can be too muc
long as we correct our mistakes & E
ssionary, (if he would keep up his
ss & increase his vocabulary) shou
active tract writing & book mak
2. Remarks on translations by
Bayley, are at present, and will b
- 50 years to come, practical facts. c
mmitted of 2 or 3 is much better
lozen for the first draft.

One thoroughly versed in Heb
reek & the general principles of langu
ilt ~~by~~ a thorough vernacular schol
ho knows nothing but a good vernac
nguage & idioms, having the Eng & other
ps before them, are a full committee
translation or revision. If we afte
ards add two, or four, as a committe
counsel, very well. Natives educ
English, - (even if thoroughly ac
quainted with Hebrew & Greek) - a
hsiled for good Vernacular words
nd idioms, and cannot be trusted
ears to come.

3. In reference to the edu
native agency, different field
very different amount of p
One general rule however is w
exception - viz - The Bible educa
Agent should always be in ad
bout him who may be heathe

Hence Christians at ho
ionaries in India cannot aff
Govt. to take the lead in educatio
not so once in most places. B
ries have retrograded, & Miss
have withholden more than u
while Govt. (within a few yea
reatly advanced, - and, by g
laries, have not only reaped
Mission labor, - which cost
ing, - but would now gain
Missionary the terms & p
education.

Again many at home,
the speakers in that Confere
think that pious young m
& willing to become teache
on Mission salaries, may
y members - and taking t
and point they shake their
ith their airy, poetic? eloquence. Whereas,
aces, such men are almost
Brahmins in London. Me
as anxious to have such
me people are. They feel the d
know that these deficiencies are to be
want of men & means, whe

desk in his study - noting down words, inflections & short sentences to be conned over in his study after returning home. Roots should be carefully laid up and classified, - sounds of every kind should be exactly weighed by the ear, - and the tongue & other organs of speech drilled on each letter & word until they will never miss. Study of rules & books may easily be too much, - but practice in talking never can be too much as long as we correct our mistakes. A Missionary (if he would keep up his progress & increase his vocabulary) should practice tract writing & book making.

2. Remarks on translations by Dr. Bayley, are at present, and will be for 50 years to come, practical facts. A Committee of 2 or 3 is much better than a dozen for the first draft.

One thoroughly versed in Heb. & Greek & the general principles of language with ~~&~~ a thorough vernacular scholar who knows nothing but a good vernacular language & idioms, having the Eng. & other helps before them, are a full committee for translation or revision. If we after wards add two, or four, as a committee of counsel, very well. Natives educated in English, - (even if thoroughly acquainted with Hebrew & Greek) - are spoiled for good Vernacular words and idioms, and cannot be trusted for years to come.

3. In reference to the education of Native agency, different fields may require very different amount of preparation. One general rule however is without an exception - viz. The Bible educated Native Agent should always be in advance of those about him who may be heathens or infidels.

Hence Christians at home, & Missionaries in India cannot afford to allow Govt. to take the lead in education. It was not so once in most places. But Missionaries have retrograded, & Missionary Societies have withholden more than was meet, while Govt. (within a few years) have greatly advanced, - and, by giving large salaries, have not only reaped the fruits of Mission labor, - which cost them nothing, - but would now fain dictate to the Missionary the terms & programme of education.

Again many at home, & some even of the speakers in that Conference, seem to think that pious young men who are able & willing to become teachers & preachers on Mission salaries, may be had in any numbers, and taking this as a leading point they shake their assemblies with their airy, poetic eloquence. Whereas, in many places, such men are almost as scarce as Brahmins in London. Missionaries are as anxious to have such Agents as God may specially bless. They feel the difficulty. But now these deficiencies are to be charged to want of men & means, which are

necessary for educating & preparing such helpers & which are withholden from the field by christian parents & churches in England & America.

They withhold the means & yet demand the results. The rules laid down for husbandman (Jas 5:7) are violated. Those farthest off, & know the least, - and have never borne any part of the burden - drive and tease the weary Missionary as though he had neither common sense nor a common interest in the work.

Nine tenths of our eloquent speakers think (or seem to think) they have fulfilled their part of the command "Teach" - when they have condemned themselves by praising or dispraising others.

4. Remarks on Eng. Education in India, are, as I look at them, a kind of crusade, got up by the enemy of Missions & driven by those who have had little or no experience, & whose theories are based on foreign facts. English education has taken the lead, has the lead now, - & will keep the lead in India as long as Englishmen govern the land. Our leading men in Courts, Cutcherries, Customhouses & villages, - as Engineers - physicians, interpreters, Vernacular bookmakers, & Educators, are all English educated men. - Nay, the very man Rev. Behari Lal Singh - who made those excellent remarks at that conference, owes his station in Inc. & in Liverpool to his English educated

Govt. will not abandon English education, nor will natives forego the advantages they derive from it, - and if Missionaries withdraw their interests, their supervision & control, they defeat their own object by giving the leading classes in India to infidelity, & by placing in the hands of secular men an anti Biblical power, which will take the lead in India for many years to come. Missionaries cannot for at least ½ a century supply the vernaculars with maps, charts, books & other appliances for a thorough education. Even if they could, English is the Court language & the ruling language. I do not say that all will learn English. Probably only a small fraction. But next to Englishmen, English educated minds will take the lead in India for many years - both in the civil, judicial & Ecclesiastical departments.

The remarks that "English education spoils the native for common work" I do not believe. The man educated in Mission schools would rather work in the Mission service for much less than he get by going abroad. Why then does he subject himself to Govt. orders?, - constant changes?, - climates, fevers & fevers? He does this just as any Scotch or Englishman or an American would, because the Mission will not give him his worth. He does not seek Govt. service, but he seeks what he considers a support & independence for his family, which he cannot get at home. The root of all these complaints

at home and abroad is financial stringency on the one hand, & making rules in advance of progress on the other. We omit to take facts as they are & make laws for what we hope for. This has been always a cause of discord, & sometimes of ruin & oppression. It forces, instead of following Providence. Missionaries & Missionary Societies have educated hundreds at great expense & labor, & then have indirectly compelled them to leave, rather than give an addition of 2 or 5 shillings, when they knew the man is worth what he now has, & could get the next day twice what he now has, & even twice what he asks. — We gain nothing by ignoring the following fact. It is notorious that the Government of India including Ceylon have not yet begun to educate the masses & have commenced teaching English only on the well known fact, taught indirectly by the Missionary, that for every Rupee they expended they reap 10, 30, 60, or a 100 fold by employing the natives to fill an office which must otherwise be filled by an European. And so greedy have they been of this gain, for the last three years, that they have secured a very large proportion of those natives, who were educated by Missionaries for Mission service, by giving them (as before hinted) a large advance on the stipend which the Missionary could afford to give.

Another decay, which has been added of late, is seen in inveiling and

dis

sionary & other schools to become "affi-
liated to their colleges" for the sake of a
more finished English education, diplo-
mas, scholarship & Govt. favor! Facts lead
me to conclude that by these suspicious
and seducing methods Government
are aiming to secure the services of
the more intelligent & less wary Lads
& young men, who have been, or are now
being educated in Mission schools. I
am the more inclined to this conclusion
from the fact that with grants in aid,
they add stringent rules which favor
the heathen & Roman Catholics more
than the Christians or Protestant Mis-
sionaries, & show that these grants
which are only a fraction of the whole cost,
are simply a bait to gain power over
the whole schools, - teachers & all - not
only for six days but for the sabbath
also.

5. Remarks on native stipend
are generally good, - but there are two
thoughts, which need qualifying. "Sa-
ries of pastors should be what native
churches can give" & Missionary Societies
should supplement at first the lack
native support." This language has
deceived & still deceives the christian
community at home. At this early
stage & where progress is quite limited,
"supplement" is by far the greater
sum. Besides Statistics show that chris-
tians from among the heathen give

on an average more to this cause in proportion to their means than Christians in England & America. Again, Reducing native salaries in a locality where education & talent command a price (whether in England or in America) is a sure way to make men of a superior value leave that locality for another, or that employment for another. A £100 in England or a $100 in America will always, as a general rule, be a louder call whether local, or professional; and why should it not be so in India? It will! It is. Man is man the world over, - & if any helpers stay with Missionaries, it is because family, or other local interests keep them in loco, - or because the Missionary spirit compels them to make sacrifices, of which Missionaries take advantage! Do home advocates show their advocacy by their works? Why will they bind heavy burdens on the Native when they do not touch with one of their fingers?

6. Remarks on female education are all very correct. Language on this subject, cannot be too strong, - nor can the importance of female education be pressed upon Committees at home and on Missionaries abroad too often, - nor too powerfully. We make no progress in civilization until we educate female children from 5 to 15 years of age. None - and the practice of ge

up "Central Schools," "Colleges" & "Universi-
ties" for Lads & Young men, while females
are neglected, or only are partially provid-
ed for, may show the folly of heathenism
scientifically, but practically it adds to it
wealth & elevation in Society, & leaves suc-
cessive generations of children to be ed-
ucated & consecrated to idols by heath-
en mothers & grandmothers. I say
again, If we would make any progress
in moral & religious influences in
India, Missionaries & christians at
home must wake up to this greatly
neglected - and long neglected Mission
service, - and educate the mothers & those
who are to be the mothers of successive
generations. I might illustrate & con-
firm these remarks by scores of local
facts.

7. One great point which was
all but omitted - is the real advantage
which liberality in the Missionary
cause gives to the churches at home.

Growth in piety - growth in
activity - growth in church extension,
& even growth in the comforts of life
at home, - may be traced to the reflex
influence of Missions abroad. The few
instances mentioned in the Confer-
ence of progress at home shows this
principle very distinctly. A Mission-
ary church is always a flourishing
church, - and a church or, a village

or a town, where there is no foreign Missi-
influence, is a dead church - a christ-less
village, - an immoral town - "He hath dis-
persed abroad, he hath given to the poor"
(whether a man, or a church, or a na-
tion) is the way which God has appoin-
ed, to secure "bread for the eater, seed c
for the sower, & to increase the fruits of
righteousness". This is the great princi-
ple of God's government towards us, & o
which we are to act. Enlarged benevolen
in accordance with the command.

"No church or community ca
afford to withhold from this cause t
Lord's offerings.

Almost all the arguments i
favor of pushing the native churche
native pastors, - & teachers onto their o
self supporting basis (which no one
sires more than the Missionary) seem
to be directly, or indirectly, based on t
great cost of men & money. "We cann
do every thing" floors the argument f
attempting great things - and encour
the miser in doing as little as poss
ble of what they can easily do, & wha
Jesus Christ has commanded them
do, - & for the doing of which God has
given England & America both pow
& men, & money, in advance & in ex
version - and He will require it.

8. Another point which was,
think, altogether omitted, is The work
which is not done. It is hailed at o

or twice. The little bright spots were made to shine beyond their real brightness. But large & populous parts of the earth, where people dwell in darkness & know not that there is a resurrection & eternal life, had not one large hearted & one hearted advocate. By thus magnifying the bright spots & by thus veiling the dark places, they take the most effectual way possible, to cut off the sympathies of Christians for the heathen, & to diminish in the hearts of all, one of the most lovely features of our Savior's likeness. "Love thos who loved us" certainly seemed to be too prominent in every department. The sympathies, which brought Jesus down from heaven to a heathen world, were not brought forward as the great moving spring of all Christianity & of Missions. The great commission in its length & breadth "Go" "Disciple all nations" "Baptize them" & "Teach them all things whatsoever I have commanded you" was not once quoted. Asia, America, so in England "Preach the Gospel" seems to be the Alpha & Omega of Secretaries & platforms, & our great enemy likes to have it so.

They ignore more than ½ the work, show that they are afraid of the plain & pointed word "Teach". Men at the well's mouth - thus behelle the stream by financial circulars, which should flow abroad - all over the world like the river from the smitten rock -

The inefficient manner in which g
Missionary Societies in England & Ame
rica supply their Missions with m by
& money puts off the time of success th
triumph just as a small & inefficient sl
army prolongs the war - multiplies the ht
expense - destroys property on both sides gr
& sacrifices men.

Q. I was much pleased with the he
remarks on "the best means of spread is
ing a Missionary Spirit at home". Every Th
part of Mr. Wheeler's paper & the remarks
under this head are all very good.

The root of all this apathy in the
churches on the subject of Missions, both
in England & in America, is in the pulpits
in the Universities - Colleges - & Theologi the
cal Seminaries. When in either land is Ha
there a Professorship of
foundation in Universities? - in
Colleges? or in schools? of theology for
Professor of Missionary Theology? or Mis
sionary History? based on the great com he
mission - "Go - Disciple - Baptize - Teach
&c.?"

This is the great object of Christ
coming into the world - of his preaching
and teaching - of his prayers - of his death
and resurrection - and this he rolled
upon his Church, as a thing to be done
and as the only great enterprize of his
church. Railroads - Steamers - manufac Ste
tories - Telegraphs - Merchandize - the
worldly greatness of all kinds - must
be omitted, or delayed, but this g

great work can neither be omitted nor delayed. Every real Christian is, by his profession, like his Savior in this respect - & every theological student, who proposes to stand in Christ's stead, has enlisted under the great commission - & whether at home or abroad - "Disciple all nations" is the object & measure of his office. This is his duty - not his trade.

India needs men & women much more than money. Forty years ago - the burden of Christian prayer was - "Lord, open the door, and prepare the way."

God has answered that prayer the world over - most wonderfully. Have Christians, as individuals, as churches, & as nations, gone up in accordance with their own prayers as an army to take possession? Or was their prayer a repetition of Johanan's company? (Jer 42)

How can they pray, "Send laborers", while they withhold the means? "Why call me Lord Lord & do not the things that I say?" (Luke 6:46)

Who can say that fires in London, & rebellion in the United States, are not the result of "withholding the tithes of the field & the first fruits of man & beast"? - even as

God caused his people to go into c
tivity that the land might enj
her sabbaths (Lev. 26). It is a fear
ful thing to pray for a blessing
then withhold the means for o
curing it. God is not so mocke
He will repay.

Jno. A. Marshall 22, 1862.

Rev. Jno. Armstrong
to
Jno. A. Marshall.
Aug. 22 1861-
Rec. Sept. 28, 1861.

Oodooville Oct. 22

282

Rev. Levi Spaulding

Rec'd Dec. 24, 1861

Ans'd Mar. 22, 1862

Revd Dear Sir, I herewith send my Semiannual.

Also a Letter (copy of) which I wrote to Revs Messrs Walton and Breen (one a Wesleyan, the other a Church man) who were our coworkers in Jaffna for many years, but now in England. My object was to give a few practical hints for their private use among the Churches in England, & to undeceive, or qualify some of the remarks made in the Liverpool Conference. I thought that as you have that Report these remarks might be of some little interest to you, — and if not might

might pass on to Dr Meig
as an an answer — or return
for some of his to me.

With Christian
Regards
as ever
Levi Spaulding

I think that what I have
said of our Indian Govt. M
probably give you a train of
thought for your correspond
ence with Miss. Societies
in Eng. Our greatest
by great mass and grea
"Vernacular programme
will out general them
not wide awake

283 Oodooville April 1. 1862

Rev R. Anderson D.D.
Cor. Sec of A.B.C.F.M.

Rev & Dear Sir,

The principal items of interest connected with the Oodooville Station within the past six months are

Additions to the church (Dec 22. 1861)	9
" By Letter	1
Married	2
Recommended	8
Baptized infants	7
Excommunicated	3

One was excommunicated for uniformly absenting himself from the church & for practicing heathen ceremonies. The other two (a mother & a daughter both educated in the O. F. B. School) for yielding to temptation. A notorious seducer prevailed on the parents - (the father being a heathen & very poor) - to put a price on the daughter which he paid & took her to Colombo. Whether the daughter knew the whole plan or not, she knew that such a course was wrong.

Female Boarding School.

In January (23) a class of eight pupils was graduated from the Oodooville Female Boarding School after a five years' course. All of them were baptized while children, but the fathers of two, & the mother of one were heathens of the more favorable class. When they left the school, they were all members of the church & about sixteen years of age.

In about one month after leaving school, one of them was sold as mentioned above. We are happy to say that such trials are not common, & considering the age of the pupils & the wickedness of the wicked about them, our grateful thanks prevail over our disappointments.

On the 15 of March a new class of twelve pupils was admitted to the school making our number at present 44

Of these 44, thirteen are members of our church 13

The complete List of the pupils now in school is as follows,

First Class

1. Emily C. Asbury
2. Issabella Mc Cairnes
3. Francis A. Deveraux
4. Eliza H. Lawrence
5. Martha A. Mather
6. Sarah C. Mather
7. Lydia S. Moses
8. Harriet W. Niles
9. Catherine S. Payson
10. Joanna M. Ridgely

Second Class

1. Lucy Mc Dwight
2. Elizabeth A. Emerson
3. Martha S. Goodell
4. Harriet W. Lawrence
5. Amelia A. Lillie
6. Lucy Mc Smith
7. Mary A. Spencer
8. Abby Mc Whillimon

Third Class

1. Susan F. Dwight
2. Jane E. Emerson
3. Joanna B. Foster
4. Harriet S. Gaulier
5. Mary A. Gillman
6. Eliza Hall
7. Lucy M. John
8. Eliza G. Moody
9. Seesan P. Niles
10. Anna W. Parker
11. Catherine S. Scott
12. Mary S. Strong
13. Paridpully Joseph
14. Elizabeth F. Taylor

Fourth Class

1. Sangana Aaron
2. Sarah C. Arnold
3. Susan Breckenridge
4. Eliza Cornelius
5. Eliza Dana
6. Susan Dana

13 Church members

over

7. Elizabeth John
8. Harriet S. Latimer
9. Mary Lord
10. Nallipully
11. Joanna Niles
12. Tayyamy - - - = 44
Sothamparam = 1

The last name mentioned in this List is a pupil admitted, not into the class, but only for a year's instruction. She did not know her letters, but it is hoped she may be qualified to be a help meet for one of our pious young men.

Native Free Schools.

We now have at this Station, containing a population of more than 13,000. Four schools in which there are on the Lists,

(Boys 113 & Girls 111 = pupils 224
Of these only " 9 & " 18 are baptized. 27.

All our baptized Lads leave the Village schools very early for the study of English, & as their teachers require their presence on the Sabbath in other parishes, our Sunday School & even our church know very little about them.

This contrasts strongly with the time when we had 18 or 20 schools at this Station in which there were, Boys 600 & Girls 200 = 800. Where are the six hundred? Are there few that be saved?

Preaching

In reference to preaching I have done but little away from the Station. The week for prayer was a pleasant, & profitable season, but nothing was seen of the special influences of the Spirit as in Dec. 1860 & Jan. 1861.

Since that vacation, harvest, & a new class in the School have turned our minds too much to other objects.

Our Mothers' Meetings - church meetings - Meetings of the women on Sabbath

mornings — Sabbath services at the Station - at Allerdeelly — & at Kally in the A. M. & at the Station & at three other places near us in the P. M. are continued as formerly.

Our native Preacher Moses Welch at Allerdeelly continues to deserve our confidence, & our Catechist Lyres Mann our encouragement.

Al-le-ver'ty

Carl-a-ly

Statistics of the Church at Oodoville
1820 to 1861
41 years

The whole number admitted to the oodoville Church on profession of Faith in Jesus Christ is — 326

Recommended to other churches —	128	
Died —	74	
Excommunicated —	25	
Now in this church —	99	326

Now (Dec 31. 1861) in this church by Letter 25 making the whole number of members now 124

Of the 326 two hundred and fifty eight were educated in the Batticotta Seminary or in the O.F.B.S. — 258

Not educated as above —	68	326
Educated in O.F.B. School	242	

Showing that the number of those who were educated at Batticotta but joined the church at Oodoville is 16

Of the one hundred & one who have been admitted to this church (since 1853 when I made out a general statement) on profession of faith in Jesus Christ only fourteen have been un-educated as above — 101

	14	
Of this 14 only three who were not taught in our village schools (some of them monitors) and these three are not able to read.	3	

With the exception of thirty five from the lower class all have been from the land holding & cultivating class. – Goldsmiths, Blacksmiths, Carpenters, Washermen, Pandarums & Bramins have thus far resisted all the invitations of christianity & with few exceptions have never been in our Schools.

The following table shows the number of individuals admitted to the Oodoo ville Church every five years.

Admitted from

1820	to	1825	18	1845	to	1850	44
1825	"	1830	9	1850	"	1855	36
1830	"	1835	49	1855	"	1860	69
1835	"	1840	43	1861	one year		19
1840	"	1845	39	making in all			326

It appears from the Government census taken sometime ago that within the five central Stations (Batticotta, Tillipally, Pandetirippo, Manepay & Oodoovilla which include Mallagam, Militta & Changay) there is above 82,000 people. This will give including men, women & children, one christian to 68 heathens – ie – one man to 68 men – one woman to 68 women & one child to 68 children –

Within these 5 Stations Mission Schools 29 in which are 968 pupils & Heathen " ~ 52
" ~ " ~ 1285 " & English heathen " 10
" " ~ 463 " & Heathen Temples 78
with an annual income of £2,277 sterling.
All these heathens, temples, & heathen influences are a "dead set" against our christians & christianity.

I had thought of writing a few words on some of these subjects but have given it up – I will however jot down a few questions – Does every christian in America including men, women, & children support the Gospel (native pastors) and educational interests not only for himself or herself but for 68 fellow townsmen who will not only do nothing to help – but are "a dead set" against him or her?

How much of the native pastors living in America salary is paid by non church members? And how much school fund is paid by those who do not belong to the church? – How much of the fund for schools & colleges is furnished from other sources than churchmembers in loco?

Within the circle of these five Stations (exclusive of the Islands off Batticotta) we have four missionaries and one Native pastor (5) with each a population of 82,000 ÷ 5 = 16,400 and only one christian (country men, women & children) to 68 heathens. It should also be kept in mind that many of these christians are driven to the last extremes of economy for daily food, among whom many of our Native helpers are not exceptions. – We all long for, labor for, & pray for the time when "native churches will support native pastors". But is it christian to push, at this early period, these poor churchmembers thus situated to such extremes and then blame them & the Missionaries too for a failure? O for the crumbs that fall from the tables of American christians!

It appears too that, from some cause or other (very plain too I think), the heathen children with three (3) exceptions have been excluded from (at least have not been admitted into) our O. F. B. School for the past five (5) years. This & other facts place us in a false position among the heathen who say – "We

are neglected" "You love those who love you"
I simply hint at these facts which may
be worth at least a single thought.
With Cⁿ Salutations — as ever
Levi Spaulding

Oodoorville April 1st 1862
Rec'd. June 13,
Ack'd Jan. 7, 1863.

Codoville Oct. 1. 1862

To
Rev R. Anderson D.D.
Cor Sec of A.B.C.F.M.

Rev & Dear Sir,

Within the past six months there have been no admissions to our Church. – Marriages 3. – Baptisms 3. – Communions 3. including the general convention. The state of our Church has been one of disquiet in consequence of difficulties beyond our reach. These have led some of our leading Members to take sides. The enemy has thus sown the tares of difference of opinion and these must grow until the harvest unless time & Bible truth root them out.

The Female Boarding School.

There are now forty five (45) pupils in the school including the one admitted for one year. Of these thirteen (13) are members of our Church. These are a small number when we consider that they are (with the exception of a very small fraction) the only female children educated in a population of about 200,000.

A Complete List of Pupils in The Female B. & F. School.

Oct. 1. 1862.

First Class

1 Asbury Emily Cope
2 Cains Isabella M.
3 Devereaux Francis A.
4 Lawrence Eliza
5 Mather Margaret A
6 Mather Sarah
7 Moses Lydia
8 Niles Harriet Winslow
9 Payson Catherine
10 Ridgely Joanna

Second Class

1 Dwight Lucy M.
2 Emerson Elizabeth
3 Goodell Martha S.
4 Lawrence Harriet W.
5 Little Amelia N.
6 Smith Lucy M.
7 Spencer Mary H.
8 Whittemore Abbey M.

Third Class

1 Dwight Susan F.
2 Emerson Jane E.
3 Gautier Harriet S.
4 Gillman Mary A
5 Hall Eliza
6 John Lucy M.
7 Joseph Pâdeapully
8 Moody Eliza. Y.
9 Niles Susan
10 Parker Anna W.
11 Scott Catherine
12 Simon Joanna B. F
13 Strong Mary S.
14 Taylor Elizabeth

Fourth Class.

1 Aaron Tringum
2 Arnold Sarah
3 Breckenridge Susan
4 Cornelius Eliza
5 Dana Eliza
6 Dana Susan
7 John Elizabeth
8 Latimer Harriet
9 Lord Mary
10 Niles Joanna
11 Nâchepully
12 Tayvâny
13 Sethumipapam

45 Considering

Considering the lack of books & maps the progress of the pupils in their studies has been commendable, but the sound of prayer, & of songs in the night has never been less for a six months at a time, - and the playfulness of the pupils has never been greater.

Remarks. We have had very imperfect maps of Palestine & of Paul's travels in Samul for two or three years, and we are now thankful to state that we now have one in Samul of the two hemispheres each two & a half (2½) feet in diameter. A synopsis of Geography is now just out of press in the same language. The want of these and other such like helps has been a great drawback to progress, & a great additional labor for the teachers. Even a tolerable supply of globes, maps, charts, & other educational apparatus in Samul cannot be expected for fifty years to come, and much less mathematical & other scientifical & historical classics. To all these once accessible advantages the gate has been closed & a breach in the wall is a slow work.

Native Free Schools.

At this Station we have four (4) Schools supported by mission funds containing on the lists 109 Boys and 112 Girls. We have

also three schools supported by private funds in which there are 40 Boys and 57 Girls - making a total of 149 Boys & 163 Girls - in a population of thirteen thousand (13,000).

Encouraging the female children of heathen parents (not baptized children) to attend our village schools by giving them a cloth (for decency's sake) once in about nine months worth on an average about nine pence (=18 Cts) may be thought objectionable. This however is but a small part of what the child would be worth to the parents at home in tending the babe, the cattle or the field, - or in gathering fruits & manure, - or in helping the mother in cooking. Without this cloth she is not prepared to be seen abroad. After four years trial to secure the attendance of heathen girls without these inducements, and failing to gain the object wished for the members of the Dodooville Church resolved to help the heathen children as the Lord had helped them when they were heathen children. This has been managed entirely by the leaders in our church at this Station. My sympathies however have been with them from simple pity for the poor heathen girls and heathen parents, who set not the least

value

value on female education - who know not God nor Jesus Christ - and who can live & die as their fathers & mothers did, without feeling or even dreaming of any loss. There cannot be a mistake in reference to this great subject. The pervading, leavening power of this Mission from its commencement has been in our village & higher schools. This more than anything else has prepared our people to hear & to understand (though even now very imperfectly) a preached Gospel. This is as true to common sense as it is to the laws of Mind whether in Europe or in Ceylon. The School is the drill & the battle too. The Missionary preacher is the trumpet which often gives a very uncertain sound - especially in Jamil. Both are necessary as in the days of Ezra "in order" to cause the people to understand the sense" or as in these days "to teach all nations whatsoever Jesus Christ hath commanded us" -

Our Native Preacher Mr Moses Welch continues to be worthy of our confidence. In the Alloverty and Magicapetty villages, two miles from us he has about 4,000 people & one Mission School under his Care. — The other three Mission Schools, & a population of about 10,000 people are the field pervaded?! by our Catechist Mr Cyrus Mann. // — Remark. I know not of a

a single instance of serious inquiry after the truth within the past six months at this Station either in schools or in the villages. The labors of Bible colporteurs, the distribution of Tracts and evening Meetings have been as seed sown by the wayside, or on the rock - while the heathen come into our inheritance, & Roman Catholics grow more & more impudent - "and no man shall fray them away".

The following is a fair specimen of many facts among this people.

Sabbath before last I went, in the afternoon, to the house of one of our Churchmembers - a father with a little family. The house is built on a square with an inner court - and one door. The christian owns half. The other half is owned by his heathen brotherinlaw who was having a ceremony that day. The pot of plenty surmounted with Mango leaves, Coosa grass, & a young Cocoanut was already placed in the middle of the Court, and the Officiating Brahmin was sitting scissorfashion in the viranda. The wife of the heathen brotherinlaw was grinding currystuffs for the feast (inside near the door. The wife of the Churchmember was on the inside viranda and five baptized children and as many of the other family were

all

all running about in the same house & equally at home either side. There was no place for retirement when I could read or speak with parents or children. After a few general remarks and inquiries, I asked the wife of the Christian, who has for more than a year wished to be a candidate for baptism & admission to our Church

Q. Why do you want to join the Church?

A. My husband belongs to the church and my children are all baptized

Q. Do you think the Christian religion the right way?

A. Yes.

Q. Have you any confidence in the heathen gods & ceremonies?

A. None at all

Q. Are you sorry for sin, and do you repent of it and forsake it? = A. Yes.

Q. Do you believe in Jesus Christ as our Saviour?

A Yes.

Q What is sin?

Here she failed, and by further conversation, it seemed to me, that she had never seriously thought of the nature of sin or of its consequences. She would of course consent to the propriety of all the commandments excepting the fourth, from the "Law written in her heart" and from common consent, but as to the Bible sense of sin she seemed to have no conception.

8 tion.

I mention this as one of the better specimens of heathens, and what we call here a Nominal Christian. But even in this case without the drill# of a catechism on the meaning of words (sin, atonement, repentance faith, heaven &c. &c.) and the blessings of the Holy Ghost how can she understand? and how can her christian husband and those baptized children live as christians during the week & much less on the Sabbath in such a house & in such company? Even David & his Companions were better off. Many had almost said Most of our churchmembers of whom our friends at home expect so much & blame for doing more are thus wedged in with heathen relatives & friends by 50 ties, hundreds or three hundreds to one - and the wonder is not that so many - but that so few turn away from following Jesus - not that so little is done - but that so much is done by our native christians to promote the great object.

With christian Salutations
As ever
Levi Spaulding

a preaching drill
W. do if oft repeated.

Odoorville, Oct. 1. 1860
Recd. Dec. 3 Rec. 3 Ans. 1860

April 1. 1863.

To
Rev. R. Anderson D.D.

Rev. & Dear Sir,

Within the past six months there has been no unusual change in our church

There have been,

Infants Baptized	7
Recommended to other chh.	7
Marriages	1
Deaths	1

The communion service which should have been in December, was postponed on account of the great rains until the Sabbath ending our "first week in January" = 11th

Our meetings that week were interesting but not remarkable.

On the sabbath at our communion service, there were 33 men & 58 Women present = 91.

Three pupils of the O. F. B. School were received to our church

The religious state of our church has been undisturbed but spiritual devotedness to the cause has not been prominent —

prominent.

Odoowille Boarding School.

On the 15th of January 1863, eleven pupils graduated, leaving in the school 33. Ten of those who left, were members of our church & most of them were recommended to, & received by other churches, where their parents resided. Each one, on leaving, received the present of a Samuel Bible & Hymn Book.

On the 16th of March, a class of 12 was taken to remain 5 years. These are about 12 years of age. Three of them have heathen parents. Most of them can read well, & have studied our Catechism & Scripture History.

We now have 45 pupils, of whom five belong to the church.

The orderly conduct & seriousness of the pupils have been encouraging.

Village Schools.

Of these four are supported by the Mission funds, & two by private funds, & the food of the boys until the close of 1862.

For want of funds both of these private schools were discontinued. One of them however has since been accepted by the Mission. By the last accounts of our Superintendant, there were in these schools — Boys 98 — & Girls 101. Most of these are in the lower classes. About 80 can read — some just beginning — others read well. Only 98 boys & 101 girls under christian instruction in #

Our Native Preacher Mr. Moses Welch has been somewhat encouraged in his field.

Our Catechist continues to circulate ~~his~~ as formerly in our Villages — visiting houses & schools. & holding occasional meetings.

With kind regards
as ever
Levi Spaulding

a population of about fifteen thousand souls!

Sept. 1. 1860.

9.

Rec'd July 2.

Ans Sept 30

287 Coclooville Nov 2 1863

To Rev R Anderson D.D.
Sec'y of A.B.C.F.M.
Cor. Sec. of the Pres. Com.

Rev & Dear Sir,

I have detained this Report that I might add a word by way of explanation or apology, but I have not found the time to do so, nor do I now find it excepting in haste. I wish distinctly to state that I have no troubles with my Brethren & know not as they have with me. They are conscientious good men & do as well, perhaps, as they can with scanty means & stringent rules, — but I have a controversy with our policy — or rather with the policy thrown upon us — and as long as I understand my commission and responsibilities I hope to speak the truth in love at least for my associates & for the brethren to whom my Master has sent me. Were I a servant of Man or of Men — or had I a prospect of writing many more semiannuals, I might have postponed some of my remarks — or had I seen an honest & truthful account of this Mission either here or from home within the past eight years, I might have omitted my strictures altogether, hoping, as I then did, that measures would in time right themselves. But as yet I see no hope. I have not heard an advocate — nor seen an advocacy in behalf of the brethren within our borders. Most very partial allusions to them since the letters written by the Mission more than ten years ago. I say I have neither heard

nor

not seem such. It is worse than in vain to fight against common sense, and as I think & believe, against the most manifest providences of God. As I once said I still say - "There is a fault somewhere" - though the remark was turned into ridicule - there is no mistake where. No - never.

The loss of the present generation, and perhaps more, - of baptized sons & of heathen lads - and almost all of the heathen females will appear to us very differently a hundred years hence. I repeat it - What I wrote to the Oneida Committee of 13, and what I have written since has not only been proved true but has been deeper & deeper understood since by every year's experience. It may be gabbled as that was - the truth may be turned into a lie, and I made to say what I never dreamed of, - still it was his truth.

One of my brethren the other day remarked "I foresee that we and our brethren in the Madura mission are going to be in great straits for help soon" - referring to several who are talking of going home next year. This is an old story with me, & I have ceased to urge it, from the fact that I have seen no outspoken desire in that direction for years. Nor do I believe we need an additional man half so much as the villages need that sum in support of vernacular schools. One man with ten schools is a more efficient christian agency, in loco, than ten men with one school speaking somewhat extravagantly. Still the mission needs 2 or 3 more men and 30 or 50 more schools. I say NLDS - if we would turn the current of heathenism towards Christianity as it was 20 years ago.

We may talk about what ought to be done by our churchmembers & by the heathen — We may exercise faith without works & chide with Jacob for crossing his hands — or legislate for the Millennium — or magnify little encouragements (of which we have but a small fraction of what we saw 20 or 30 years ago) until we lose sight of the heathen altogether, but it only amounts to peace peace & ends in theory & self deception. There is no high road to this work. As I said in a letter years ago — "If this (the decisions of 1855) is a fair & united exponent of the theology & christian philanthropy on the subject of missions of those 13 — of the Board — and of the churches I would repeat what I said in that scrap note to which you allude — viz We may calculate on another 40 years before we see daylight the Canaan side of Jordan in the history of Missions. I should look upon such a state of things in the churches as portentous of more evil to the North & to the West than a dozen Kansas questions." My fears thus expressed in May 1857 have been awfully realized. I say these things with all due respect & honesty rather as a looker on than as an agent — as a watchman in the service of my Master than as a writer for popular periodicals —

And Remain as ever

Cordially & Respectfully

Levi Spaulding

Oodooville, Nov. 2. 1863.

Rec. Jan. 1. 1864.

ack'd Apr. 13, 1864

288

April 1. 1864

Oodooville

To—

Rev A Anderson D.D.
&c &c

Rev. & Dear Sir,

The Annual Report for 1863 gives an account of Oodooville Station up to Dec 31st.

Since that time I have made but one entry in the Church Records — the baptism of an infant.

The religious state of the Church is quiet rest, in hopes of greater blessings.

Oodooville Fem. Boarding School

Since the commencement of the year a class of seven graduated, of whom all but one were members of our Church. It is cause for thankfulness that those belonging to this station who have graduated from this School though still unmarried attend our church service on the Sabbath. The Bible class for women is held after the Service

A complete List of pupils now in the School.

First class.

1 Susan T. Dwight
2 Jane E. Emerson
3 Mary Anna Gilman

4 Eliz C Hall
5 Lucy Minor John
6 Padeapully Joseph
7 Eliza Young Moody
8 Susan Poor Niles
9 Anna Whitney Parker
10 Catherine Scott
11 Joanna F. B. Simon
12 Mary G. Strong
13 Elizabeth F Taylor

Second Class

1 Tangam Aaron
2 Sarah Arnold
3 Susan Brechmidge
4 Eliza Cornelius
5 Eliza Dana
6 Susan Dana
7 Elizabeth John
8 Harriet S. Latimer
9 Mary Lord
10 Nachipully
11 Joanna Niles
12 Teyvany

Third Class

1 Katie Burnell
2 Menachy
3 Achymutto
4 Lucy David
5 Susan Ely
6 Lucy Jenkins
7 Mary Joshua
8 Mary Moore
9 Paradpachy
10 Sennachy
11 Sinnapully
12 Jane Woodhull

Fourth Class

1. Achycootty
2 Mary Dwight
3 Harriet Dwight
4 Eliza Foreman
5 Harriet E. Hunt
6 Mary Osgood
7 Susan Parker
8 Elizabeth Scott
9 Elizabeth Sherrard
10 Sennachy
11 Sennatty
12 Elizabeth Spencer
13 Sarah Tappan

Our present Number is 50

Of whom 8 are members of our church — 40 are baptized children & 10 whose parents are heathens.

Few real heathen families have been broken into for some 10 years past, & we have now no inducement for such pupils which the parents can appreciate. Of course they are in reality as perfectly excluded from education & from christian knowledge as though they were imprisoned. What is more disheartening is, they are conscious of no loss. They can thus remain from generation to generation as long as the generations of Missionaries on the ground, or of friends at home are willing to have it so. They are left to sink in deep waters while the life boat is in our hand.

Native Free Schools.

We have four Village schools supported by the Mission and one by private funds = 5

In these there are now on the Lists,

Boys 146, Girls 102.

It is matter for devout sorrow that in Village & central education, as in some other departments, our christian pervading power at this Station, is but a small

fraction

fraction of what is needed. Baptized children & the more promising class of heathen lads leave us for the study of English. Heathen girls of all classes find that work in the field or with their mothers at home, is more profitable at present than education. Of course the present gain outweighs all the advantages they can fancy in the future from education. A few attend school while young, & cloth or not is of little consequence. But they soon learn that decency even in the school & much more in the church is more important even than education.

I think that additional Village schools are of far more importance at present than additional Missionaries, though we ought even now to have at least 3 more Missionaries on the ground — if we would meet the wants of our field 3 years hence. In reference to Village schools & in some other ways the heathen have come into our inheritance. This they have been doing for the past ten years & as christian schools diminish heathen schools increase. ~~until~~ Now the people not only have their heathen masters but what much worse heathen books full of corruption for both body & soul.

The

The field we once occupied without a rival is now two thirds (nearly 3/4) given up to "Swamy" & both parents & children left to the doom of heathenism!

In reference to our native Preachers, Mr. Welch at Allerwelly, & our Catechist, C. Mann, at Dodoville, I have nothing new to report. We greatly need a well educated & active catechist of substantial character at this Station, who would take the lead & have an influence in our Village meetings. There is no such one in our circle, at present, who could be spared from his present locality. Such men do not remain on our surface.

Yours truly
Levi Spaulding

Oodooville, Apr. 1. 1864.

Recd June 18.

Ansd June 9.

They are reaping the profits of their old sowing, but are not as badly off as they were in 1855.

There should be some two sent who would immediately, if sold the friends

289 Oodooville Oct 1st
1864

Rev R. Anderson D.D.
Cor. Sec &
A.B.C.F.M.

Rev & Dear Sir,

Since my Report of the Oodooville Station in April last, we have enjoyed two communion seasons, at the former of which there

Men 24 Women 39.
and the latter " 31 " 55.
Six children have been baptized — 6
One couple married — — — — — — 1
One member (R. Clark) restored 1
One (an pupil in the Fem. Bg. School eloped) was excommunicated. 1
One long under suspension excom.d 1.
Six have been admitted to the Chh. 6.

1. One of these was a member of Panditeripo church some 36 years ago, but was excommunicated. Through the influence of his son, who is a member of the Training School, and of the Batticotta Church, he is

is now hopefully penitent and is admitted here.

2. Another is the sister of the late Fanny mentioned in a previous Report. Fanny's exhortations, prayers & eminently pious life seem to have brought forth good fruit in the hopeful conversion of her sister - an uneducated woman not able to read.

Another was a baptized child & a pupil in this School about 8 years ago. She was hurried into a marriage by a worldly minded Christian father & is now the mother of 3 children. After many trials & temptations, she is now, we hope a real christian.

The other three were baptized children. Two of them were in our School but a short time & were not allowed to stay because their mothers could not bear to have them out of their sight. The other was a graduate from this School.

Several of the pupils who were graduated from this School, have joined other churches since thus graduated.

Female Boarding School.

In this School no alterations since my last Report - save the one married & the one mentioned as having eloped.

Village Schools.

There are four Schools supported by the Mission and one by private funds.

In these there are on an average about 150 boys & 50 girls. These children are very small. About 70 can read, and about one third of 70 read readily.

It will be seen that there is considerable diminution of numbers compared with last April. Some of the causes have been blameless & some very unsatisfactory.

Our Native Preacher Mr M. Welch sustains his ~~char~~ character for a deligent & trustworthy man among a large population.

Our Catechist C. Mann has seemed to be more active during the past 6 months than formerly.

Heathenish marks & heathen dances have considerably increased.

Every Saturday evening for some months past, the noise of the singers, of the instruments, & of the dancers has disturbed our neighborhood.

With Christian
Salutations
as ever
Levi Spaulding

Oodoville, Oct 1, 1864

Rec'd Dec 21.

Ans'd June 9.

Rev. Levi Spaulding
Nov - 1864 Rec'd Ap. 8. 1865
290

Part of a note in answer to one
sent me by an old Missionary.

This may be worth the postage to some of the Prudential Committee

Dear ~~# ##~~

Your Question "What should a
ommitte sit down to consider before they
ndertake a Mission?" - is really an infant School
uestion and leads back to foundations.

Very well. They should consider
) What the work to be done is - and hav
g learned that it is to "Disciple all nations
aching them to observe all things whatsoever
ns Christ has commanded them?" -

They should consider
) Whether they are able to do this or
not?
) Whether Jesus Christ commands
hem to do what they cannot do?
) Whether they intend to obey or disobey?
) Whether they should do the work them
lves - as commanded - or helps those
ho are drafted for the battle?

If they conclude to stay at home and
ick by the stuff" - then they should seri-
usly consider - Whether those who are
the battlefield should be considered free
ents to work like Saul & Barnabas as the
ly Ghost directs in loco, or as coolies to be
orked by manipulations a 1,000 - or 10,000
miles off?

Cadoxville, Oct 1, 1864

(7) What the best method of "discipling
and of "teaching all nations" is? — or
in what way the WORD of God can be
made to "enter" the heart of the hea
then so as to be "a fountain of life spr
ing up in his heart"? for it is the "en
trance" of God's word (not the preaching
which giveth light." and lastly
(8) Whether they will be able to ans
wer in the day of judgment if they
neglect to do the work commanded —
ther personally, or by sufficient secre
and the munitions of war?

Some such thoughts as these sh
"occupy the mind of your commit
at their first session.

In reference to the "Relative
of agents" — my experience & observa
lead me to the following results —
(1) One missionary in a population
of 8 or 10,000 within a circle of two
(one mile each way) with five villa
schools E. W. N. & South of him, w
he can see twice a week to cate
teach Bible & exhort, is a more e
cient & permanent, christian
vading power than five Mission
aries on the same surface with
out schools. The season is plea
to every who has tried the experim
or carefully observed facts.

the missionary in himself, or in his personal influence is a foreigner — & much like a drop of oil in a bucket of water — and five missionaries would be only five drops, & if together only five drops in one. The nature of the one, or of the other must be modified before one can favorably influence the other. The missionary cannot change. His message can never change. The people of course must. But how? Simply by the influence of Bible truth. No other power can change their minds. The whole subject is thus reduced to the Old Question — viz — How can the "entrance" of God's word be quickest, — most thoroughly, and permanently secured in the heart of the heathen?

For illustration of this subject take the following example, from the diary of an old missionary, as experience varies very all over India.

For 10 or 12 years the missionary had from 14 to 20 schools with an average of 500 Boys and 150 Girls. For the past 8 years he has had on an average about 5½ schools with 200 Boys & 100 Girls or ten less, even on the lists. Then the boys continued in the schools 2 or 3 years longer than they now do — and most of the girls were from heathen families.

Then too some of the boys and a few of the girls gave evidence of a change of heart while in the village schools. Now the boys are generally very ... and the girls who remain in the ... over 10 years of age are almost without exception baptized children + converts in the vernacular schools are not kno... Then heathen schools and the study of lying + polluting books were scarcely known among a population of more than a 100,000 inhabitants. Now ... val heathen schools + barely immo... heathen books threaten christian exc... tion. The man then had an interest ... an influence in every village + every house about him. Even the women ... considered him a friend to their little children + would listen to his instructions. Now many speak respectfully and the Missionary's influence for good in these villages is nearly extinct. Very few, excepting church members attend the village meetings, unless they come from the special invitation of the Missionary - or at the urgent request of the Catechist or schoolmaster. The Missionary's preaching influence is next to nothing. The fancied ... of "permanent congregations without schools"

See Mission Letters for 1864 under village schools

school" has destroyed both School and congregation too. Nothing could be done more effectually to encourage the hea-then, Roman Catholics - and our great enemy - and they very soon hoisted their banners. ¶ But the taunting question is often triumphantly put - "Where now are the fruits of your many village schools? Do those pupils now come to your church?" "Do they keep the Sabbath?" "Have they joined the church?" Not many. What then? All both male & female who have joined the church within the past ten years (very small faction excepted) are the fruits of our village & central schools and the same instrumentality - if it had been continued - might (with the previous manifestations of God's favor) have gathered many more into his church.

But the power, which was wonderfully blessed and blest of God, - and which shook the foundations, was to a great extent withdrawn and the consequences are not strange. And yet the intelligence of this people compared with almost any other district in India, shows most decidedly that those schools did a great work, - and in the right direction raising the people far above what they were thirty years ago. A man, (and especially a woman) who was once a pupil in

in those schools has some sympa-
thies in common with the Missionary
the catechist which we never see in the
mother nor in the grandmother. This
great work in those villages may be
to a great extent covered up by an un-
cultivated undergrowth and by old th
left standing in the wilderness but
facts remain the same and such qu
tions either show ignorance or a side g
They take it for granted that nothing
done because every thing is not done
Besides - does not preaching, which i
much is much more expensive, co
in for a share of these implied faci

The financial dealings of Mi
sionaries with natives, in the ho
ment of Native Assistants, secula
agents &c. &c. have frequently been
up as a burden on the Missionary's
patience, & good feeling. From person
knowledge of many Missionaries
believed that these complaints are
out foundation altogether, or show
more the defect of the Missionary
than of the system. A patient, spi
and good feeling with proper acco
books & system will pay 20 men as
sily as two and comparative in
little time. Besides - It teaches a

important, moral lesson which nat-
ives need to learn practically and wh-
is a part of Bible teachings. Paying
agents their honest dues ought to be as
pleasant as receiving our own — and cer-
tainly is much easier than collecting
even a shilling for the support of a plea
for which is urged even by these com-
plainers as a life sustaining duty.

There is another branch of this sub-
ject, however, that should command
special attention. I refer to

Female education.

The policy of Missionary Societies &
Missionaries in India of spending
so much time & fund in the education
of boys & young men both in the vernacu
lar & in English (which in itself may
be a duty & a very good thing) while so
little is done for female education is
very questionable. At least I cannot
understand their reasoning. Is it be
cause the Missionary can thus secure
fees from the pupils to eke out the scan
ty funds from home? or can secure
the "Govt. Grants in aid" for the same
object? Can it be because Reports are
more pleasing to Governments and to
Committees at home than they would oth
erwise be?# Whatever the object the
visible pervading leaven is very small
compared with the outlay. A differ
ent economy would no doubt pro-
duce far more happy results. Time

Inu. knowledge is increased by Engli
schools, even though the Bible is slight
and ignorance + superstition are displaced
morals are very little better, and ch
tianity in many schools goes for n
ing or becomes a byword. Such young
men, even if they should show a pre
ence to christianity, - and be baptized
in a course of study, - almost unif
by backslide, unless through the
fluence of christian friends, they
ry a christian educated + converted
girl. Examples to show the truth
this statement may be counted by
ties. The world will never be conv
as long as mothers are uneducated
heathens - and the world can never
be a heathen world with christian
mothers. The neglect of village
central schools for female children
ders all other instrumentalities of
practively little importance, - con-
strength and funds and delays the
object indefinitely. In some
sions it has nearly destroyed
progress. One of your most active
devoted christian teachers in
interesting English school of
200 lads would do more good
his county + for christianity, th
he now does by teaching ten gir
his own class + rank in his ow
vill

village how to read & understand the Bible. It is a sad fact that our English Schools command our best teachers while their own sisters and the sisters of their pupils are neglected. Bitter, far bitter for the land & for christianity - to give them twice the wages for teaching half the number of girls. — — Am I therefore opposed to English Schools? Not I. But while lads can afford to educate themselves or parents can afford the expense, missionaries and Missionary Societies are at fault for not teaching the girls at any cost & at every cost whatever. In the present state of society parents can afford to pay for the education of their sons. They are shrewd enough to see that an English education for their sons is an ample fortune. But they will not do this for their daughters simply because their services in the house or in the field are worth more and because they feel no loss in the non-education of their daughters. Many would consider education a loss rather than a gain. Of course, there is a dead lock, unless the Missionary does something to meet & cancel the loss of usefulness in the homestead, on condition the child goes to school. As long as this feeling exists however unwise or unreasonable it may be they will never change their gods nor their customs. Nor will they believe what the Missionary says on this subject so long

long as he refuses to show his sympath
by bearing a part of the burden. The
missionary must do it or it is not done
and not doing this is not doing any th
effectually.# On their principles they c
wait as their fathers did 10 or 20 Gener
tions longer — if christians and missio
aries, who have the means for raising
from their present ignorance, are w
ling to look on & see them perish. I
what I have heard, & seen, & my hea
have handled on this subject.

But why object to expense or eve
gift on this subject any more than on t
subject of preaching which is vastly m
expensive and much less effective on
female portion of society? Why not
jet to teaching girls (& boys too) in
Charity Schools? We give five pou
(£5.0.0) yearly to support a pupil in o
Boarding Schools and yet we will
give five shillings annually to p
pare the girl to enter that school,
we know the heathen parents wi
never do it! — and though we kn
that without this education the
child will probably be lost forev

This has been for a lamenta
for many years — is now for a la
entation — and shall be for a la
lation forever.

our mission has not (as far as I know) broken into
ally heathenish family or clan within ten years
looking at the parties, I see no way on our present
to reach that class short of the direct power of

But there is another branch of
ission agency which you not suggest.

Native Pastors.

Everything is beautiful & healthful
n its season. The simple question then
whether the tree is sufficiently mature
bear such fruit? Not yet I think. Still
may be well to set out the plant & pro
note its growth, but for many years it
ill be a plant of low stature.

You have a better locality for such
pastor than any other I know of in
is neighborhood & perhaps a fairer
candidate. What then are the facts of
the case? Did that church, feeling
the need of such agency ask for a Na-
tive pastor voluntarily - without the
urging, & persuasive measures of the Mis-
sionary? Did they cheerfully contrib-
ute of their substance for his support &
continue it from year to year? Simply
talking up such a subject, and making
more or less display in setting apart a
ordination for this object may help make
a fine impression in loco, and furnish
materials for a splendid Report home,
but would the interest continue? or
would it be like many of our splendid
reports - a farce on facts before the print
account reaches us?

Again. Did the young man
come

come and report himself as called of
the Lord to give himself to the preach
of the Gospel for the salvation of lo
people? Even if he thus states his
commission, is it not probable the
your training and encouragement
have been mistaken for a call fr
the Lord Jesus? It is believed that
kind of call is not uncommon e
in Christian countries. Much mo
in India. May not the "states"
society and the amount of inc
form something of the call? —

From examples which have co
under observation, it is believed,
the pressing of deputations, and
committees at home — the over an
ties of Missionaries to see & report so
thing that they, and the people at ho
can call progress, and the great dow
of candidates to push up & to hur
forward both in society & in fing
should prompt Missionaries to
special heed to Paul's admoniti
"Lay hands suddenly on no ma
True — There must be a beginni
this as in every other good work.
natural growth (as we say of all
husbandry) is one thing and
vegitation is another — and if
reproach could be applied to se

nd secular education 10 or 20 years ago
hen there was no danger nor risk of
overaction, how much more appro
priate now in the case of native Pas
tors. The more fear and caution be
certainly be exercised where respon
sibility is far greater and a failure
the most afflictive.

The fact is churches at home make
earthly too much of native agency &
earthly too little of themselves. This
indicates a weariness in the service
and a restless driving to finish their
part of the work or to neglect it alto-
gether. Instead of taking it for granted
that this is the all absorbing work in
which angels & men can be coworkers
with God - instead of taking the law for their
rule of giving - and the command
of our Saviour for going as laid
down in the Bible for every Christian,
we withhold the tithes & thank offer-
ings - and another has married the world
and cannot "go". The result is a
restless determination to ordain
native pastors and then press the native churches
to support them. It is matter however for
serious forethought & counsel whether
churches formed under this pressure will
not be like those John wrote to in
less than fifty years. It is doubted (&
not without reason) whether these

there is a native Pastor in the land who would not be swayed by caste? wealth? relationship? or personal friendships in the management of a native church — to say nothing of heresies. See No. 3 # Another serious question is whether any one should be set apart to the Office of a Bishop or Pastor until the church calls him "until he has obtained a good report of them who are without" on all the points mentioned by the Apostle to Timothy — with age, education, & moral influence to command the respect of his church. This is a rule for all pastors & for all countries & for all time — and the necessity for an unyielding adhesion to those rules is much greater in India than in England. The driving of Committees at home demands great care, patience, moderation, not to say forbearance — on the part of missionaries.

After all, what is the pastor more than that same man yesterday a catechist in the sight of the people, unless they feel the need of as this pastor & leader? and are willing to pay him the tithe — as the Lord shall prosper them — for his services? So I believe & so preach —

No. 3 is more explicit on this subject.

No 3

December

Dear ##

I thought I had answered all your questions, but you do not seem be satisfied - and Ask

"Are your views matured as to the transfer the pastorate at once & unconditionally the native Minister?" - "Or would you condition that transfer?" - "and how?." -

Three questions

"Matured" can scarcely be predicated experiments. Still my opinion is as matured as facts, within my limited experience can make them. In a word then.

Churches thus left in India would, the present state of the land, be like churches which Paul gathered and left to native Pastors under far more favorable circumstances - and Missionary John, - if he lived to be as old as the Apostle John, would in 50 years write the 70 times 7 Churches in Asia a letter of warning, more full of reproof and lamentation than the one recorded in A.D. 96 for our admonition.

A well educated & common sense native, of mature years once said to me this subject - "It is Child's play. It would kill them all". - With my knowledge of Hindoos I would say - Heresies, di-

divisions, denominational clan
isms & caste, Roman Catholic mum
heathen & Roman show, strifes & wo
and All saints days would be very li
less soul destroying than heathenism
self - and in less than ten years t
pastor (wielding ecclesiastical & t
man power) would "eat the fat, an
clothe themselves with the wool, b
feed not the flock!" - I am surprise
grieved by the pushing and drivi
of Boards & others at home on this su
ject. The cause of Mission has rai
home christians & christian chu
in England & in America from the d
and still continues to be their life
the life of the world. They (the churche
have the sons & daughters - the silve
and the gold and the talents to carry
this <u>twice</u> <u>blessed</u> work, - and yet
"kill & dress the poor mans lamb,
er than take of their own flock."
praise the "two Mites" on the plat
& then go home to fare sumptuously
Even the crosses, & steeples, & cushions
of their churches, would support Mis
sionaries & Schools enough to eve
gelize the world!

Second question.

"Would you Condition that trans
I would - and <u>condition</u> the c

onditions, so as to suit the prog-
n of the church, as locality should be
ain. If the population is nominally
nd generally christian but ignorant
would multiply missionaries and be
ow to raise vernacular leaders high
than Catechists or native Preachers.
the christians are only a few among
heathen population - they need the strong
teady watch & care of a missionary more
an they do a native Pastor. Even if
church be educated, but scattered a-
ong a people well educated in heathen
, - as is the case in many parts of India,
e experience of a well balanced & well
educated Missionary would be absolutely
ecessary, even though there were a na-
ive Pastor also. Never remove the
istian Missionary power until Chris
nity has become indigenous and dom
ant. Take away the power and
ill, which has quarried the stone,
ised it even almost to the top of the
ountain, or of the building, and
n try to raise, or prop it up, with
minor force and you do just what
misled & zealous friends at home
ould have us do. The consequences
ould be as certain in the one case
as

as in the other, and some Missi
have already felt the crushing po
er of reaction. Withholding Mi
sionaries & teachers, and the mea
for christian pervading schools, in
the present state of India, is with
holding the plow and the seed corn
makes England & America miser
ably poor, — hinders progress, — event
ually costs vastly more sind the a
prompt & adequate action — whil
thousands, who might have been s
ed by such measures, go down to
the grave in all the horrors of hea
thenism, — and many well taugh
in science without Bible, — and m
ny, who, though they have been
taught the Bible, have gone out b
yond the Pastors influence and
been "overeducated" by infidels, — w
be thrust down even to a lower d
than the heathen. — In the day o
Judgment who will be arraigned
his "brother's keeper"? England an
America too will must furnish
their hundreds & thousands bef
our blessed Saviour will say
"Well done good & faithful servan

"And how Modify?"

Always Always Always keep the Missionary's christian educating power in advance of the anti Biblical heathen or infidel power. Christians + christian truth should take the lead. "All power in heaven + on earth" guarantys to the Christian this privilege, if he will avail himself of it, - and funds are given him in advance for the work. This was the case in India, until Missionary Societies + Missionaries failed to meet the demand, + until Government discovered that they could outbid the Missionary, + by taking advantage of his services, could man their Offices, and increase their revenue by baits "in aid" - transmitted by cunningly devised Rules. I do not say that this was their object, but these are the workings of the present system, - and it is very difficult to understand how these things could have been so arranged as to work out these results unless some financial Sly had looked ahead. "So Tibni died + Omri reigned."

As for "Bright Spots?"

All was bright & in the right di-
rection until — until —

I say bright, & in the right
direction, because it was just
what Doctor Duff did thirty
years later in Calcutta, for
he now receives (& justly) the th
of the words, — and because it
the way in which Providence
common sense led us, — and b
cause God blessed us then, as he
has never done since, & we said
ness, that we have never seen si
— and because there is no spot
India, I believe, where the G
pel has produced such elev
ing & enterprizing results. The
too might have been much
much more than they are, b
not the power, that quarried
raised them thus far, been p
sied by foreign & unwise eyes

As ever
Levi Spaulding

Oodooville April 1. 1865

Rev R. Anderson DD
Cor Sec of A.B.C.F.M.
&c &c

Rev & Dear Sir,

Within the past three months – Three infant baptisms 3
" Two deaths 2
" Communion 1

One of the two who died was a Mason. He came from the Continent to Colombo while a lad. At the time of his marriage he removed to Jaffna where his wife belonged. In 1845 his wife & only child died suddenly of cholera. This providence awakened him to inquire "what shall I do to be saved"? He joined the church in 1849. He could read a little & always with an almost intuitive understanding of the meaning. He was married a second time to a heathen woman who through his teachings & godly conversation & prayer was brought to embrace the truth, & is now a member of our church.

Excepting when at work he was seldom seen without some portion of the Bible or a tract

in

in his hand, & when he found a sentence, or a verse, he could not comprehend, he would come for an explanation. In keeping the sabbath & in government of his family he had all the stern obedience to God, & authority over his family of a Puritan. He was a great sufferer. Often unable to work & confined to his mat, but never without his Bible, either in hand or within reach. Though exceedingly poor, & with a large and helpless family, he would never work on a heathen temple, or on any monument devoted to idols. The consequence was that he lost many profitable opportunities for providing daily food. The value & beauty of his character were in the fact that there was no drawback. with his trowel or his Bible he was the same Spiritually minded man & no other side.

While at work on some of the buildings at Manipy, standing high on a ladder, the ladder slipped & he fell ~~with~~ with it. One of his feet was crushed beyond recovery, & in a few days of severe pain & suffering he died of the Lock jaw — aged 53.

The day in which he fell he said to his wife, you will be anxious about me 13 days longer, & on the 13th day I shall leave you. When I am gone you and the children must live so as to come where I am going. Whatever reverses befall you

train

train them so that they may not forget God. Be prompt & constant in prayer.

Calling his children he said, - my children whatever wrongs others may do to you bear it patiently. If other children ridicule & revile you, never take revenge, - but give them good counsel, and treat them kindly. - Never disregard the advice of your mother, your minister nor your teacher. You need not think that your father is dead. Your heavenly Father will be your father. His goodness is boundless & he will provide for you all. Be good boys and live according to the christian Religion. That only is true.

He asked to have some of the Lyrics on the sufferings of Christ read to him. Also the 99th Psalm - also a form of private prayer in a little book. He often wanted to pray and when he kneeled down he was ready to fall from weakness & pain but one of the boys & his wife would hold him up. He slept but very little, but turning from side to side he would frequently pray to God to take him up to join the martyrs of Jesus.

To the Doctor he said I have no fears. I long to have God call me. I am waiting. When will he come?" As predicted on the 13th day he died.

The other individual who died was Lincoln Reply aged 50. He was educated at the

the Batticotta Seminary, & joined the church at the age of 13. Soon after he left the Seminary 1834 he went into the printing office at Manipy under Mr. Minor, and in 1855, when the printing establishment was transferred to native owners, he became one of the proprietors. He has always been a member of our church & died, as we trust, with unwavering faith in Jesus Christ.

On the 24th of January Eleven of the class admitted in 1850 graduated. They are all members of our Church & as a class above the common standard in maturity of mind. Seven other belonging to the same class, but who left previously have already been mentioned in former Reports.

Contributed for 1. 1863.

Rec'd. 1863

Native Free Schools.

Of these we have six at this Station.
5 supported by the Mission &
1 " private funds.

In these there were last month 13.199 girls = 276 in a population of 15,000 = one child in a population of 54 persons! "The harvest is great & labourers few".

Our Native Preachers & Catechists continue their labors as usual but we make no perceptable progress against heathenism.

Yrs as ever
Levi Spaulding

292

Oodooville Oct 4 - 1866

Rev N. G. Clark D.D.
Cor. Sec. A.B.C.F.M.

Rev & Dear Sir,

Nothing of special interest has taken place at this Station since my last Report. The general state of the church has been a quiet inefficiency.

Oodooville Female Boarding School has forty six (46) pupils. A class of nine (9) is expecting to graduate in January. Three of this class have already left the School - one for marriage, one to help her mother - & one without excuse.

There have been several seasons of interest within the past six months & five have been added to the Church. Three or 4 more may be considered as candidates. The school has been quiet & orderly, and a fair progress has been made in their studies.

Native Free Schools.

We have six Native Free Schools, in which are two hundred & forty six Boys, & ninety four girls = 340 pupils. These pupils make good progress in their studies - and are prompt in their attendance on the sabbath.

Oodooville Oct 4 1866

Parents too are respectful but very few attend our village services.

Native Assistants.

The addition of another Assistant to this station has been quite a help. The helpers now spend two days each week in visiting from house to house in the villages, — two days in teaching the two higher classes in in the village schools, & one in reciting their lessons. They hold moon light evening meetings when there is light, & at other times in christian houses. I have attended these meetings occasionally, & have been surprised to see how quietly & attentively the very few, who come to the meeting, listen & how entirely unmoved they seem to be.

General Remarks.

It has often been asserted that "Missionaries in Jaffna are too thick", and that "there is very little touring". True, the part of Jaffna occupied by Missionaries is not a large field where Missionaries can make distant tours. It is thickly populated. No one speaks of touring in London, or in New York. — But "there are too many Missionaries there". In the American Mission there is

is only one Missionary to 20,000 or more, while in New Hampshire, they have one Minister to every six hundred (600). There they teach & preach in their own language; here in a foreign.

But we "have too many schools". Only about sixty (60) in a population of 170,000 - that is - one school to a population of 2,833. There too they have a College - & many accademies.

Three generations of our children (with the exception of one school to 2833 people) are turned over to heathenism. Not only to heathen Masters, but to heathen books, full of untruth, and grossly immoral stories of fancied gods. These, written with all the glow & fancy of poetry, fill the mind of the young with immoral thoughts & desires until the heart is entrenched beyond the reach of truth. Five sixth of all the children within the limits of our Mission are not only thus qualifying themselves for opposers to every Missionary effort, but for greater suffering in eternity. Is there no way for multiplying these christian pervading influences and save some of them? Missionaries are few, & find it very difficult to keep possession of our centres; - and like our Native

Preachers & Pastors command little interest among the common people.

Almost all our baptized Lads have left us for the study of English. In running over the list of this (Oodooville) church I see that 18 have gone into foreign service, – 13 are now studying in foreign English schools, – and only ten (10) of the younger, & most of them the poorer class are in the village schools.

After eleven years experience, – after trying different modes of work to secure something to the cause of christianity, – and after seeing how firmly the people are set in the pursuit of an education in the English language it becomes an important question whether something cannot be done to teach our baptized Lads more Bible? – Is there no way by which we can enable these young men to be better christian agents in the land?

With kind regards –

Levi Spaulding

Board Corr. Vol. 28 Ceylon 1875

Oodooville Feb 7. 1867

293 Rev. L. Sanders

Dear Sanders

I send you a paper wh
intended to read at our annual meeting but
no time so I was requested to send it round.
This I have done. The facts stated here you
know, and I am sure that no one, who
has been called to live among the heathen
has failed to wish a reform. Heathenism
and Roman Catholicism grow worse &
worse so our influence is less & less. Time
is short, and thousands about us die
in the darkness of heathenism, who
might have been reached by christians
with the new ourment & means & policy but
equal to the demand. We do not supply
the field we occupy and never shall un-
til we have many more men & means.
We ought to have 3 more men on the
ground now & means in proportion - and
more at the close of 1867 or Feb. 1868.
Multiplying native Pastors only in
creases the need of more Missionaries.
We have forgotten the object for which
we consecrated ourselves - For the salva
tion of the heathen - and quieted ourselves

Oodooville, Ceylon, Feb. 1867.

this side of the great object.

Your good note inclosing one fr
Whittelsey was received by last overland
I feel thankful that you wrote him
hope you will see him. I wrote hi
the 5th of December I suppose he
receive it about this time. // I am
glad you had a talk with our Sec
about Batticotta. I wish you
say to them - If there is no othe
provision - I go back for that - for
am sure that our baptized La
will rule the people either as hea
or as christians in 20 years. // You
be glad to hear that William Pe
is now at Pondicherry at £10 a mo
Doctor Green works hard this w
are in high demand.

When you have read this
twice I wish you to send it, co
the one I wrote last year on i
struction to Sec. Clark that
see what I believe should be
without delay. // In all these
I am quite moderate with
the facts of the case.

Love to all
as ever
Levi Spaun

Dec. 8. 1866

I have a few thoughts which I wish to bring before the Mission before the Estimates for 1867 are made out.

The first relates to our Village Children.

For some years past there have been annually say one thousand five hundred (1,500) boys and two hundred girls (200) on an average in our Schools. These are learning to read, to commit Catechisms and Scripture History. Some make a little progress in the simple rules of Arithmetic & in the lines of Geography.

In reference to our Village boys, may be one third (1/3) of a supply for Mission villages where we once had a thousand (5,000) boys, and were a fair way to supply this amount of education to all the boys in our parishes amounting to some twenty or thousands. (20,000 or 30,000) —

2 We have an average of about two h
hundred (200) girls in our Schools
few of whom gain an education
mentally so as to understand what other
Saviour requires of them. All the
of our villages children (30 or 40,000)
as ignorant of the Gospel as they w
before the Missionaries came to
Island, saving a kind of general
edge which they get from hearing
Some of these boys attend heath
Schools where the Masters are heath
and the books studied grossly immor
al & most of them cease. Giving up
schools for want of funds in 1837
considered an awful sacrifice to
my. But now we abandon them
principle. But why? We are to
that we cannot get such schools.
But there are schools within our
sion field - two or three times
many as we employ. Why not, the
have schools? Simply because
rules exclude all but Christian
ters. This rule, as we have
for ten years past, is sadly opposed

o progress. It shuts out 2/3 or 3/4 of
he children in our field from all
nowledge of christianity - and leaves
hem to no school at all - or drives
hem to heathen schools - disaffects
he parents - and forces the people back
heathenism & to Romanism. This
e see every day both among chil-
dren & parents - in the new & newly
paired temples - the increase of Ro-
man Catholic fixtures & perambula-
ors - and in the few heathens, com
paratively, who attend our village
eetings. Say what we will by way
apology, these facts are very ca-
uming, and will continue so, as
ng as we neglect the education of
he children.

Again. The rule that none but chur
members should teach school is a
ory, not found in America nor in
ngland. Such a rule works, in ma
y places exclude education altog-
ther. Can we expect more of the
eathen than of christian coun-
ies? In some places, as in Japan,

christian teachers could not be
found for all. In other places they
are not available. Of course a
man, not a church member, must
teach, or the children be left wit
out instruction - or without an
but a heathen teacher & heathen
books; so that the question is not
simply between a nonchurchmem
ber & no school, but it is still more
emphatically between our Scripture
History & Catechisms and these filt
and lying heathen books. It is not
the master, here nor in England
who poisons the youth but the bo
the pupil studies. The Book - the
immoral, untrue, & infidel Boo
the world over, is the poison to th
who study it. We turn out the he
then master, but what is gained?
We have simply turned our own
books out of school. The old mast
keeps the boys still, and teaches
heathen books instead of ours - a
both masters & parents rejoice ov
us - become our enemies & proclai

be conquest of their swamy. Our cause
the sadly worsted & souls are lost.
Again. Twenty years ago our heathen
school masters (represented as "worse than
infidels") did not throw their influence
against christianity - not one in twen
ty. The charge was vis untrue, and
moreover contrary to sivaism which
allows all religions. Even if they
did sometimes oppose the pupils
feared that they were decieved.
Many of them were converted and
some of the children too. They were in
influential men in their villages -
been on our side in our interests
generally, and to them with our Chris
tian books & our superintendence, we
owe much of the intelligence we now
see in the land. With our supervision
our books they exerted a pervading
christian influence in the villages.
Whether heathen or infidel, give a
man the Bible - require him to study
it, teach it - and bring his pupils to
the church is the way to cause the Word
of God to enter into his mind - to

give him light to lead him to
I have no fellowship with withho
ing the knowledge of salvation fro
all the children who cannot be su
plied with christian teachers. Th
saints have been & now are exclu
by our policy on this subject. Who
be responsible? We are sadly behin
the spirit of enterprise in our pol
for education.

Some of our christian master
are foreigners from the village
they teach, and work at great disa
vantage. They are considered by th
people as hirelings, and do very lit
to recommend christianity by th
having a school in a foreign fie
An influential villager, though
not a church member, would do m
more for the interests of our cau
Many localities where we now h
no schools would be vastly bette
studying our catechisms even u
der a heathen master.

In reference to female educa
tion our rules before 1866 hav

reduced the number of our moved-
ances for girls, in all our Mission to
12 or 15. It was difficult (we never did get
a dozen well fitted) to get a class of 12 or 15
for O.F.B. School. Though our late
rooms to master & pupils may be
a little relief it is far too small to
specially for the sixth (and all im-
portant) class to meet the importance
of the subject. We have been beating
the air for the past two years or more
and it seems to me very desirable that
we modify our plan as we com-
mence another series of 60 years.
We do not plead for old measures but
we plead for something which may
help to elevate the people. At
least two generations of little girls are
already to our schools & to the in-
fluences of Christianity.

Since all the schools have indi-
vidually with cost something. So does
our teaching - five to one. Besides preach-
ing, even if understood, is not generally
remembered the next day, but educa-
tion in a school lasts a lifetime.

8 This remark should be kept in mind
when we speak of any part of our work
but has an uncommonly powerful
bearing as we look at & see the re-
sults of Dr Scudder & Mr Poor

Another subject to which
I wish to call your attention
Our Baptized youth.
More than a year ago I expre
to the Mission my views on this sub-
ject. I have repeated the same opin
for many years, & wish now only
hint at it. — Occupying as we
do the best part of the Jaffna fie
with other will conducts schs
about us, and knowing that our
baptized Lads will study Engl
whether we will, or will not hel
them, — are we doing wisely th
abandon them? Are we doing
this as lads what we reasonably
pect our friends in America th
do for our sons? Or if this gues
is foreign — are we fulfilling our
toral, not to say our Mission

obligations? My decided opinion
is that we are not — that we are
wrong — and that we ought to say
frankly to the Board — tell them that our
years experience has convinced us
of our error, — and call for both men
and means to accomplish the great
object for which we came, and still
live in view. Without such repre-
sentation we our selves are respon-
sible for the loss of our people. If we
make our plans known & show what
is needed, we do our duty as Mission-
aries, and throw the responsibility
on the Board & on the Churches.
We have done nothing yet, as a
Mission, to make the condition of
our baptized lads more profitable in
life, or more happy in death. From
the 6, 7 and 8 to some two or three
years, it was exceedingly inappropriate
to say how much favor to Battiscombe High
School. We seemed to forget that we
were foreigners & powerless in refer-
ence to Government as well as to the
mission, and that the parents, whether

we agreed or opposed, would work for which they considered their own duty & profit, when they saw no sin in it. Of course they still continued in their own way, and our police deprived, & still deprives our baptized Lads of that daily instruction in the Bible, and the moral training, which a Mission can give. The consequence is, they get but very little knowledge of the Bible, and of those strong moral sides found only here in the English schools as now conducted. They are very poorly prepared to meet the many and great temptations, thrown around them when they leave the School. Generally young & inexperienced, with very defective school education and little knowledge of Bible morals, they easily fall into sin & error, & become a disgrace to our Mission. I think we do our baptized children & their parents too a decided wrong, as pastors & missionaries, so long as we thus neglect the

I do not believe that there is a man in America, did he know the facts of the case, who would justify us in the course we have taken, and I would urge my Brethren by every good word and work for progress in all kinds of Christian education. Time is short & a generation soon passes away. I would urge upon the Government aid as now offered — plan for the earliest possible conversion & elevation of our people. and write home for all the men and money we need.

A word on
The distribution of Tracts.

This has been far too limited to secure the very desirable object of reading among those who have been taught in our Schools. Within the past few years very few have been distributed in Louisville. Many for which I have applied are out of print. Efforts to obtain have been such, that I have refrained from giving, lest I might lain upon the scale. This has been a loss.

Of a hundred (100) who can read, s
ten (10) will buy. Ninety will not
buy, and lose not only the inform
tion, which the Tract would give th
but the habit of reading, which is
worth vastly more than the co
of the Tract. Distribution, in fo
mer times, may have been too
eral, and sometimes lavishly i
judicious, but they did a good wo
which we see everywhere. The dis
bution of our Morning Star would
greatly increased by a more liber
encouragement to reading. As th
people do not come to our chur
and have no christian Books, n
Tracts, they almost never hear th
Gospel and are lost.

A word on Wages

For some years past many of
helpers, especially village teachers,
have received less than their day
expenses, & have made up the defi
from their own property. This is un
to them & to us. We lose every enta

d, enterprising young men, whose con
ctions at home will allow him
to remove to another more lucra
tive locality, or keep him discon-
tented and complaining.

I would not multiply Catechists, be
yond one to 3 schools, requiring him
to visit, read & pray with the parents
& the children, and to teach the
point & second Class (in rotation in
each) at least 1½ hours daily at noon.

These are facts & suggestions
which as pastors & missionaries, com
mencing another fifty (50) years work
, we should look at. We need not
say how much can, or cannot be
done, but as honest men & mission
aries we should tell to those who have
the means what should be done, and
do it while we are on the ground.
We have reported at different times,
especially in our Annual Reports,
what has been done. But simply
telling what is done never excited
really Missionary spirit in any man

Nor does the simple success of a cause stimulate any one to contribute. A fair representation of what is NOT done but OUGHT to be done seems both.

I would therefore ignore Government aid in its present shape, and apply directly home for all we need. Waiting for Government — and waiting till the people to come to our help, defeats our object.

With these considerations I would make out our Statistics & Estimates for 1868 stating our reasons for so doing, and make up our mind to invest the land with God's blessing in the shortest time possible. Our policy and agency for the past ten years, continued, will leave thousands to perish, who with the blessings of Providence, and adequate pervading Christian instrumentality might be saved.

All which is submitted

Levi Spaulding

Nor does the simple success of a cause stimulate any one to contribute. A fair representation of what is NOT done but OUGHT to be done secures both.

I would therefore ignore Government aid in its present shape, and apply directly home for all we want. Waiting for Government — and waiting till the people to come to our help, defeats our object.

With these considerations I would make out our Statistics & Estimates for 1868 stating our reasons for so doing, and make up our mind to vest the land with God's blessing in the shortest time possible. Our policy and agency for the past ten years, continued, will leave thousands to perish, who with the blessings of Providence, and adequate pervading Christian instrumentality might be saved.

All which is submitted

Levi Spaulding

Odooville, Apr. 25. 1867.

Dear Byington,

The overland of last evening brought me yours from Belpre of Feb. 23 and I put this piece of paper on my lapboard as a remembrancer. I will try to fill it sometime. I am very glad to receive your letter and to know that you are alive and still working for the Indians. Thanks too for the information you give us of your labors and sufferings. Praise the Lord for all. As you tell me about your books I will mention what we have here as substantial good books. When we came in 1819 we found an old grammar made from the Tamil treatise on that subject by Frabricious. About two copies for seven of us. Frabricious Bible was in print but copies were very few. Two or 3 small vocabularies and one rather full of high Tamil. All these were in a very small and defective state but we got along pretty well by picking up words and definitions among the people. We pretty soon began to revise the Bible and to write tracts, on the Ola. From

1820 to 1838 I was a preacher and a Tract writer and superintendent of a Boarding School- and a preparer of Village School books. In 1838 my Brethren directed me to prepare a Tamil Dictionary- purely Tamil- and at the same time to prepare and edite an English Dictionery with Tamil definitions. These were finished in 1842. Our Scripture History has been revised and printed several times. The last in 1855 is full with chronology at the top. I revised and enlarged our English and Tamil Dictionery in 1852. All this time I was at work upon English and Tamil School books. Several Editions of our Tamil Hymn Book- 472 Hymns and Child's Hymn Book- 73. Last 1862.

I prepared a set of Tamil & another of English chronological charts maps of the Bible. Our Tentative Edition of the Bible was printed in 1850 by Mr. Hunt now in America. Mr. Percival took the lead and Mr. Winslow and Mr. Brotherton and myself were his assistants. We

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* Most of these are from a Tranquebar book- say 2/3.

are now revising that same Tentative Edition. Until last year I have always had something of the kind driving me, and I have almost never lost a day or an exercise from ill health until about 3 months in 1866. I have never neglected touring nor meetings and have from 1833 to this time been in the care of Codoville Female Boarding School. We went home 1844 to 1847 and are now better than when we left in 1819. Praise the Lord. Mary has worked harder than I have, and suffered vastly more but for 3 or 4 years has been well and to her and to myself hard work has been a great source of enjoyment. We rise at 4½ or 5 – at 6 I am with the pupils at morning prayers – 6½ a cup of coffee and a piece of bread – prayers with the servants – then put things in order for the day – family prayers at 8 – Breakfast 7 to our work at nine. Dine at one always – girls sew till 4¾ and then we have prayers with the girls at 5. The teacher has an hours school at 7 to 8 in the evening. So we have worked in the school for 30 years and more. Our mis-

sion prayer meeting once a week and monthly prayer meeting with all others on the first monday. Bro. Bates will tell you all about us.

With your letters came the Newspaper giving an account of Bro. Goodell's death. "Asleep in Jesus. Blessed sleep." We too are far on towards the grave, but not to "be holden there" since Jesus has prepared his mansions. We are glad you have told us so much about yourself and Bro. Bates has added, you have a happy home. Praise the Lord.

We are thinking to remain here as long as our Leader has work for us and will help us. I am anxious to live to see a revised New Testament at least but I leave this with all other things with my Master. We have seen great things but we are very small compared with 1850. Excuse my writing about ourselves. I thought this would be acceptable.

Love from us both to you and to your companion & children for their relations sake. As in 1818 so now & ever.

Levi Spaulding.

May eyes serve me without glasses. Very fine print is dim.

Replac. Rec'd Oct. 25

Rev. E. Spaulding
Oodooville Jaffna 5th
1867
Rec'd Aug. 7.

Rev N. G. Clark D.D. Cor Sec. of A.B.C.F.M.

Aug. 8/67

Rev & Dear Sir,

Two or three days since I heard that the Prudential Committee had considered the question of "giving up the Jaffna Ceylon Mission". This is what I have been greatly fearing since 1855, and especially since Madura was abandoned & our Mission left to struggle for want of men & means. A downward step was taken nearly twenty years ago, and one step after another has been added since. Withholding men, & measures, & means shows a decided downward progress and the more astonishing from the facts relating to this Mission.

(1) The Jaffna Ceylon Mission was by far the best field in the Province - a compact city of gardens, containing not far from two hundred

Ceylon. Ref. 25
Feb. 25

thousand (200,000) souls — most of them
of a high class. All, but a fraction, are heathens, and
many of them educated heathens, and
yet very favorably disposed towards the
Missionaries.

(2) For 30 years or more God made
all our works to prosper, and our
hearts to rejoice, while he blessed us
with the special influences of the
Holy Spirit, and with a degree of temporal
prosperity & moral progress which raised
the people above most if not all Sumatra

(3) We are out of the influence
of the town & city, and can support
the whole land with men thoroughly
educated in the Bible, and in
the sciences at the very small expense
of one additional Missionary & the upkeep
of buildings.

(4) With a start of thirty years
of unprecedented blessings from God
more wonderful than the Good
account of Dartmouth in 1815 we
might now (had the Committee
& the churches too, come to our help
as we begged — & begged them in 184

+ 1848) have had the whole control of our field, the attainments, ere this, would have gone to past history.

(5) We still have the same field with four Native Pastors, four Native Preachers, and some 20 Catechists almost to a man the graduates of Old Batticotta, while the leading natives in church + state through the Island owe their elevation to Batticotta.

(6) Many - very many of the unhappy backsliding class can date their defection at the time when foreign power removed them from the control of the Missionary, + placed them under the influence of infidelity, immorality, and intemperence. The foreign power was the agency, + the poor sinners were the subjects.

(7) With prompt + adequate means we might regain something of what we have been losing for 12 years past, and the ill savor we have contracted might be gradually removed. Our baptized lads, who are estranged from us by our policy, might be secured

secured for mission service.

(8) We have what we call a Training & Theological School with a good set of rules for its government, but most of our students are Lads who cannot for years, if ever, take the place of our English educated agents. They may say fine things, — Missionaries may help, — and Reporters may add fine colours, — but facts here are facts, in this as in other cases.

(9) Reducing the Mission, which holding the surface, — and 200,000 people to a great extent without the Gospel, is no childs play. There is a mistake. None.

(10) There is no mission in the land which could take charge of the field. Forty years observation shows that the Church & Wesleyan Missionaries & Societies would never do it. The Societies although are trusting to Egypt — and the Missionaries are few & often changed work of course is unsteady and unsatisfactory.

(11) The field we occupy is equal to 2/3 of the State of New Hampshire, where they have more than six hundred clergymen - 500 doctors - & 300 lawyers (see School atlas for 1859) and where there are only 500 souls to each Minister. Some of us have 10,000 - some 20,000 - and some 40,000 souls for whom to account - our Seminary & our Female School reduced to about 1/2 of what it was in 1844 & our christian preaching far in villages & schools - in preaching in Tracts & Bible distributions reduced more than one half while heathenism flourishes & Roman Catholic influence & influence of heresy gains a very large percentage. We are only foreigners, & very feeble, in doing what we can personally, and urging our native agency as much as we can to save the heathen.

(12) We have four (4) Native Pastors - four Native Preachers - and some 40 or 50 Native Catechists and teachers. They are all

all children, of different growth and each one needs looking after. Facts stated in our letters of 1847 & 1849 are true so far as the necessity of additional help is concerned. We need now, what we pleaded for then — and for want of such help our work is retrograde.

(13) Instead of giving up the Mission I would recommend, with all the influence I have, the following as the course which, in my opinion, should be entered upon now and followed for 50 years more or less —

(1) Batticotta Seminary# should be supplied with one Married Missionary.

(2) Oodooville Female Boarding School and station should be supplied with one Married Missionary & one unmarried Female.

(3) Oodoopitty Female Boarding School & station should be supplied with one Married Mis-

#. Revised & modified

sionary and one single female.

Thus these should be constantly supplied. If through sickness or other causes they should be vacated, the place should be filled from the following foreign Pastors - and the Pastors place be filled by missionaries from home.

(4) I would supply Battiscotta station with a Missionary & Wife.

(5) I would supply Jillipally station with a Missionary & Wife.

(6) I would supply Wanepy station with a Missionary & Wife.

~~Hanamonda, Jigitla & Ratapa~~ ~~[illegible] - [illegible] & [illegible]~~

These six (6) would be very poor supply for 170,000 or 200,000 heathens, but I think that so many, if well supplied with with native helpers Village Schools would, in less than 10 years, prepare the land for self government as a christian people. Natives can preach, but

they have no experience to gu
them in organization, nor go
ernment, and no examples am
themselves for imitation. The
must be supplied or the whole
work is comparatively lost.

This, I think is the first pri
vate letter I have ever written t
the Rooms on Mission policy
and I have the impression t
it will be the last.

I see I have dated the lett
June 5 – It should be June 4
Forty Eight years out.

With kind regard
as ever
Levi Spaulding

N.B. This subject is old but th
letter is written in haste

with entire respect

Sept 4. 1869

Dear Sender,

I may be too late & too indeffinite. I waited hoping to receive more particulars but I cannot wait longer even now I may be too late If so I beg that Mr Clark may direct this note to the individual, or School, or academy who sent the maps mentioned in the note — "Wall-Atlases" by "Ernest Sander"

I might make out a long story but I am not in the habit of colouring. I think Nature more beautiful than rouge. We have scarcely begun to make an impression on the land though great changes have been effected.

I have no more time & must request you to do the best you can with this explanation of facts

Kind regards to all

As ever

Levi Spaulding

Mr. Sanders.

Oodooville, Sep. 4. 1867.

Rec'd. Oct. 31.

March 4. 1868

Oodooville, Sept. 4. 1867.

Dear Friends,

A few days ago we received a set of "Wall Atlases by Ernest Sandor as a present from the pupils in your school— a present greatly needed and highly prized. The set of explanatory books have not come. I say "greatly needed" as the hemisphere's we now have in the School came in 1843— twenty four years ago. Being in constant use they are much soiled and repeatedly mended. Other maps now in the school came in 1847. America has altered so much since then that old outlines and boundaries give place to new ones— and Territories have been divided into States. Our Scripture Atlas and maps are nearly in the same state— and I might add scripture cards too. Our progress in Geographical and Scriptural facilities is very great compared with 30 or 40 years ago— still the crumbs that fall from American tables would be luxuries to us. We are just beginning to have ele-

mentary books on a very small scale in the Tamil Language. Our present studies in the Oodooville Female Boarding School are reading, writing, compositions, arithmetic, geography, history (profane and church) parables, miracles harmony, astronomy, anatomy, grammar and moral science. Not all of these at once, in one class, but all are studied. We now have 47 pupils in the school of whom 14 are members of the church. Bell in the morning rings at 5 – at 5½ morning prayers when "daily food" is repeated – a verse or 2 sung – a chapter in course read – singing and prayer. The missionary is always present, but all is done by the pupils – the church members only read and pray. Then rooms and compound are swept – hair combed and ready for breakfast at eight, school at nine – leave study at 12 – dinner at one – writing 1½ – sewing from 2½ to 4½ – evening prayers at 5 P.M. – an hours study in the evening. Various prayer meetings in the course of the day and night. – At the close of 1866 we had

taken 394 of whom 281 were or had been members of the church - 53 had died in good church standing - and 202 then in good standing in the church. I mention these facts as Mr. Sanders wished me to give some account of the school. It is very small compared with what it ought to be and compared with the demand in the land. It has done much good and is doing much good for which we desire to praise. These facts may simply serve to show a very small view of the schools.

With grateful thanks
as ever,
Levi Spaulding.

L. Thaulowy,
Ceylon
Sept. 4, 1887
Rec'd Oct. 20, 87

Oodoville Sept. 4 - 1867

298

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S. Theodore, Va.

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Levi Spaulding

299 Woodville Oct. 1 1867

To the Sec of
A. B. C. F. M.

Rev & Dear Sir.

Since the Report in April 1867 we have

Baptized	Children	8
"	Adults	5
Received to the Church		11
Married		2
Excommunicated		2
And two have died		2

On the fourteenth of July we held our quarterly communion and received to our church fellowship eleven individuals.

Baptized
Harriet A. Hawkins
Katie A. Burnell
Jennet M Aird
Augusta S Griffin
Fannie C. Hallock
Sarah H Tappan
Elizabeth L. Scott
Susan H. Parker
Elizabeth S. Sherrard
Eliza B. Forman
Louisa Glennie

Ten of these are pupils in our Female Boarding School. The other was taught in the School and left in 1835. She was a member

member of our church for several years but for improper conduct was excommunicated. She now returns giving evidence of repentance. One of the two who were excommunicated was a graduate from our Boarding School. She turned back to heathenism & married a heathen man in a heathen manner. The mother is a rigid heathen, & with the help of other heathen relatives the girl left Jesus. The other one who was excommunicated is a poor widow woman who took another womans husband.

One of the two who died was an infant. The other was Mrs Mary Green Carpenter. She is Oodiyar of this place. She was educated at Varany in the time of Mr Apthorp joined the church there & has always been a consistent devoted Christian - an ornament to our church & a great loss to her children. She suffered much before her death, but endured all with much patience & then fell asleep in Jesus.

Boarding School

On the 17th of April a new class of sixteen was taken. We now have 47 pupils in the School of whom fourteen are members of our Church. The religious feeling in the school has been, for months past. very good.

Village Schools.

According to examination in September - there were at this Station Boys 181
" " Girls 74
Progress commendable. The diminution is owing to the palmyra harvest. Children are required to be watching in the gardens.

Christian Meetings.

The meetings at the houses of christians mentioned in April have been continued until the rains in September. Our native Preacher + Catechist have been busy in going from house to house and in holding meetings. At present people are busy in their fields + the weather is very unsettled. I have attended several moonlight Bible Meetings in other parishes which have been interesting in the number present + in good attention.

Our people continue unmoved in reference to religious subjects.

Levi Spaulding

Oodooville, Oct. 1. 1867.

Rec'd Dec. 17.

Ack'd March 4/68

For the New York Observer
Dec 20. 1866.

300

Mr Editors,

I have seen three or four articles in your paper lately on the subject of missionaries' children — all very good, but the subject assumes no definite shape. There is so much to be said against every plan proposed that all the good feeling manifested seems to be neutralized. All agree, as they have for some thirty or forty years past, that something ought to be done. I am thankful that this kind sympathizing feeling towards missionaries (the severest of all the self-denials to which missionaries are called) is beginning again to attract attention. It is a safe & honest principle to make every enterprise foot its own bills. The cause which will not do this, of course, is a losing cause — whether farming — trade — Law — teaching — Gospel — or manufacturing. The rule supposes a man worth what

Cooksville, Oct. 1, 1867.

what he costs. If he have a
family what he this family to
cost. Otherwise he becomes a pa
expense. Income should always me
expense. No public cause shou
throw part of its expense unequ
by on private individuals. (2 Cor
If the Board are unable from
cause whatever (which should ne
be) to meet the whole expense of th
missions, a part of the expense ar
ing from Missionary children m
be provided for in some other w
without overtaxing relatives wh
generally give a fair proportio
to the common fund.

Speaking on this subject the o
er day with one of my Brethren
suggested that the establish of th
or four (more or less) scholarships in
each of our Colleges for the educa
tion of the sons of Missionaries
be one great step towards settling
the question. When the age of th
Lad exceeds the rule of allowan
and then deprives him of the

assistance rendered him by the Board at a time when he is most in need of help, a scholarship would come in very appropriately.

Previous to this time the relatives, guardians or friends, with the help allowed by the Board, may be all the lad may need for his preparation for College, if that course is fixed upon. Or if the young man is delayed by any Providential hindrance the Board might extend their limit of giving a year or so to prevent a hurried & premature entrance into College. All this can very easily & very soon be done, and this much would burden no one. It would tend very much to relieve the great anxieties of Missionaries, at a time when they most need pecuniary aid. There may be a very few of our Missionaries whose relations would consider the care, support & education of these children a great tax on their scanty means. The Board should pass a Resolu-

tution concerning such especially to the effect that they shall be cared for by the Board. This would cover the few cases of the entirely destitute. Sickly & invalid children of this class should come under the rule or the parents must leave the work and go home. The Board should assure the Missionary & friends by a Rule to this effect to be a fulfilled an acknowledged duty. It should not be left to be "seen in the doing of it" as was once remarked in a great meeting. The Gospel is based on Law & Laws should be written.

The care and early training of females & this more perfect education in some Female Seminary or high school might be disposed of much the same way by providing scholarships in the principal Schools for Ladies. — So much can easily be done and no one is unequally taxed, while the Missionary, who deserves & has the sympathy of all, is greatly relieved

and works cheerfully.

There are a few thoughts which should be always kept in mind.

(1) Missions is the work of the church - commanded as positively under as interesting circumstances as "Do this in remembrance of me". No one is exempted from either, and both are equally binding & important.

(2) Missionaries are the servants of Jesus Christ, chosen by the Holy Ghost, and set apart as Paul & Barnabas were for a special work. Not servants of the churches but of Jesus Christ & substitutes for the churches among the heathen - or "your servants for Jesus sake". The church of Christ helps the missionary just as people at home help the soldier. Every thing, therefore, which can be done to assist & encourage him to do the most good possible in his field, by prayer, funds, & sympathy should be considered not only a duty but a privilege as part, or their part of the work.

(3) Missionaries have filial parental - and national feeli strong as those of other people. The service of Jesus Christ in a for eign land does not make them Angels, nor secure them from wa ting care and disease. The tempo at abundance which Jesus Chris has given for this object to christe at home should supply every need among the brethren

(4) The Missionary whether a tea ist or a pastor, or a translator, all in one is at his work early a late - and has no time to teach his own children - or if taken it so much of his time & strength d ducts from his Missionary wor As a general thing the Mother in d dia can find no more time a strength than may be necessary attend to her domestic duties a to commence the domestic ed cation of her family

(5) People are often surpri when they hear the children of

honaries on their first arrival speak with more mature language than the children at home, and take this for an evidence of superior progress in education. Not so. The child is constantly with the parents & learns to speak as the Parents do. They have no other examples.

L. S.

Oct 17. 1867

Rev & Dear Sir,

A few days since I read in a New York paper a Letter from Mr Scudder on the subject of Missionaries children. This reminded me of what I wrote in December last to Mr Sanders for the New York Observer. That Letter I think never reached Mr S. — I now send you a copy which may at least show how my mind runs. For more than thirty years I have felt, & still feel sure, that the meanness of the

Rev. L. Spaulding

Oct. 17. 1867.

Rec'd Dec. 17.

Ack'd March 30

Board on this subject are
a great & sad mistake and
must eventually weaken the
hands & think diminish
their funds. Prov. 16. 7

Excuse me for speaking so fr
and believe me
as ever
Levi Spaulding

I believe it has already
deterred many from mission work an
and money from the treasury.

October 17. 1867

Rev & Dear Sir,

Your Letter of the 8th of August came to hand by last mail, for which please accept many & sincere thanks. From what I heard I was fearful that the Committee would give over this Mission to other Missionaries and wrote more freely than I should otherwise but no more so, I think, than duty to the Mission required. I had, and have for years had a strong conviction that American Missionaries have done & still do evangelical work in India more thoroughly - steadily - economically & permanently than any others - that they have had a very salutary influence on other missions - and that now is the time & opportunity which God offers them both for India & for the world. I feared & still fear that the sons & daughters of Zion and the American churches generally will allow this call to pass by, and leave both missionaries and our great Societies desolate.

Thousands & Millions of Dollars are given to our already overstocked Seminaries, Colleges, Academies & Gymnasiums; and teachers & professors extraordinary! are multiplied to surfeit, while the cause of Missions, which God's great bounty and the love of a dying Saviour have commanded, is neglected. This may be my apology if needed for writing what I did. —— You speak of "sending out an other Lady to help Miss Agnew", who works harder

than most of us. Will soon be needed.

In reference to a hint in a letter you wrote to Mr Smith I would say that previous to 1850 the Wesleyan & church Missions were with our own very much like one Mission and our touring was frequent & distant. We are still one in many things, but for some years past they have defined their borders and that has defined ours. Touring in the old & in the modern sense has been for some years out of the question. Our field is very compact filled with independent farmers & merchants. A parish of 4 square Miles has a population of from 9,000 to 12,000 population and these parishes join each other.

People in America are apt to judge all Missions by the most favorable standard. But American Indians, - Sandwich Islanders, - Zooloos, - China, - Carens, - Indians, - and Western Asia are very different from each other. One is an ignorant naked man. Another a heathen educated idolater & infidel, Another a backslidden descendant of Abraham or Joktan - and another a dead set against christianity. These differences seem to be ignored by American christians and all is judged by the measure of the Islands or western Asia. These feelings are strengthened by periodicals & papers, which make the most of contributions among the poor converts from heathenism. This, however well in itself, seems to me to show a weariness of the work - and more joy for the saved than sorrow for the lost.

In the July No - of the Herald I see the following half sentence. "unless such churches, and such

native Pastors (and thus an efficient and so far as human aid is concerned a self reliant christian community) can be established among the people, the missionary work among that people must be regarded as essentially a failure?! This seems to be the keynote of the whole article. Many good things are said but this thought seems to take the lead. The question immediately suggests itself — Is the Gospel "a failure" in all the poor churches in America where they have no native Pastor? Or in such churches as are helped from foreign aid? Or who have not raised up a pastor from among themselves? Again. How much of the salary of Pastors in America is paid by the churchmembers only? Does not the congregation help sometimes? and pay even more than the churches? In our field all but a handful of churchmembers are a dead set against christianity in all its forms. In America rich men & many leading men of the place belong to the church. Here the rich & influential oppose. There all are helpers. Heathens in Jaffna are numerous, & can give a thousand to their idols & but churchmembers here (who are few and most of them poor) cannot give ten. It is not a failure. "It shall not return unto me void". It never will, and much of American reasoning is not a good commentary on the eighth chapter of Paul to the Corinthians second Epistle.

All the praise bestowed on the poor converts from heathenism for their self denial & liberality, may be well enough, but it is a sharp & cutting reproof to the christian churches in Eng. & America, whose luxuries & extravagance, in various ways, depreciate the stamina of the people, while they neglect the great work, which Jesus Christ commanded.

I do not get rid of the feeling, that the sons & daughters of Zion are trained by parents, by pastors and by colleges for this world & not for Jesus. Alas — Alas!

I am much pleased with what you say of teaching the Bible. It is God's word — his classic for the world. Schools for children should should be in every village, and the Bible should be the first and prominent Book. This has always been our object as far as funds would allow. A failure in education has been is the great mistake of our Mission.

You mention Batticotta church as a good example. We all rejoice in it, & hope much from it. The church members are comparatively rich & can easily give ten to where Oodooville or Chavagacheri can give one. Other objects take precedence. We cannot live without a church of some kind. If not tiled it must be thatched every year. Mats, sweeping, & bell ringing cost something. The Evangelical Society must be supported. The poor must be looked after. We crowd all these subjects upon our church members as fast as we can. No one is more anxious than the hard working Missionary for progress, & many times his hopes fail.

Had the policy of our Mission up to 1835 been continued, — had the agencies then in operation been continued, many hundreds — yea thousands of children in our villages might have been taught to read the Bible, instead of growing up in ignorance or of reading & studying cunningly devised fables of a debasing sort, — and many souls might have been saved from heathenism, who have been stumbled by our stringent Measures, — especially by those which turned our thoughts & our works somewhat from the heathen, and eventually deprived us of all our baptized sons. My cry is for help — from above, — from home, — from the surface. "We would make thorough work" — but cannot.

As ever — truly yours

Levi Spaulding

Received Oct. 1, 1850

Oodooville 302
April 1. 1868

To Rev. N.G. Clark D.D.
Sec of A.B.C.F.M.

Rev & Dear Sir,

The facts relating to this station were reported Dec. 31. 1867 in the annual Letter. Since the first of January 1868 none have been admitted to our church, and no baptism of children.

Recommended to other churches	3
Suspended from the church	1
Excommunicated	1
Died	3
Married	1

Of the three who died one was a baptized child - daughter of a Mother educated in our Oodooville B. School. She was a bright & active child - had been in the field with her father - and was returning home with him. In passing another Bandy, the father stepped forward to govern the oxen. The child left, & frightened, fell under the wheel. Life was extinguished in a moment.

Another was Harriet Winslow's husband - W.D. Dutton. He was not a member of our church but

but pleasant & almost persuaded to be a christian.
The third was a female servant. She had been a member of our church many years - not able to read, but a quiet & consistent christian. She suffered much, but was happy, and wishing to go & be with Jesus.
The week of prayer was a season of considerable interest, but nothing like a revival. The state of our church has been quiet harmony & a little more life than formerly.

The Female Boarding School.

The class of thirteen, taken March 16. 1863 graduated on the 23 of January 1868.
Of these one was taken away by her father
" one went home on the death of her mother, & did not return.
" one did not return after vacation.
" Two went home to assist in their families.
" Two were married - and
" Six graduated. Their names are Aird Jennet M., Burnel Katie, Hawkins Harriet, Moore Mary S., Griffin Augusta S., Joshua Mary S
The 19 of March was set apart for examining girls for a new class. Thirty came.

They were examined in reading - in our Catechisms - Scripture History - Mental Arithmetic - Outlines of Geography - & a commencement of Grammar. ~~Each one was 12 years old or a little more~~ They were from 12 to 14 years old. * All formed a most interesting company, and appeared very well in the examination. Of these only twelve were taken - Seven children of christian parents, & five of heathen parents. Of these four pay ten shillings a term (we have three terms in a year) - four pay five shillings a term - & the other four are received on charity. I praise the Lord for this step in the right direction, & hope the Mission will continue a steady onward progress.

We have now in school fifty two (52) pupils - of whom eleven (11) are church members. Most of the Second Class express a hope in Christ ~~that they have been born again~~ - dating their conversion in the latter part of last year. Their morning meetings at a little past four - their meetings at noon soon after the school closes - and at night after their evening session are quite regular and profitable.

Native Village Schools

The Mission support six (6) Schools at this Station and one is supported by the Fees of the Boys in all the schools. In these there are Boys 265 and Girls 53. In a charity school there are twenty seven (27) girls - making Boys 265, Girls 80.

In 1837 there were more than 600 Boys.
In 1842 there were more than 200 Girls in school at this Station. I sometimes say — When, O when will these villages be again equally provided with christian Schools & Christian Books? When will the Means be furnished, & when will the sympathies in pity for the lost — lost heathen be accompanied with appropriate acts?

Native Assistants.

Mr Moses Welch our native Preacher in Allevertty continues his labors in that village with diligence & some success.

Our Catechist Mr Cyrus Man is diligent in Ooduoville & the S. East part of Mallagum. These each, have two or more Schools in the villages which they often visit. We make almost no progress where we have no school.

With kind regards
as ever
Levi Spaulding

Ooduoville, Sept. 1. 1868.
Rec'd. from
Rev. L. Spaulding
8

To the Rev N. G. Clark D.D.
Cor. Sec of A.B.C.F.M.

Rev & dear Sir,

Within the past six months there have been united to this Church on profession of faith in Jesus Christ nine individuals — 9

By Letter 1
Recommended to another Church 1
Baptized Adults 2
" Children 2
Died 1
Marriages (5 Couples. Six belonging to this Ch.) 5
Communicants 2

Mrs. Susan Eaton Paul, whose death is mentioned, was educated — say 1835 — in our Boarding School by the "Heathen School Society in Bath Maine". She was left a widow with one child a Son — in 1846. Since that time she has been surrounded by the heathen. Her kind and christian behaviour has secured to her a good name & much respect.

She has taught our village School for girls, near the Station, almost ever since her husband's death, and has been prompt in her attendance, & faithful in her teaching.

She had but just returned from the mer

sicye

Marriage of her Son, (who is now medical Agent in Pamben) in Colombo. She had a bad cough & seemed to be greatly fatigued but we thought that a quiet home & rest would soon restore her. She however declined rapidly and soon fell asleep in Jesus. Her loss to us - to the children - to the church & village is a cause of sorrow - but especially to her children. She was beloved by all & lamented by all. Aged 42.

Eight of those admitted to the church are pupils in the Female Boarding School. The other was a son of one of our Catechists. He was educated in the Church Mission Central School

Our Churchmembers attend the church very regularly, & it is believed, make some progress in christian knowledge. A few men, and women, not belonging to the church, and about 70 or 80 Children besides the pupils in our Boarding School also attend. After the service the women attend a meeting in the house, & recite a previously appointed Lesson. Mr Page holds a meeting with the pupils from the English Schools.

In the afternoons the children recite their Sabbath lessons at two O'clock. At four our afternoon service commences. The helpers go to different villages, or one takes the service in turn, & the rest go out.

The Female Boarding School.

Pupils are forty nine. They continue to make good progress in their studies and maintain a good Christian Character.

Village Schools.

These have been diminished a little by the palmyra harvest, & by the measles, which have been very prevalent. Forty seven were reported as sick at the same time in one School.

Bible Colportage

These Colporters are a selection of one or two from each Station, making eight in all, and then sent out by twos into the different villages. They spend two or three weeks while the moon shines at each Station visiting from house to house - selling or giving the Bible or portions of it. This has rendered the work of these Assistants somewhat irregular at the Station, but they have taken a share in the distribution of the Bible at other Stations & should not be reproved for lack of service at home.

As ever

Levi Spaulding

Recd Dec. 23.
Ans Dec 24.

Rev. J. Hamilton

Rec'd Sept 30
Ans Oct. 23
1868

have no
position
and fault.
longing desire is
liberal views, + lib
al deeds. My anxious
mpathies for the salvation
the Rheathen about me,
those Reverend fathers whom are perish
ing + in our sight, must be
my dear apology for this trouble
my living Sir, only you

I send you a
few thoughts suggested by your
Letter received in July or August. After
finishing it I said to myself -
Why should an old man say anything?
and so I put it in the drawer.
Believing however that the cause
of mipions should have a wider
and deeper hold of christian sym
pathy than your Letter expresses
I have concluded to forward it,
as it expresses in part my views of
this subject. The following is
a copy which may or may not,
be suggestive. I write not to find fault.

Aug. 1. 1868

"It" (the desire of a college educa
tion) "belongs to the christian cul
ture, + civilization which is one
day to cover the earth." It would

seem as though this thought is
exactly met by "Go teach all natio
— all things whatsoever I have com
manded you". If not "Christian cu
ture and civilization" must m
something above and beyond whe
Jesus Christ taught. Otherwise i
does not appear how these are
one thing and Missions another
It may be that I do not under
stand the word Missions in its
ex sense. The text however is plen
"They" (colleges) "are not propi
ly Missionary in their charac
ter. They have very little influ
ence in directly promoting the
Missionary work — on the contra
they have stood in the way". U
"We do not look to the college a
Constantinople under Mr. Hi
lin, nor at Beyroot under Mr.
Bliss for Pastors or Preachers".
I need not ask where did they com
from? I take it for granted that
were educated somewhere. Ru
Rev. J. Perkins says — "When I

entered the field not a female,
with a single exception - contrad-
ing no males excepting Ecclesias-
tics - and that in a dead & obsolete
tongue". In 1868 he mentions "more
than 60 Nestorian Preachers are as-
sociated with us in our work".
If educated in a College one man
teaches 10 or 50 - If without a College
or School, one man teaches one
or two or more. Where is the econ-
omy? But if Colleges teach only "secular
science" as your remarks imply,
they would better "go to the wall"!
The remark however that - "the
object of a college is purely secular" -
has new thought to me. In many
Colleges beginning with Williams, Dart-
mouth &c there were formerly Soci-
eties for inquiry on the subject of
Religions. It would be an interesting
object for inquiry to know how
many ministers in America were
converts while in College? How
many ministers have received a Col-
lege education? - and without such

such an education - How would they stand or rank among your college secular educated men?
Most of your Missionaries too were and are college educated men. Of the Nine (9) native Pastors in Jaffna seven (7) were educated in Batticotta Seminary - one at Colombo Institution - and one by the Wesleyans. We might have had twice the number had our Seminary been continued. As it is we are much like a steam engine without a boiler, and have been for years!
It is a more important maxim for a Missionary surface, than for a Christian surface - that Ecclesiastic men should be equal to, or superior to - secular men in a so varied education. Otherwise your secular men would outlop your purely "religious men".
Another very important & practical remark is - That mission agency in a field should be well sustained, until Christianity becomes a vernacular pro

power, and able, with God's blessing to protect itself. In many respects the Western Asian field in itself (as a backsliden christian surface) or even the Pacific Islands are as different from this as sugar is from arsenic. The arguments in favor of a thorough education in India or Ceylon are vastly stronger here than in Nestoria. Dr McCloud & Dr Duff's remarks in Scotland & elsewhere are full & very strong (but not too strong) in favor of a thorough Education for India. On this subject there can be no mistake, and with our very scanty & poor vernacular Books we must either have English classics, or the teachers must be well educated in English & become the substitute for books. Clipping the wings of education is one of the most subtle devices of our great adversary. In this respect the devil has carried his point with the Roman Catholics, as well as with the heathen. But to return.

While the Command to all Christians

Christians is "Go teach all nations" & how is it that our Colleges (in America?) are only secular? — "Give only a secular education" — and exert "very little influence in directly promoting the Missionary work?" Is there no Bible studies? Do they not promote the science of Law, Engineering, Medicine, Politics, Government & Christianity generally? Most of these studies may be called secular & a College education assists them but then they assist christianity. If it be meant that all college students are not Missionaries very well. But are all your secular men (not ministers) lost to the cause of religion and to the cause of Missions? All your Merchants, Lawyers, Doctors, statesmen, who were educated in your "secular Colleges" (of course taught by secular men!) all lost to the cause of Missions & a sound reason for having no College? It is believed that this reasoning is wide of facts con

in in America where all is chris
tian, and much more so when applie
d to a Seminary among the heathen,
when simple conversion may be
a great thing for a man, and with
God, but only the first step in a long
ladder for teaching the heathen "All
things whatsoever Jesus Christ has com
manded".

"They" (Collys) have stood in the
way" of Mission propers. Collys with-
out the Bible, as established by in-
fidel Governments may stand in
the way of Missions, but such agen
cies of the devil are a most power-
ful proof in favor of Mission Col
leges. Mat 12.29. I state what I
see & know, and what no one here
can deny, when I say that
Mr Poor's labor at Batticotta with
the blessing of God did more for Chris
tianity, & for the downfall of hea
thenism as seen this day, than all
the rest of us then living. In those
days too God sent his seed to our work
in repeated Revivals, which shook even

heathen foundations - making our hearts glad - O how glad - as we have never been since. Woe worth the day when Batticotta Seminary ceased. Alterations seem to have stopped the waters of the upper pool, - Darkness, worse than heathenism, springs up as hemlock in the furrows of the field." - my heart is sad.

In these remarks the Board are urged to give money, though Providence has shown to all Ceylon that money for Batticotta Seminary was more for christianity & for Heathen then & now than any other money that was then given#. The plea is simply for encouragement in this direction, for the good, and perhaps for the existence of Jaffna Ceylon church, - for growth in knowledge - in piety - and in "all things whatsoever Jesus Christ has commanded". There are hundreds in America who give liberally to Colleges, Seminaries, monuments & pleasure grounds, which are already o

Eng. Education has taken the lead & still for years to come will overshadow India

stocked, & overloaded, with advocates
Building Professors & Teachers. Such
men would cheerfully give and
help these few & poor Christians, just
rising from darkness & heathenism, if
there were no cold shoulder in the way.
If the Committee would say to men
who could give easily, Here is an ob
ject worthy of your liberal gifts, the
thing would be gained & Batticotta
would once more bless our land.
It is not enough to say - "Every College
in its commencement must struggle
with difficulties. This is the case with
young colleges in America & you must
expect the same on heathen ground!"
But in America an Agent is wel-
comed & encouraged from Maine to
California. Here all but a hand-
full of christians, and a very few
laymen, are a dead set against ev
ery christian effort and agency. The
remark is an ungracious denial
to do any thing. The natives prom-
ise fair but in starting a benev-
olent object they are backward &

perhaps fail. But when they see
the working & the benefits they are
liberal. This is my opinion of our
people and nothing, but the spe-
cial blessing of God, would do at
Jaffna & the neighboring Con-
vent so much good as starting
Batticotta Seminary again.

The Bible makes it plain that
what we would for ourselves we
should do for others. What the
American people, or churches, con-
sider necessary for the support &
progress of christianity at home
they should supply, when they have
taken a field, until such peo-
ple are able to assume the duty.
This rule is recognized in supply-
ing in whole, or in part, our
Western churches. Giving them
to what they cannot do, or will
not do, is labor lost, and a sec-
lay of the object aimed at. Bu-
denying the infant churches
among the heathen, & easing the
merican churches (though it

e, providentially, a blessing to them)
s cruel to the one & death to the other
God is generous to the American
Churches. Blessings upon blessings-
thousands upon thousands-piled
pon Colleges, Seminaries, monu-
ments & private dwellings & Luxu-
ies. "When the owner of the house
ays Hall) is bountiful, it is not
or the Steward to be niggardly!" An
xcellent motto for American Chris
ians, & quite in accordance with "He
ho soweth sparingly shall reap also sparingly
I do not say that the American
hurches are not liberal, but I do say
hat they seem to forget that Jesus
hrist gave his Church but one
ork to be done. He gave the com
and in one sentence-prefixed by
ll power in heaven & in earth & sup
ixed by the promise of our Sa-
dous presence. Given too in his
irst & last great Missionary meeting
nd yet how few lay this to heart.
I am alarmed when I see Christian
merica making every effort to di
minish

diminish christian agencies in old Mission fields while christians are only one to a hundred opposing heathen. The work is prolonged, & hence eventually greatly increased and thousands on thousands of precious souls are lost by delay. The working of our narrow policy for the past two years or more has driven every bap-tized Lad (I think of none, ten years old, remaining - there may be) from us, disfected the heathen, and greatly tarnished our good name. These are most lamentable facts.

"Giving up a man for such labor" - (for a college) is represented as "no small sacrifice". I simply state as a historian, what I know and fact that giving Mr Poor - Mr Hoisington & others in succession to Batticotta Seminary was, & is the life & glory of this Mission. The fruits of that gift are now present in all the land. Most of the life, & all the respect we now have flows from that fact. We owe

all, or nearly all, our church, un-
der the blessing of God, to Bethecotta
Seminary & Dodoville F. B. School.
Nor is there anything strange in this.
A man given up to a College does
not "pass from the proper mission-
ary work and become a citizen"
of a foreign land, & an exile from
home, any more than any other
missionary. They are all aiming at
the same object, & all fulfilling
the Command, "teach all nations
all things whatsoever I have com-
manded you". These are the views of
1820 & continued so to be, until a
bout 1845. Then theory began to
assume & take the lead. No mistake

When a mission is crippled for
want of men & means, or for the
sake of some new field, which will
excite a greater interest in the
churches at home, the expense is
increased, & heathen are left to per-
ish, and what has been gained is some
times lost altogether. The churches
show that they are governed by excite

excitement rather than by fa
by worldly motives rather than
by obedience. This is my lamen
tion & has been for years. The
then perish by thousands in o
sight, & we have no means to
them with the lifeboat of salva
I have many other things to sa
and things that should be said
truth & kindly# but I have th
at present = & perhaps forever.

With Christian re
as ever.
Levi Spaulding

not in controversy,
not complainingly,
but honestly, to correct & end
age. Much has been lost,
it can be regained in another generation if the
Lord will.

Rev. L. Spaulding

Oodooville Mar. 8
305 1869

Rev. L. Spaulding.

Rec'd. July 13.

Ack'd Dec. 28.

Rev & Dear Sir,

I have lately been much interested in reading in the "Church Missionary Intelligence for November & December 1868" the remarks on New Zealand - p. 337 of Nov. & the first article in the Dec. number. The whole reaction is very instructive - just what might have been expected - and shows the all-importance of the rule "Never cease to supply a Mission with all needed men & means until the natives are not only baptized and converted, but until the native churches are numerous enough, & educated enough to govern themselves". The reaction is not entirely owing to admitt baptism without conversion (which is very undesirable) but to

to the weakness of christian
er in the heart of those called chris
Secretaries at home are too rea
trust civilians & bishops & chap
lains. I would about as soon
a blind man to judge of colour
as to trust any such man to ju
of christian character among
heathen. Deputations as I
at them are very little better.
They have no intimacy with
tive christians and judge by the
fair outside which the worst of the
can easily put on.

Dates, remarks, and wor
strongly remind me of dates, re
marks & works which took pla
in our Mission in 1855. Still
agency but the Old Batticotta
Seminary secures us from the
same remarks this day that are
made about New Zeland. All
efficiency comes, throug the bl
sing of God, from that agency
No mistake. And no one
quainted with facts can deny t

Baptism at best, among the Wesley-
ans & Churchmen, is only a means
to an end, and when the end is not
gained the result increases guilt
& drives to greater wrong. In itself
it is good, but when left it becomes
a poison. So it has proved in New
Zealand, & so it will always prove
even in christian lands. Blessings
abused or not appreciated increase
guilt & punishment. Batticotta
is an instance. Giving it up scatter-
ed the pupils to the winds, — thrust them
into the temptation of the heathen-
and of Government service, and
ruined many of them. Now the
question arises — Whether the Lads
are to be blamed, — or the Govern-
ment — or the heathen — or the Depu-
tation & Mission who ought to have
seen these results? — For my part
I blame the king & his Counsel more
than I do Daniel even though
he had been eaten up. —

May 20 1869 — I had written
this far before receiving your

Letter dated Dec 23 1868.

On receiving that I wrote a par
of an answer - but was suddenly
ordered to Madras. That answ
I have lost and now must be
content to give you short an
swers to your questions & kep
Letter till I have more time.

Your first question is
(1) "How many years of Mission la
had been expended in your Mis
prior to the change of policy o
education? & what percentage
en to education? How since
On these points include comm
schools as well as higher."

When the Missionaries fir
came here no native could
or speak the English Language -
woman could read the Tamil
and the Missionaries could n
speak Tamil. Brahmins & rou
others were thoroughly versed i
heathenism - and all were ste
ed in idolatry & superstitio
What could be done? Missi

Missionaries must learn the word for Jesus Christ & for redemption in Tamil, and the people must learn the christian meaning of these words, & forget the heathen meaning, or there can be no conversion. How can this be done without teaching? A.b.c. are as truly education as Astronomy. So the Missionaries began to learn & to teach. Then a boy wants to know the meaning of these words in English. He is told. Then 2-10-100 come and the Missionary finds it easier to teach a pure christian thought in pure English than in Tamil every word of which is saturated with heathen meanings which must first be exorcised. So the Missionaries taught Tamil & English while learning Tamil. — It was all of the Lord. He sent the Missionaries. He sent the Lads — & the Missionaries followed the leadings of the Lord. This was continued until

it was thought best to collect
those Lads who had made the gr
er progress - & place them in on
place & under one Missionary
Hence the Batticotta Semina
the result of Providence & of
prayer. The object was purely
Christian.

Mr Poor was set apart fo
this object in 1823 & continue
untill 1835. = 12 years - Messrs
Eckard, Hoisington, Cope & othe
succeeded, each in his time. Se
times there were two invalids
once in the Seminary but o
one Missionary should be con
ed for the seminary

Br Woodward had the care o
of the Preparatory School at Sil
pally for one or 2 years & s su
ceeded him about 3 years. W
were neither of us teachers, bu
superintendents - teaching a
hour or so in the middle of the
day - sometimes more & sometim
away altogether at mission work

All the time spent by the Mission
in the seminary from 1823 to 1855
was about 35 years. and the whole
number of Mission work was 356
years including absences. All these
356 years excepting 32 for the Sem
inary were spent in studying the
language - Touring - Preaching - sup
erintending village schools - Building
Repairs - Writing School Book - Tracts
Catechisms & two Dictionaries.
The purely Tamerl Dictionary oc
cupied my spare moments from 1839
to 1842 & the English & Tamerl took
up more of my time from 1850 to 1852
A Bible Dictionary & Historical
charts about this time occupied
some of my leisure hours. I was
engaged also as one of a committee for revising the Tamerl Bible
and though I never neglected a
meeting or a tour or an occasion
to speak to preach I was almost
the only sinner in Bookmaking.
Charging the Mission with gi
ving this time to Batticotta &
to

to bookmaking was a perverse untruth.

After 1855 was gradually dwindled down to almost nothing till March 1859 when we commenced our "Training & Theological School." The word "Theological" however is a misnomer, and the school has never fulfilled my expectations. Our mission has been like a 1/2 or 1/4 cultivated garden since one eye was extinguished — the other half blinded & the limbs mutilated. This figure is plain history. For 2 or 3 years we have been gaining a little proficiency above what we had.

(2nd Q. answered)

The chief thing aimed at by mission has been is the conversion of souls, & the raising up pastors, preachers & teachers to carry on the work of "evangelization" after missionaries are removed.

(3) Question answered.

The course of studies in our high institutions was, until 1855,

Rev. J. Chauldins

from a.b.c. to a practical, religious college course. Since that, with the exception of our Boarding Schools, it has been the simplest village School course. Reports will show the course of our Boarding Schools.

(4. answer)

Pupils are received to the Ba. Seminary by examination at from 14 to 20 years of age.

In our O.F.B. School we formerly received pupils at 8 or 10 years of age – now in both Female Schools we take them on examination at 12 years old or more.

(5 answered)

The style of living is much the same as when at home. Better than the poor classes but moderate. Mats – pillows – & rooms are always kept comparatively clean.

(6th answered)

Education has not been "offered

offered them in the time of this
material interests;" and yet m
terial interests are promoted by e
ucation the word over. Breakin
up the Seminary taught our
people this most thoroughly.
To gain an education many
have sacrificed present gains, a
quite as much zeal is manif
ed by our youth to gain an E
tish education as in America
They know that education co
mands money with Missionari
as well as with Government.

(7th Answered)

There were 670 pupils entered in
Batticotta Seminary of whom g
were in the seminary when it w

In Oodooville School in 18
the whole number who had been admitted was 222 of whom
175 were or had been members of
our Church. Now the whol nu
ber of those who have entered
453 - now in school 53 - graduates
Of these 326 are or have been
bers of our Church.

(8th Answered)

Very few boys & no girls when they entered the schools.

(9th Answered)

When they left 1/4 of the lads and 3/4 of the girls were church members.

(10th Answered)

Several men & women went to the Wesleyans & to the Church Mission — a few to other places, and almost all over Mission helpers. The dispersion of the Seminary scattered them like the splinters of a bombshell — some into the water & some into the fire! Who will be responsible is a question of amazing interest.

(11th Answered)

All the pupils of Bettiscotta are in sympathy with the Seminary — and, being the strong feeling of all parents in reference to the summary way in which their sons were & are treated, all pious parents are in sympathy with the Mission now.

(12th – answered)

Very few oppose the Mission, the all regret the measures. Feelings at first were very strong among all classes white & black.

(13th ... answered)

Our Reports – especially the one now in press – will answer this ques

(14th ... answered)

A day labourer gets from six pe to nine pence a day – or from 12 to 18 shillings a month. A carpenter gets a shilling ($\frac{1}{20}$ of a pound) or 1/6 a day or from £1.4 to £1.16 for a month (24

Education & Mission work has not been, in point of finance a great gain.

(15th ... answered)

Heathens pay us nothing. Many of our Church members are liberal, but they have many objects which command money. You will see the percentage in our reports.

(16th – answered)

Rev. L. Shaulding

The Mission pays the remainder.

(17th answered)

An odd question. We do not educate for the sake of conversions. I cannot conceive how a person who knows nothing can understand what salvation is. He may not be able to read & still have a good education. If you mean a College education I would say no.

(18th answered)

A farmer fells the forest – breaks the ground – sows the seed – watches his field – and reaps the harvest. Now what percentage of the harvest should be accredited to felling the forest? What percentage of the harvest should be credited to breaking the ground? – to sowing? Watching? &c. &c. – Now each did not do it – all did it. Our work is not divided. Can you divide it in America? So much for infant Sch.? So much for Sunday Schools? – so much for Village Schools? Academies? &c

Seminaries! – Colleges? – & so much for preaching? – We belittle our o[illegible] minds by divisions & circumscrib[illegible] the enlarged bounty of God.

May 22 1869

I must reserve your Letter for another opportunity. This is all I can do now.

With kind regards
As ever
Levi Spaulding

Ma[illegible]

Rev. L. Spaulding.

Rev. Levi Spaulding. 306

Rec'd April 23. 1869.

ack'd May 9

Rev & Dear Sir,

Many thanks for your very kind "Greetings of the Season". and thanks too for the excellent advice following. Your apology for being my Junior is quite unnecessary. I am but a child yet, and wish I could say as the young man said to Jesus— "all these things have I kept", but I am often obliged to say— "A wretched man that I am"— I try to help my brethren in all their plans & labors, and to follow what I believe to be the Bible views the views of experience on the great subject of Missions, and trust that he who called me to this work may guide me to the end. — The showers on the mountains however do not reach us as they once did, & our field is comparatively unproductive. Our pro[illegible] are like other men & women in the world. Self sacrifice for Christ's sake

is an uncommon thing, and training hea
then converts in India to that elevatio
of character must be the work of the Hol
Spirit. This we greatly need.

"Forms of civilization", or forms of
any kind have never been the objec
of this Mission. Making known the
Gospel in Churches, village meetings
from house to house, with Bible an
Catechisms in our Schools has bee
our object. We have tried to do as fa
Commanded us, but our pervading ins
mentalities for years past have been
reduced, that thousands & thousands
parents & children have been left to
perish. We report what is done, wh
hoped for in fair colors, and ignor
to a great extent, the much - the ver
much which remains to be done. At
least this is my view of our Mission
no one who knows facts can doubt it

You will already have heard of
Sanders' death. A very severe afflic
tion to us all. Br Quick & family jus
gothome - Br Hastings & family leav
the Island today - for Amer.ca. via Mad

Br & Sr Hoadland, and Br & Sr Green are "a
feeble folk." Br Smith's throat troubles
him & Sr Smith has been an invalid
for years. Br Sanders is smitten & afflic
ted but greatly sustained. With these
facts you can easily see how our people
perish for lack of knowledge. "How shall
they believe in Him of whom they have
not heard"?

You will find Br Hastings a clear
minded man of good judgment. Views
of Missionary work generally correct.
A little coolness taught to be. On
Village schools & education generally.
Village schools, or a substitute, I believe to be the
life & growth of both church & state in
mostly lands. Two thirds of two or three gen
erations of school children are grow
ing up in our field to be like their
great grandfathers, educated in all
the folly & wickedness of heathenism.

I hope Br Hastings may do some
thing to provide a teacher for our
baptized boys & for others who wish
to study the Bible & thus forestall
the necessity for leaving our Mission.

The shepherd who does not look aft
the lambs soon loses his flock, is
truth which no one can forget or ne
The right man in the right place
would do more good than many
roaring Missionaries. So I think!

We at Oodooville are all w
with the exception of Miss Cynt
ann & that is recovering fast.

With many thanks for your
kind remembrance & asking
you to pray for us & for our Mission

I am as ever
Levi Spaulding

Rev. L. Spaulding

Podoville Feb 20 1871 307

Rec'd May 4. 1871.

Rep'd. May 5.

Rev. N. G. Clark D.D.

Cor. Sec of A.B.C.F.M.

My Dear Sir,

I send herewith our Annual Letter by which you may see how we each of our agents are at work. We make some progress in certain directions but almost none in persuading the heathen to listen to Christianity.

Village schools do something, but for many years our number of Missionaries and their wives have not reached more than one third of the demand. The cause loses much at every station where there is no Missionary. We should have at least six Missionaries constantly besides the Doctor.

Our Boarding Schools, though small, have done much more than Village Schools. Formerly about ten

graduates from Oodoville, and
now say five graduate from Od
petty (15 in all) yearly, from a
population of 200,000. equal to
2/3 of all New Hampshire. Fifteen
annually receive an education
equal to a Village School in N. H.!
And from these, & their relatives,
we gather almost every addition
to our churches. This has been a
for the past fifteen years.

Within this time, & especia
for 5. or 6. years past the Mission
aries have been so few & feeble
they have not been able to work
formerly, on tours or in the villages. Our
our progress have been princi
ly in connection with the spiritua
growth of our Churches. Our native
Assistants are much fewer than
merly, and very much fewer th
the demand. The consequence
that heathenism & Romanism h

gained much in temples & cere
monies. Christian influences are
much less desired, and a christ-
ian address which would once
make an impression - now makes
very little. Unless policy is chan
ged or unless God greatly blesses
little means these thousands of hea
thens are lost! This is my impres
sion & has been these ten years. I think I have stated facts
fairly & as they are, simple facts.
I think no one can say they are even a little
one sided.

With kind regards
as ever
Levi Spaulding

N.B. I consider this as a private
note to you, but I should like to
have you read it to Br. Hastings &
talk over the whole subject. Ask
him how much he values native
Pastors as a pervading instrumen
tality

tality — and how far he would trust them in theology without the counsel of Missionaries.

I repeat it — Every Station loses much where there is no Missionary.

L. S.

March 11. 1871

Codooville 308

Oct. 1. 1871

To
Rev. N. G. Clark D.D.

Rev. & Dear Sir,

Only a few interesting facts have been noticed at this Station within the past six months. In July nine individuals - Eight Pupils in our Fem. Bdg. School and one young man (a medical student) were added to our Church on profession of their faith in Jesus Christ. Five were baptised in infancy

The Boarding School has fifty four (54) pupils, of whom twenty one are members of our Church. One was married on the sixth of September to Charles Morrison a school teacher

The pupils make good progress in their studies and are regular in their conduct, but manifest no special interest in religion

There has been no catechist at the Station and I have been but little in the villages. I have attended nine moonlight meetings in different parts of the District. These have generally been large & interesting.

My own work has been mostly confined at home. I have attended morning & evening prayers with the Boarding School - & held occasion meetings with them. With few exceptions I have conducted service on the sabbath forenoons and

and sometimes in the afternoons for Fridays.

With kind regards

Levi Spaulding

Dodoville, Oct. 1, 1871.

Received, Dec. 20—

A.

a ch. Jan. 22, 1872

Oct. 1. 1872

Rev N. G. Clark D.D.
Cor. Sec of A.B.C.F.M.

Rev & Dear Sir,

The following are the facts which have taken place at this Station within the past six months.

One Church member has been excommunicated.
We have twice partaken of the Lords Supper.
One couple have been married.
One pupil in the Boarding School died.
One child was baptized.
We have added no one to the Church within six month. Our Church members have generally attended Church regularly on the sabbath in the forenoon. The sight of two very aged old men Joshua & Tamoo almost every Sabbath is quite interesting. I would speak well of the Oodooville Church.

Oodooville Fem. Boarding School.

We now have 54 pupils of whom only 13 are members of our Church. The class which graduated in January (13 in number) were all Church members. Now only 7 in the first class. All the pupils are comparatively young & playful and the class of inquirers only five. We long for those definite & particular prayers offered up thirty years ago by Mothers & Sunday Schools for the namesake

of a dear departed daughter, or for a beloved Teacher in the Dodoo Fem. Bd School. Worth much more than money. Sophia who died was sister to Br Wm Paul's wife. A very amiable child, 14 years of age. She gave good evidence of being a christian tho' not a member of the Church.

Native Free Schools.

There are 6 belonging to this station. As they are under the "Board of Education" I am not able to give the particulars of the number of pupils or of their progress. Girls are taught in five of the Schools. The Government grant for all was thirty six pounds.

Native Assistants.

Arrangements made for setting apart Mr Hoisington as a Native Assistant for Dodooville have failed through the illness of Mr Page the head teacher of the Female Boarding School. It became necessary that Mr Hoisington should assist in the School. This deprives the station of a catechist. Such an agent is greatly needed, but we have had none for nearly two years. No one to hunt up the people, - to hold Meetings - to distribute Tracts, or to speak of Jesus

Destribution of Tracts & Books

This has been effected on a small scale by the School masters.

Sunday School.

This has almost failed for want of Teachers. Only two School masters generally attend at the Church on the Sabbath. We sometimes secure the services of a foreigner, -

but this is not certain, of course pupils are discouraged & diverted from their regular lessons.

With kind regards

Levi Spaulding

Dodoville, Oct. 1. 1872

Rec'd Dec. 19.

ack Jan to 78

velous stories & great numbers seem to be the power for collecting money. Exploring tours are necessary - village tours are profitable. I do not object to tours, but the counting, writing, & copying, extinguish prayer for the salvation of souls. At least this is my belief.

Oct 22. 1872

Rev & Dear Sir,

You see by the accompany paper how my mind has been running for years, & these remarks written with all frankness to Mr Hastings while in America more than a year ago, may at least show how my mind still runs. Fancies & particulars were more appropriate in the commencement of a Mission, but now, as I look at it, it seems to be making something out of nothing. "The story is good, - very interesting", says the reader & there it ends. Missions will never accomplish their great object until Christians learn to obey. The command "Go teach ye (Mat 28. 18, 20) has a wider range than repent & is preferred with all power and sustained by "So I am with you". One is as much a duty as the other. One embraces an individual, - the other the whole Church. It is not forwarded by excitement

Rec'd Oct. 22, 1872.
Rev. Dr. Spaulding
Dear Sir

but by a solemn sense of obedience to God. O that Christians would write, & speak, & preach more about commanded duty & less about the Brahmin! Obedience to the command of Jesus Christ is the moving power of Mission - not excitement, nor progress - nor fancied sketches. - Obedience, - obedience to Jesus Christ.

These remarks may be of little use to you, but the subject is worth thinking of.

Kind regards

As ever

Levi Spaulding

May 10 - 1871

Dear Br Hastings:

For some years past my convictions have been at variance with the custom of our mission, & especially with the custom of our Board in reference to our Mission Reports. I have often very often said to myself - Our Mission has not been fairly represented in our annual Reports, nor in the Reports of the Board for the past 15 years. We have simply stated what we have done, or hoped for, with a fair & sometimes hopeful aspect, but we have omitted the alarming amount of work left undone, & when we have asked for additional helpers, it has been more in view of keeping alive what we have already gained, than in view of pressing our labors among the thousands of heathens around us.

We have told what our very few helpers have done & how little each one costs the Board but we have not told that they are exceedingly few compared with the size of the field and the number of inhabitants, nor have we stated that our agents are growing less & less every year.

We have reported our schools, but we have not told how many thousand children have no schools nor stated this as a reason for more funds, nor have we reported that native schools teach very little but hea-

theism, not a word of Christianity.

We have not reported that all our baptized Boys leave us while quite young and are lost to christian influences, nor that once we had in our village & central schools more than 6,000 children & now only about 2,000

We have reported our six native Pastors & they have reported themselves, but we have not stated that a native Pastor confines his labors mostly to his church & is not a pervading agent. Besides he needs the encouragement, sympathy, & counsel of a missionary very often. How could it be otherwise? Timothy & Titus needed Paul's counsel. These too have no examples in the land - no intelligent & pious Deacons or Elders from whom they can seek advice.

From the manner in which the Board have selected passages, & paragraphs, or parts of our Reports, & from what I learn from other sources, I am convinced that they make it a rule to exclude every dark & discouraging representation unless it be something which will excite worldly sympathy.

It appears to me that this course is decidedly at variance with the Original design of the Board, whose great object was to send the Gospel to the Heathen. This is what stirred the heart of Mills, of Judson, of Richards & of Hall. This is what formed the Board - this is what roused the Churches & the early missionaries to give, to go, & to write.

The present mode of reporting is at variance with our Saviors practice & preaching. He sent

the 12 to the "lost sheep of the house of Israel" (Mat 10 6
He calls not the righteous but sinners to repentance (Mat 9 13
He leaves the 99 & goes & hunts up the lost one" (Luk 15.3
Though he did not neglect his church his great work was with those outside of his church. The want of keeping this great subject prominent in all lectures & publications is, I think, the reason why so few men & women volunteer as foreign Missionaries, and why funds are withholden from Missions & so profusely lavished on home interests. It was not so in the beginning.

Again. This ignoring the dark side & exhibiting the bright side decidedly destroys pity & sympathy. "If we love those who love us, or lend to those who will repay us what thank have we? Sinners do the same" (Luk. 6.32

If you say a certain Station has a Missionary, or native Pastor & two schools, every one in America will satisfy himself that nothing more is needed. But if you add that there are 10 or 15 thousand (or 40,000 as is the case in this Mission) within the limits of that Station — all bowing down to wood & stone, all without God, & without even a knowledge of the true God then you excite pity & sympathy. If ten men are swamped in a boat & you pick up three does that satisfy you, or those who look on? Not at all. You do not even think of the three who are safe in the lifeboat or on shore. All your thoughts, anxieties, & efforts are directed to save the struggling & sinking seven. Would Jesus Ch have left his Fathers house & his own glory if man had not sinned & become vile? Pity brought him from heaven. It is the perishing millions — not the

saved ones - who command our sympathy, our money, our efforts.

How often the remarkable conversion of a single Bramin, among 10,000 people, or some wonderful change in a village is spread over several most interesting & exciting pages & in a few days or weeks the "Bramin has run away" & the village has gone back. But the 10,000 people & the backsliding village are not reported.

Does the Pastor feel more for his Church than he does for the unconverted part of his congregation? Is he more anxious for his deacon or Elder than he is for the village infidels?

The gathering up of little items & adorning them with beautiful colors seems to me an attempt to make something out of nothing - a child's play. Take an Example. "Spent a week touring. Travelled about 50 miles. Visited 20 villages. Called at 320 houses - saw 200 men & 150 women & 100 Children - Sold 80 tracts and gave away 20. Amount received 1/6 People heard attentively. Three men & 2 women thought the Bible true and one poor woman seemed quite affected. Got home late Saturday night - very tired." All this is printed. But the man who worked 4 times as hard in the meantime - & with a far greater missionary profit in a School or at a Dictionary is supposed to be an idle Missionary. Extensive tours, mar

To the
Rev N. G. Clark

Rev and dear Sir,

Within the past three months we have admitted no one to our church & no movement worthy of notice has taken place.

A couple from the Church Mission came here to be married. A widower wished to be married to his first wife's sister.

Female Boarding School.

On the 30 of January the first class of six pupils graduated. There were thirteen in the class when admitted. Two went home, - One went to the Wesleyan School in Jaffna Town & four were married.

On the fourteenth of March the Committee added a new class of 12 pupils so that we now have sixty boarders & one dayscholar. The pupils are all comparatively young - the first class being hardly 15 years old. Eleven of the pupils are Members of Oodooville Church. Miss Agnew (with two Male & two female teachers) has the charge of the School.

Mrs. S. & myself still occupy the Station & do what is necessary within the gates. It is a strange

thing to me that so many thousands of young men & women are converted in revivals, & that so few make up their minds to obey the last & great command of our Saviour.

Yours truly

Levi Spaulding

Recd. Aug. 11, 1878.

— 2 —

Miss H. E. Townsend

Salem July 23d 1867.

Rev. A. S. Clark. Rec'd July 30.

Dear Sir,

Your letter of July 16th is just received. Taking all things into consideration I should prefer going with Mr Taylor's party. I had designed being ready to leave here the 12th of next month but proposed making many preparations while in Ohio I can be ready to go by the time I shall hear from you again and if that will be in season for me to spend some two weeks between here & Boston I can go with Mr Taylor.

If not I cannot possibly go with them as you know I cannot go before I hear from you (which will be two weeks) and it is very hard for me to reconcile myself to the thought of spending so few days as two weeks would give me

among the friends I wish to see.

As they are all on or near the direct route from here to Boston it w[illegible] be but small extra expense or time.

To state the matter frank[illegible] if my preparations were made I w[illegible] prefer going by ship, but not expec[illegible] to go so soon I cannot be prepared [illegible] would like to be nor do I feel a rea[illegible] in my own mind to take such a s[illegible] departure from home and friends.

Yet I can hasten the mat[illegible] sufficiently to do as I have stated.

The money you sent me will be a[illegible] I shall need to use while here I think.

Yours Truly

H. E. Townshe[illegible]

Miss H. E. Townsend 310

Tabor, July 27, 1867.

Rec'd Aug. 5.

Ans Aug 5.

Tabor July 27th 1867.

Rev. N. G. Clark,

Dear Sir.

I received the letter yesterday informing that I wam to be sent by the overland route I am glad to be permitted to remain in this country so much longer.

But I still desire to leave here in about two weeks and make the remainder of my preparation farther east, as I have friends there with whom I would like to spend some time.

It would also be an advantage in the way of purchases & freight.

If it meets your approbation I would like the means to be able to leave here the 12th of August.

I receive a little here which can be appropriated as the Board see

fit either for travelling expense or outfit. I do not know how many dollars.

Yours Cordially

H. E. Townsher

311

Mrs H E Townshend

Jaffna August 12th 1861.

Rev R. G. Clark. Rad 17th

Dear Sir.

Your favor of August 5th came duly to hand, and I start tomorrow morning for the east expecting to reach Oberlin this or on or about the 20th of this month. Which will be my P. O. address for some two or three weeks. I will try and inform you earlier of my next change. I have no map of the Jaffna mission and would be very grateful for a copy of the January Herald or any other mission ary paper which contains it.

If any of my goods are to be sent to Boston this month for shipping you will please inform me particularly in regard to it.

I do not regret my enlistment th
I am so soon to part with dearest
friends and kindred.

Yours sincerely
Harriet E. Sum

Oberlin Ohio Aug 24th 1862.

Dr N. G. Clark,

Dear Sir.

You doubtless have heard through our Secretary that I was on my way here & made him a call. I am under obligation to him for a pleasant visit there. From thence I went to Lockport Ill, and remained until the 21st and reached here the morning of the 22nd. I am now attending the commencement exercises of the Oberlin Univ having a pleasant & I hope profitable time. Some of my visit is with Father Keep whom you doubtless have seen at least are acquainted with his sympathy & work for the Board.

I expected some instructions from you ere this in regard to purchasing goods this month. Mr Sanders I see expects to be in Boston this month to attend to his. With the exception of those which I wish to buy in B I have no more than will fill the common trunks, shall I be permitted to take as much as that by steam.

If Mr Sanders is in Boston to ship goods for himself I shall be glad to have it so arranged that we might purchase & ship with his those which I have purposed obtaining there.

If it is best I can send a small trunk to go by ship. I hope to hear from you that I may know what to do.

Will Mr Sanders remain until after the annual meeting of the Board. If he does so I should like to attend that meeting & he will be on my mind as desiring a place

there if it is consistent for me to do so. I have a friend of the family there in Buffalo R. F. Hodge, whom I shall call upon & if convenient remain with him but I do not know his circumstances nor their locality in reference to the place of the meeting, so I would depend upon them for entertainment if he should offer to furnish home for me. I should be glad to be assigned there. I remain here the present week. Letters after the first of Sep. will reach me correct directed to Ashtabula, Ashtabula Co. Ohio.

Yours Truly

Hattie Townsend.

Miss Hattie Townsend.

Oberlin, Aug. 26. 1867.

Rec'd. Aug. 29.

Ans " 29

313

Mrs A E Trowbrend

Ashtabula Sep 12th 1867.

Dr N. G. Clark.

Ans 16th

Dear Sir.

Yours of Aug 29th was duly received. I sent on my name Sep 6th to attend the meeting at Buffalo. The fifty dollars which you sent me for travelling expenses is nearly exhausted & I shall need another remittance before I go on from here. My whole expenses to here for travelling have been about forty eight dollars. I have the account to submit to you when I reach Boston. I think of getting some dentistry done here & shall need another fifty before I leave — to use for that & other purposes as well as travelling.

I leave here Tuesday Sep 24th — as I shall alone on reaching Buffalo what course

shall I take? Mr Hodge lives on
Main St but as I have never know
him except as a distant relat
of my mother now dead I do not
wish to go there unannounced.
as I have journeyed entirely alon
all the way from Council Bluffs & ent
unexperienced in travelling the way a
long and stoppages in cities very
perplexing. I shall leave here in
noon train & reach B. about five p.
I should be glad to meet you or M
Sanders at the depot but you may
not be in Buffalo early enough to
so & would not be any unnecessary
trouble to any one.

I shall be glad to meet you and
brothers & sisters in Buffalo.

I remain very truly yours
H. E. Townsh

Winchendon Mass.
Oct-2nd 1867.

Dear Mr Clark.

I did not get here until last evening and on my first visit to my parents since I decided to go. I must stay longer than till to morrow so I will go down in the four o clock train Friday p. m. If that is not right you write me and I can come either to morrow p. m. or Friday six a. m. just as you say.

Yours Truly
Hattie Townshend.

Miss Hattie Townsend

Winchendon, Oct. 2. 1867.

Rec'd Oct. 3.

ans'd. " "

Udupitty Jaffna Feb 8th 1868

Dr N. G. Clark Cor. Sec. A. B. C. F. M.

Dear Sir.

Six weeks have elapsed since I was established in my new home and two months since we arrived at the island. I have not written for I knew not where to commence and feared I might be as badly troubled to know where to leave off. Interesting matter however does not seem likely to decrease by delay and I am glad to write you from this land in health and cheerfulness.

As far as my own feelings are concerned it is indeed "a well directed train of God's providences" that has brought me hither and I love to account all the way the Lord has led me even from the first setting out upon that greatly dreaded land journey from Iowa to Boston, until reaching this place where I feel as pleasantly situated and agreeably surrounded as one could choose to be in a land not her own. Perhaps that is too strong — but a happy heart does make happy prospects and the Saviour's approving

presence makes a happy heart.

I am especially grateful to the committee for sending me by the route which they did. It was a journey of great interest and advantage to me and with its resources of available knowledge gained by observation a good as well needed school of preparation for labor here. I fancy also that the gradual introduction to the Oriental world in that way prepared me for all I might find new and strange here.

I cannot tell how the unfamiliar sights & customs of this part might have affected me had I been immediately introduced to them from America. (The long interval of shiplife can be little more than a blank in the way of intercourse with the world) As it was Ceylon in all its luxuriance of vegetation appeared to me in direct contrast to the arid land of the desert which we had lately left. The Garden of the East where "every prospect pleases" and man has not that disgusting vileness I had met elsewhere.

Whatever may be the cause I am thankful to be here and look forward to a life of labor here if it shall please my Heavenly Father with great pleasure. I am already greatly interested in the appearance of the natives. and the children are especially pleasing to me in look and

manner. Their sparkling black eyes beam with as much intelligence and animation as from a white face. I love them even now and long for a tongue with which to converse with them. The little girls school held across the road meets upon our verandah a short session each day for Mrs Smith's supervision in taking the report and questions upon their progress. I have for several days been questioning them through an interpretor of the uses of the various products of Palmyra Palm and Cocoa Nut trees. (As much for my own information in regard to the ways of this people as for any other purpose) Taking care to ask such questions as they could answer at least by inquiry and observation at home.

The result has been very satisfactory in showing a quick and observing mind on their part.

Mr Sanders has doubtless written you the incidents of our journey and arrival, and just as doubtless has said nothing of the welcome which met him from the natives as well as the members of the mission circle. For a mile or more before we reached the ferry between the island and Batticotta shore one after another of the most impatient ones came up with warm words of greeting. Numbers were at the ferry whose presence was not less grateful to him that he was very weary with the exertions of the long long day and our boxes

and goods to be loaded this last time into the boats were many. As we neared the Jaffna shore the banks were lined with the members of the training school dressed in their native cloth of pure white. "Over the river they beckoned to us and I thought of that white robed throng with crowns upon their heads who gathered from this island which shall welcome him to the joys of heaven.

I spent my first Sabbath at Batticotta attending divine service conducted by Mr Rice. I never could have thought I should so well enjoy a service of which I did not understand a word. But the force of my own emotions in looking upon that congregation gathered from heathen lands listening to their <u>own</u> pastor was such that I could not have borne more. I was greatly struck with the novel sight the Sabbath School presented - the classes in semicircles about their teachers in native style upon the floor.

This station has nice buildings - the new church is a very pleasing object with its white walls among the green trees. The school building also pleases me in its arrangements, so far as I am able to judge of their adaptation to the purpose intended.

The work of acquiring the language sometimes assumes the proportions of the pendulum's and it does not seem true that only one word is to be learned at a time, at least more than that must be remembered at once. I suppose I have not come to the difficulties yet but the obstinate sounds do not trouble me as I feared. My courage has greatly increased ~~with~~ upon trial and there is much encouragement to perseverance in the interest which the natives take in my learning it. Some of them who can speak English use Tamil with me for my benefit and put my English into their language with the same object.

The case of the colored man in America seems to interest this people greatly. They have many questions to ask and listen eagerly to what ever incidents I am able to relate of their efforts to become worthy of their freedom. A photograph of one who was formerly a slave, which Mr Sanders has excites great interest and I am very sorry I have not more material myself to draw from in that respect.

I have I see written many bright things & they are all here, but what words can tell the spiritual want and desolateness which has oppressed me ever since I came.

As Mrs Howland has just said of their prospective station to which they have been removed on account of his health being to feeble for the great labor necessary at Batticotta, "we shall have enough to do there, since there are 32,000 souls connected with the station and only twenty seven on the church record"

What relief he is going to find who enters upon a work with the conviction of 32000 souls in his charge for faithfulness to which he must give account I leave for those who are older in the work than myself to answer. We surely are greatly shut up to prayer & need an outpouring of the Spirit upon the churches as well as heathen.

I am happy to say I greatly enjoy my home in Mr Smith's family.

Yours in christian love

H. E. Townshend,

Adopted, Oct. 8. 1868.
Resid. April 3.

Batticotta Ceylon March 16th 186

Dear Dr Clark,

Your letter of kind encouragement and sympathy was received by the same mail wh in return conveyed my first to you. I had read & reread Mr Goodrich's letter in the Herald of w father Spaulding who was at the time visiting his remarked that he saw in it the very print of his own footsteps. I do not think the Tamil langu is about to overcome me for I love it more & more every day. I feel it such a trial to be so tongue tied when I go among the people that I am more & more determined to acquire & use it. I do alread talk some but I have such a very limited number o words at command that there is little pleasure in But I find that is the only way to improve, so I keep trying.

I came here last a week ago last Wed to attend the services in connection with the church Thanksgiving day. Of course I am not the proper person to report to you those exercises wh were interesti to even one who could understand nothing of th words spoken. I am sure I wish I could for I could help but greatly desire to know what it was in wh. every one else seemed so intensely interested But there was one part of the exercises wh. I fully understood & in wh. I was thoroughly interested,

Received
Battacotta, March 16. 1868.
Rec'd May 8.
Answered
Replies

— the collection of the thank offerings. The plates were heaped up with the silver & copper coin & ac-
counts & fruit, until they were emptied & passed on
again. Baskets of grain & garden produce show
the willing heart accompanied with the empty purse
About thirty dollars were thus collected from a conge-
gation of fr. 375 to 400 persons.

I enjoyed recalling my first impressio
of Jaffna by re-attending church here on Sabbath.
While in the house I wondered if there was not a
bond between pastor & people as belonging to each
other that we know nothing of at Udupitty. At
least I cannot help feeling that there is a somew
in the air that goes to my own heart, increasin
my own enjoyment in the exercises.

I am spending the present mon
here & also hope soon to visit Vaddoville in ord
to see & learn all I can in reference to my fut
work. I have a strong desire that we may commen
aright at Udupitty & I cannot but lament my ow
weakness & ignorance. A great burden of labor seem
to have fallen upon both Mr & Mrs Sanders in con
tion with the united charge of the school & mission
station. I hope they may be relieved by an assistan
before their strength shall have failed.

Dr Clark will you please request Mr Waldo
send the "Sabbath School Times" wh comes to the mission h
for me, to me by mail. Again thanking for you
letter

Yours with kind regards

Hattie Townshend.

Periods.

Udupilly, Jaffna, Ceylon Sep 28th 1868.

Dr R. G. Clark, For Sec A.B.C.F.M.

Dear Sir,

It was not my intention to wait until the school had arrived at the fourth month of its existence before I introduced it to you but I find I have done so. When the day (May 7th) fixed for opening the school arrived there was no well belonging to the school premises & we were obliged to depend upon that belonging to the Mission house, to supply water for cooking &c. There were some other minor inconveniences which together with the well time & labor have at last supplied as they also have the want of experience of those in charge. You may readily imagine that this last want not by any means a small difficulty when you think that seventeen girls from as many different families, all of whose previous training had been to look out for one's self, were gathered under a teacher who had never engaged in the work before a matron ditto while she who professed to have superintendence of the whole had every thing yet to learn concerning the manners, customs & speech of the people It is therefore safe to say of us all that we have at least acquired an experience which we hope may be available in the future.

Since the number of our pupils is small I may introduce them to you individually beginning with the oldest.

Moot-tu-prille (Pearl Child) Under the care of a christian uncle.

Tun-kum. (Pure Gold) Heathen parents.

Elisabeth, Father a christian, mother R. Catholic

Ponach-y (Gold Mother) Heathen parents.

Var-le-om-one. Relatives heathen

Marne-kum, (Ruby) " "

Chinna tun kum (Little Gold) " "

These have been admitted to the partial or irregular course & though of with the exception of the last the oldest & largest of the school they are less advanced in their studies than the others. It is a class in which we feel a deep interest because of their age making it so probable that they will soon leave us. In the regular course we have

An-na moot-tu. (Bountiful Lady) Christian father & heathen mother.

Chin-na-prille (Little Child) Relatives heathen

Mary Whittlesy. 13 yrs of age. Christian parents.

Anona-prille (Swan Child) " "

Eliza Ropes. daughter of the matron

Chinachy (Little Mother) Heathen relatives
Chinachy no 2 daughter of a poor heathen widow
Junkum " " Heathen relatives
Chin-na-tun-kutchy (Little Sister) " "
Po-nam-ma (Gold Lady), Parents R. Catholics was with us the first term but having been detained at home a short time by sickness we hear that it is doubtful about her returning although she has recovered.

The studies of the pupils the past & present term have been Scripture History, Geography & Mental Arithmetic besides reading spelling & writing. They applied themselves well to study during the first term & passed a creditable examination at its close.

After two weeks vacation during the month of August they returned in good spirits for another term. We had scarcely got at work again when the measles broke out among the girls on account of which the exercises of the school were in a measure suspended. All are now convalescent & will we hope soon resume their studies.

The native matron who has charge of the domestic training of the girls is a trustworthy woman of excellent christian character, & the teacher Mr Fitch is all that could be desired in the way of faithful performance of duty.

Udaipur, Sept. 28. 1868.
Rec'd. Nov. 23.
Rev. Dr. Clark
Boston
Mangoes

Since the opening of the school there have been various little items of interest in connection with it such as teachers lay up for their own encouragement but nothing worthy of especial notice. Some of the girls have shown a pleasing interest in attending to religious instruction, both during the Sabbath & week day exercises. Marnikuni is here from her own desire to learn the christian way. She was one of the number of girls who sold the mangoes to which they had been treated one morning for money to give at the monthly concert which was to be on the next Sabbath. When asked why they did so, they said "We wanted some money for the charity meeting & we had no other way to get it. We have heard how the children in America go without sugar & such things to get money to give & so we thought we might go without our mangoes for that purpose." We were delighted to see this for we were sure they had done so without the suggestions of any one. How grateful we shall be if they keep such feelings all the way up! For we do earnestly hope that they will all go upward & onward to an earnest & useful christian life. To this end may the blessing of God rest upon us in all our efforts so

the desire of your friend in Christ H. E. Townshend.

Udupitty Jaffna Ceylon.
Feb 27th 1869.

Rev N. G. Clark, For. Sec, ABC.F.M,

Dear Sir

The New Years letter just received, many thanks for the encouraging words of the postscript - I am glad to know that beholders - especially co-laboorers & Watchmen on the walls see anything of beauty or good report - in the school - it repays somewhat for the the toil & anxiety in connection with it.

For myself I have been as one groping in the dark for many weeks past, so much light has gone out with our dear Mrs Sanders departure The feeling that friends at home are praying the more for us in our affliction ~~sustains greatly~~ goes far toward sustaining & giving us courage. There have been heart cheering incidents in connection with the school this term & then again such exhibitions of the fearful malady of sin as to take all my courage fr me. The "Lo I am with you always" is all our strength. I have tried to narrate an incident of the other day which if it is worthy you can use as you think best.

Yours Faithfully Hattie Townshend.

Udupitty Sep. 28. 1868.

Udupitty, Feb. 27. 1869.

Rec'd. April 23.

Ans'd May 10 —

Udupitty Jaffna Ceylon
July 3d 1869

Dr R. S. Clark Sec. ABCFM.

Dear Sir,

The first year of Udupitty Female Boarding School closed March 25th with a public examination in the studies pursued during the last term. The girls had paid good attention to their lessons & proved by their ready answers that they had not made their efforts in vain. In Reading Dictation, & Writing they did creditably and in Mental Arithmetic & Outline Geography some of them were very quick.

We have great reason to be thankful for the year of uninterrupted prosperity which has attended the opening of the school. True we were for a short time almost broken up by the measles but all recovered so quickly & so thoroughly that we need scarcely consider it an interruption at all - besides that there has been no case of even temporary illness & the temporal affairs of the school have prospered continuously; Neither have we been without spiritual blessings. + The last term having commenced with the year, the first week was the week of prayer, & thus the attention of the pupils having

Udupitty, Feb. 27. 1869

been directed to their souls' concerns at the outset, there was a seriousness & interest in religious exercises pervading the school which continued throughout the entire term. A small number evince, by their walk & conversation, that they have sought & found the true way of salvation through Jesus Christ, & although none have as yet been publicly numbered with God's people, we have a strong hope that their names are written in the Lamb's book of life. I was greatly encouraged in regard to these by observing the hesitancy, & distrust of self, with which they looked forward to the six weeks vacation which followed. One little girl was with me the next Sabbath after school closed. This is one of her expressions in prayer: "Our Father, we are living among the heathen. Darkness is on every side & we have no Amma (the title applied to a missionary lady) or teacher with us to give us advice. But Thou Lord dwellest in every house & Thou art our strength." & I doubt not this might have been the language of others also. One had her faith pretty severely tried by the effort of her father to promise her in marriage to a heathen. He became much displeased with her opposition & made her home quite unpleasant for her during the remainder of her vacation

The pupils evinced their love for the school by all returning promptly & gladly to their places when we commenced again, May 6th. We have also ten new ones of different ages & stages of advancement. One or two of the largest we have cannot read yet but they are improving & we hope they will make scholars yet.

I need scarcely say that my enjoyment in the work increases with my knowledge of the language. My health is perfect, & I consider it a great privilege & honor to be engaged here as I am.

"In March I commenced to make an endeavor to extend my work as I could somewhat, by going out as I could among the women. My first effort was made by continuing the women's meetings, which Mrs Howland had begun the month previous, in the populous village of Valverdetty Turg, about a mile from here.

Mr Stickney, our native pastor, conducts these meetings, by first obtaining the consent of a house owner to allow his house to be opened & prepared for that purpose, & notifying the families of the neighborhood of the arrangement. Then he goes an hour or so before me, to see that all is prepared & to send out one or two women to tell the others to come in.

N.B. I will give you a short journalistic account of the first Sat. March 6th My first meeting of women was held today in an upper room in Valverdetty Turg. No one was there when

when I arrived but the women came in one by one always stopping at the door & looking around within to see that all was right, until they numbered eighteen women & a number of children.

Sat March 13th. The place of meeting today was in the house of a former target here. He was there to meet me when I arrived, but soon excused himself that the women might come; for his mother-in-law wished to come be present, & their customs did not allow such persons to speak to each other. About thirty women & a dozen girls were present, and listened so attentively & were so quiet that we closed with prayer. I cannot talk to such assemblies in Tamil yet, but Mr Stickney is a very valuable interpreter; he knows so much better than I what to say that I leave him to conduct the exercises mainly.

Sat. March 20th. The meeting today was in the house of one who is himself a friend to Christians but the women of whose family had not seen the pastor nor a white woman before, & it was with great difficulty that we could get them from the inner rooms to sit before us on the mat in the court. Ten women gathered together but they felt the novelty of the thing too much to listen well.

Sat April 17th. The woman who prepared her house for us to meet in today is the mother in law of the former Bazgather or Odiar as he is called spoken of before. Twenty women & twelve girls were present many of them those who attended March 13th and answered questions asked them in a manner to show they had listened well before. It seems to be the practice for the woman at whose house we meet to take her seat near the center opposite to where we are setting, and express approval of all we say - repeating that which they wish others to notice to those about. They do this to be polite.

Wed April 28th. A company of sixteen women & twelve children gathered in our neighbor Daniel's house to hear about Christ. He is a christian member of this church, she is not. They are of humble origin & there was a great difference between the condition of those present today & the assemblies of women I have met before - the former being lower & poorer but not unacquainted with the truths of christianity.

Sat May 1st. We tried to have a meeting today at the home of little Child, one of our pupils. When I arrived I found that the cattle shed had been prepared for the purpose. You can hardly understand how that could be made fit for such uses, but here, where the ox is considered a sacred animal, its house is quite as pleasant & cleanly as that of its owner. Still I entered it thinking of my Saviour's birthplace, & felt, beneath all my words, a running thrill of gratitude that so much that is lowly, was connected with His life.

Two members of the school who were present sung lyrics, & many efforts were made to gain attention. We succeeded with only one or two of the nine women who came. Even the woman of the house left us before we finished, which was a very strange thing. There is great opposition to Christianity among the male members of this family, & Little Child has much to endure from them.

Sat. May 16th The meeting today was in Valvertty-tuey again & at the Odin's house as before. I have begun the practice of taking with me two or three of the school girls to sing lyrics, & think it a good plan. It may be fruitful of good both to those who hear them sing & to the girls themselves by introducing them to active work for Christ.) Our audience today consisted of thirty one persons, eighteen of whom were women.

Tuesday, May 18th Mr Stickney called this morning & said he wished to make an effort among the goldsmiths families collected together in the village near us. He thought a few women might come & a beginning be made. I promised to go at the hour appointed. When I arrived I found that, not expecting me quite so soon, the goldsmiths were at work in a shed adjoining the dwellinghouse, seated on their heels, by a small rough stone & a pot of coals, & with implements that a tin solderer would despise they were making jewelry

for an idol. The workshop was soon converted into an audience room by removing the tools & spreading mats on the floor, on which the women were to sit. One was put for me, & I sat down on the raised floor of the house verandah which ran across the farther end of the shed. To our surprise a large number were present - six men, twenty three women, & a dozen or more half grown girls & boys. They were greatly pleased with the lyrics sung & listened closely to all that was said. A good & encouraging meeting. //

Wednesday May 19th. Today we tried the blacksmiths wives & daughters, but the results were not so encouraging. There were one or two attentive women, which I have seen in the other meetings which have been held in this vicinity but the general disposition was to dispute & ridicule what was said. The audience consisted of three men & fifteen women, besides children.

Thursday 20th. We met again in Daniel's house to day those same attentive listeners I saw yesterday. Eleven women were present & kept very quiet.

May 22nd & June 5th. The meetings were held again in the Odiars house of Valverthylury, were well attended, & I noticed some regular comers who seemed to listen very closely. The last meeting was much interrupted by some uneasy children. Mothers always bring their young children & their older girls to assist in caring for them, & the never perfectly quiet gathering is sometimes quite disturbed by this small fry.

But to attempt to quiet the noise in the least degree would be to cause all the women the mothers at least to raise their voices in our aid to order their children to be quiet. Therefore we allow ourselves to be as little disturbed by any interruptions we may have as possible.

This Odiar is wealthy, & the women ~~xxxx~~ here seem to be more intelligent than those ~~xxx~~ elsewhere. They are making a greater effort for themselves. What is a strange thing for a heathen to do, they have been at extra expense to have their daughter learn to read. So that through her mothers solicitations she sat by our schoolgirls & learned a part of a lyric, so that she could sing it with tolerable correctness. Not a slight gain for Christ, I count it, thus to instil into a memory which has before only gathered up heathen filthiness the words of a Christian song, which express the fact that Christ died for men.

"In these meetings, & others similar, we think that about 200 women have been reached, & these are not a tithe of those we might approach. + Their doors are open. They will not come to us but we may go to them."

With the school on my hands it is very little ~~indeed~~ that I can do; still I feel it to be such a privilege to hold up Jesus to these benighted women that I must go all ~~that~~ I can, & pray for more laborers. We want very much some of those large colored pictures on Scriptural & Moral subjects to aid in ~~thos~~ presenting & fixing truth.

omit 320 July 6th 1869.

Dear Dr Clark

Since commencing this report of my work your letter of May 18th has been received. For its kind & encouraging words I thank you. The heat affected my head so much during the former part of the year that I have written little more than was absolutely necessary which accounts for my negligence in keeping you acquainted with our progress. I am glad to say that I never felt better than I do now & I hope to engage more & more fully in my work when my knowledge of the language increases.

I cannot write any article on any subject at present but if the accompanying report can any part of it be useful in anyway I hope you will feel free to use it. I enjoy my home life in India more & more, & look forward to a life of service here with pleasure.

Yours very truly. H. E. Townshend.

Udaipitty, July 3. 1869.

Rec'd Aug. 25.

N.M.

Copy and pencil copy

Ack'd Feb. 1. 1870.

Udupitty Jaffna Ceylon
April 23d 1870

Rev. N. G. Clark For. Sec. A. B. C. F. M.

Dear Sir,

After a year of uninterrupted health and prosperity, the Girls Boarding School at this place reached its second anniversary March 24th, and its members were dismissed to their homes for a vacation of six weeks.

"There was, on the part of most, an increasing interest in study and a consequent improvement in knowledge, notwithstanding the mental sluggishness and indolence which has to be overcome on the part of native females of this country.

"There has also been an encouraging improvement in temper and disposition and they are evidently slowly learning to reason, and to be actuated by motives of right and wrong.

"We have felt the influences of the Spirit with us in a greater or less degree during the entire year — not in any marked or especial manner — neither has there been any evidence of Its general diffusion yet we have seen the effect of Its silent workings in the hearts of a number of our charge.

"The three who professed Christ in Septem-

Udupitty July 3. 1869

ber last went forward from that time with a loving fervor we had not seen before, in their efforts among their mates and freinds at home, to lead them to the true Saviour, Others were infected by their example, and reports came in from one village and another that this and that man and his wife were displeased because of their daughters' distubing them with letters persuading them to become christians. The daughters, nothing deterred by this, continued to persevere, and many an encouraging fact was made known to us concerning their conduct during the three weeks vacation in December.

Many of them, both, Christians and unconverted, daily read the Bible and prayed with the family, never retiring until the family ~~prayers~~ worship had been thus regularly conducted.

"We hoped and prayed for a special out-pouring of the Spirit upon our School during the Week of Prayer but although we were disappointed in this, we feel prepared to say, that we know a blessed work was carried on in the hearts of some, in a silent way, and on

the last Sabbath of the term two were baptized in the name of the Lord Jesus Christ, making nearly one fifth of our school enlisted for Jesus."//

The case of two of these young followers of Jesus is so interesting to us who know them that I wish to write out their story more particularly for the encouragement of those who are praying for us, premising that I should much deprecate so personal an account appearing in a paper so extensively read by our Christian natives as the Missionary Herald.

Junkum. or Pure Gold.

entered the new life with the commencement of the year 1869 and publicly professed her love to Jesus in September of the same years At about the same time her mates were some of them buying testaments that they might have a portion of God's word in a form more convenient for carrying about with them than the heavy Tamil Bible, She remarked "I have no way to get one except to ask God for it". We knew this to be true on account of her circumstances and watched to see in what way He would answer her prayers.

This He soon did by inclining the father of one of her mates to grant his daughter's request for the "money enought to buy two testaments. One for herself and one to give away."

Pure Gold received the gift of her schoolfellow as from the hands of the Lord and went on her way encouraged to pray. Again her faith was strengthened by the report which reached us from a neighboring village that her father and mother were manifesting an interest in inquiring the way of salvation, having been stirred up to this do so by the letters which she had written them. At vacation she went home to labor and pray, to use every endeavor if by some means she might lead them to Christ, Regularly by the light of the evening lamp she ~~could~~ read to the collected family from the Scriptures making plain to them the ~~way~~ method of salvation through Christ after which she would sing and offer up the evening prayer.

God blessed this affectionate faithful service permitting her a few Sabbaths ago after the interval of another school term to witness the public consecration of her parents to God After they had themselves received ~~received~~ baptism, rejecting their heathen names for the beautiful ones of "Lover of Truth" and "Pearl of Grace" they brought forward their four younger children and dedicated them also in the same way.

Thus the whole family with the exception of one,

a youth, have been numbered on the side of Christ through the efforts of one who a little more than two years ago was a worshipper of idols,

Standing up for Jesus.

Anna was made a member of our school at its outset by her christian father very much against the wishes of her heathen mother and other relatives,

Near the close of 1869 she gave her heart to God and from that time showed to all around her that she had become a new creature, Her father who might protect her from many trials is away from home and she left the school for her December vacation with a heavy heart in view of what she knew to be before her, but with trust in God and a resolution to be true to His cause.

She professed her faith by refusing to sew on the Sabbath in return for which she received all manner of revilings and bitter words. She came to the church regularly on the Sabbath though her mother made many efforts to detain her even going to the extreme of expressing her sorrow at her daughter's conduct by refusing to eat,

She returned to us again in January and at her own request was received to the church. As it neared time for the school to close again it was distressing to hear her prayers that God would be with them all in their homes and give them the victory in every trial,

"Thou knowest" she would say "what fierce warfare is before us." And so she found it. Her mother met her with great coldness not speaking to her for some days and effectually interposed obstacles against her attending church. After having spent two Sabbaths at home ~~and~~ the morning of the third came and she addressed herself to prayer that God would in some way grant her the privilege of meeting with others in His house that day. She rose from her knees with a feeling that her mother would let her go if she asked her. She did so and gained an immediate consent.

Such is Anna, praying as it were in the mouth of the lion's den, for certainly as this quarter "the devil goeth about as a roaring lion seeking whom he may devour."

It is very sweet to us to hear those who a short time ago bowed down to images of wood and stone, saying from experience "we know that God hears and answers prayer".

I am sorry to say that I have not been able since I was interrupted by illness in August to more than partially resume work among the women of the village. Added cares in the school and study of the language have prevented; still it is a work much on my heart and I long to do more. Yours in the work.

H. E. Townshend

Udupitty Apr. 25. 1870.

Mrs. Rev. H. Jessup

21.

153

Udupitty Jaffna Ceylon
Oct 10th 1870

Rev N. G. Clark Sec A. B. C. F. M.

Dear Sir

The last term of our school brought us more changes than we have experienced before. During the first month one of the older girls was married to a young man who had studied some at Batticotta. As both are christians, we may rejoice in another household being formed where God is worshiped. One of the girls was detained by the death of her mother, and we feared we had lost her altogether, But she is with us again and seems to be a child of God. All were kept in health, and the term closed with the usual exercises. Three weeks of vacation passed, and with three exceptions our pupils came together again as before. With a new class of ten more our ~~family~~, this term, consists of thirty girls and the native matron in charge more than we have ever had before. We have now but three professed christians in the school, but others give evidence of having been born again. There is not so much general interest in personal salvation as in past terms, but the christians

Udupitty Jan. 25. 1870.

are very earnest in following after God themselves, and trying to persuade others to do so. They are a great help to me in caring for souls.

W. W. The change which we felt more than all others last term is, as it were, the sad sequel to Anna's praying in the mouth of the lion's den.

Before our term commenced her father had returned home, but from one pretext and another he did not permit her to come. He used to come with her to meetings on Sabbath, and she would run into my room for a few minutes after service for sympathy and help in her trials. Dear Child! how she wept, sometimes, as she would say. "I have not one joy at home." Her father, a professing christian, did not stand by her, but allowed her heathen relatives to have it all their own way. During this time her schoolmates remembered her daily at the Throne of Grace, always referring to her as "Our sister who is crowned with the name of Jesus." After about four weeks, one Friday morning, we saw her coming down the walk to the school house, with her face radiant with joy. It took sometime for me to understand that she had actually come to stay with us. As soon as we were alone she said, "This is in answer to prayer." "But how did it come

about?" I asked. "We saw your father a few days ago and he said you were not coming." "I do not know; only that he gave me permission this morning, and I came as soon as I could. They tried to have me wait until Monday, but I must spend the Sabbath here."

Her naturally amiable spirit, now refined by trials which caused her to lean more closely upon God, was more lovely than ever, so graceful, so modest and so gentle, a friend appropriately designated her as our violet. After having been here three weeks she was called home one Monday morning to attend her sisters wedding, which was to take place that day. We went away for the afternoon and when we returned, near midnight, the first words we heard were "Anna is married." It was as though a thunderbolt had fallen among us. By deceiving her into the idea that her sister was to be married the arrangements were all made for her without exciting ~~the~~ any suspicion on her part until her mother and sisters took her and began to prepare her as the bride.

She wept, begged and entreated of them not to do it. Her grief was so great that the other women wept also. Still they dragged her through all the tedious heathen marriage ceremony, which made her the wife of one "who loves the gods she loathes and

loathes the cross she loves." With one consent the school spent the following day in prayer. There was a more than Sabbath stillness about the house, conversation was hushed, and breath was chiefly spent in prayer.

It was precious to learn during the exercises of the day that Anna had recently committed to memory Isaiah 54. 11-17 commencing "O thou afflicted, tossed with a tempest, and not comforted!"

Her home is near here but she is allowed very little intercourse with us. I have been to see her, but all that she said was so closely watched, and she was so evidently wishing to say more than she dared to, that the call was of little comfort to me. She is not allowed to have a Bible to read. The fact that she had been to temples, and had sacred ashes on her forehead, is the severest trial of all, because it seems so like what the heathen would have us believe, i.e. that she has left the faith. But even they are compelled to say that she ~~had~~ carried a very sorrowful face while doing such things, and I well know we have very little idea of the force used to make her do ~~such things~~ them. When she first went home a Christian, some of her ~~friends~~ relatives said to her, "We will turn you from this if it costs us our life." Her schoolmates continue faithful in prayer for her. During the four months since she left I have heard some one or more of

them pray daily and mention is invariably made of "our sister who is as a lamb among wolves." Their petitions are very earnest, as for instance this: "Lord remember our sister who has fallen into a heathen den. Is she not thine own little lamb? Hor has she not made a covenant with thee, and has not thy seal been placed upon her head? She is wandering and alone, but is it not the lonely straying lamb that thou dost leave the fold to seek?"

We are all tried with this seeming triumph of Satan, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are h..."

H.

Udupitty Oct. 10. 1870.
Rec'd Dec. 3.

M. M.

ack^d - Dunn

Uduipitty Jaffna Ceylon
June 3d 1871

Rev. N. G. Clark, Sec. A. B. C. F. M.

Dear Sir,

I wish to thank the Board for the pleasure which I have recently enjoyed in a visit to the Madura Mission and a short stay upon the Pulney Hills. I left here Jan 24th in company with Mr Howlands family and while they went on to the mountains in search of health I remained and visited the different stations. Mana Madura lay first in my route and here I stayed two weeks learning many valuable lessons in school and other work from Mrs Capron's judgement and experience. It was an invaluable privilege to me to be able visit her school and others similar to my own and compare notes and receive suggestions from the different methods of work.

It was good too to form the acquaintance of so many in the Missionary work, the more so from the sympathy which binds us from being engaged in feilds so like each other.

I was very sorry that Mr Taylors death prevented my going to Mandapasalie and seeing Miss Pollocks and Miss Taylors work there.

Otherwise my visit to the Madura Mission was one of great pleasure and enjoyment. After spending some six weeks in the different families I went to the Sanitarium on the Pulney Hills. There I spent seven delightful weeks getting strengthened and rested in the cool bracing air and enjoying the society of the English and American Missionaries who had retreated thither from the heat of the plains.

I can hardly tell which was the greatest source of pleasure to me the grand hills and forests with all the delight that they afforded in the way of scenery and walks and rides or the socialities which come from so many being together for the purposes of recreation. Together they made a complement of joy which three years of isolation on this level sandy plain had prepared me thoroughly to appreciate and enter into. We returned home much refreshed in body and mind May 18th and the new term of the new year in our school commenced the next day. There are twenty six scholars now all of whom are well and applying themselves to study with interest. I append an account of the death of one of the girls.

Yours Sincerely — H. E. Townshend

M. M. 3

// "It is ~~now~~ almost a year since I wrote you concerning our great trial in the forced marriage of one of our school girls to a heathen. Now I have to tell you of the removal of one to her long home.

"Bethave was a fair-faced lustrous-eyed girl with whom we first became acquainted while she was attending the station day-school as she came with the other girls, all younger than herself, to the verandah to learn to sew. We thought her rather dull because she was so slow in learning to read but the first day she took the needle into her hands she made a fair seam. She was nearly woman grown, and there was that in her face that called out our interest, ~~in her~~ and we gave her a place in the new class ~~in~~ that entered our Boarding School last October. Her school mates tell me that she was very fond of her book and regularly read her Bible and prayed; but I think I rather regarded her as one ~~who was~~ too ignorant of the first principles of the Gospel to be at present expected to take Jesus as her Saviour. So lightly do we estimate the power of the Spirit to ~~dispel the~~ enlighten the dark mind. "In January she was taken sick, when at home on a visit, and was not able to return ~~to school~~. Her relatives, all of them heathen, attributed her sickness to the presence of a devil, and had a charmer come to drive it out.

Being unable to resist in any other way she gnashed her teeth on him, which so frightened or annoyed him that he ran off saying he could not do anything with such a bad devil as that ~~was~~. She so far recovered as to be able to read and talk, and spent much time reading the Bible to her mother and trying to persuade her to become a Christian. As soon as she was able they tried to take her to a temple, but she begged so hard and made so much resistance that they turned round and ~~returned~~ event home again. Then they talked out plainly to her that she was certainly seized by a devil and it must be cast out before she could get well. This she emphatically denied, saying "I am a Christ and the devil has no power over Christians." Finally she had a relapse and died in two days, going down the dark valley with none but heathens around her, and yet saying "I am not afraid for I am going to Heaven."

Indianapolis, June 3. 1874.
Rec'd July 31. 1874.
Filed.

N. Troy, Vt. Jan 10, 1860.

Rev. R. Anderson D.D.
Boston.

My Dear Brother,

Your letter stating the day on which the Ship would sail was received a few days after date, but there seemed to be no call for a reply, as it was clear to all that we could not go at that time. We must now wait for another opportunity. You of course do not know when there ~~may~~ will be one. In the mean time I purpose to spend what time I can in the reading of Tamil & if I were not so far off I wd. propose to borrow Rottler's Tamil Dictionary from the Library in the Com. Room. The old ~~Dic~~ dictionary which I have is very unsatisfactory. I come across many words that are not in it and some that are used in a sense not defined there.

I received a letter from my son William a few days ago expressing a desire to come home & spend some time with us as I had invited him to do, & saying he cd. do so without help if he could collect his dues. That he cannot do & cannot

Therefore, come without help. He says - "By the nearest & cheapest way it will cost me 110.00 dollars without outfits". I shd. like to send him a Draft for $125.00 payable in New York, to the order of Wm. H. Ward. Will it be proper for the Comm.r to allow me this amt. on account of outfit or otherwise? If so please send me such a draft, as soon as your convenient can.

He says, Dec. 17, "Your letter reached me last night after supper. I was glad to hear from you as a matter of course. Still that letter has caused me to feel worse than I thought anything could." It was the letter I wrote him immediately after receiving official information of your re-appointment to Ceylon.

As ever Truly yours
N. Ward

North Troy Jan. 10. 1860.

Rec'd Jan. 16.

Prof. Cu

N. Troy, Vt. Jan. 27. 1860.

Rev. R. Anderson, D.D.
Boston.

Dear Brother,

I wrote you more than two weeks ago, but as I have not heard from you, I infer that you cannot have received my letter.

My principal object in writing was to say that I had received a letter from my son in Missouri stating that he and his wife would be glad to come & see us but he had not the means of doing so; (all he could raise would only enable him to settle up preparatory to leaving;) & that it would cost them about $125. to come. I have written him that I would try to send him this amount. To some time, cannot your Treasurer send him a Draft payable in New York to the order of Wm. H. Ward for one hundred & twenty five dollars. with the enclosed letter. addressed to him at Harrisonville, Missouri.

If the Committee can properly allow me this expense I shall be glad. If not

I will refund it. I should prefer to pay it from my own resources if it would not embarrass me in making other necessary arrangements for our departure. I am not earning any thing now, and I do not intend to enter into any engagements that will interfere with the reading of Tamil.

As ever

Very affect.y yours

N. Ward

N. Ward Esq. Jan. 27. 1860

Rec.d Jan. 30 —

A. to Mrs. E. Jay Aug. 31/60

$125 Ceylon

N. Troy, Vt. April 16, 1860.

Rev. R. Anderson D.D.
Boston,

My Dear Brother,

Your letter of the 10th was received Saturday. I was intending to write you on the same subject, & to suggest whether it would not be well for me to spend a few weeks in the Hospital in New York or Boston, & to ask whether the Prud. Com. wd. allow me to do so on account of the Board. I cannot ~~[illegible]~~ command the means of doing so. & do as I ought in other quarters. While in Burlington I made the practice of medicine my principal business, but for the last five or six years I have done but little in that line.

I expect to be at Burlington at the time of Mr. Livingston's ordination, & should be glad to hear from you then by Mr. Treat. If it is best, I would go from Burlington to New York or Brooklyn & spend a few weeks in Medical pursuits. I should

prefer to go there rather than to Boston as it might facilitate my preparations in other respects. Mrs. Ward will go with me to Burlington & then return to Troy, to complete our outfit which is now well advanced.

William H (our eldest) & his wife fr. Missouri have been with us some weeks. I should be glad to have him find employment at the East instead of returning to Missouri. He would like a situation in a wholesale grocery or drug store as salesman, with both of which he is well acquainted. He wd be found, I think, active, correct & reliable. He thinks his extensive acquaintances at the West ought to enable him to command a fair salary, especially in New York. I shall have to help him if he goes East to Missouri ~~a little more~~ as to funds. He paid his way at the West, & lost little more. This considering the hard times & the part of the State he was in, was as much as cd be expected. He was doing a little better, with still more encouraging prospects, when he left to come home. His mercantile acquaintances are in Michigan & Missouri. He was

about four years in Detroit. I mention these things not so much as matters likely to interest you as to enable you, if you have the opportunity, to say a word for him & me to some mercantile friend.

Edward C. (our second — now of age) opened a law office in East Hardwick about six weeks ago & has made a good beginning in business.

Samuel thinks it is a hard case for his parents to go off & leave him. We trust however all will be right.

With Mrs. Ward's kind regards, I am,

Very truly yours.

N. Ward

P.S. Homing decided on this plan I went immediately to N. Troy to bid Bep & to remain to Burlington. I got back here the night before last. Bert Ward and Nightingale are now stopping in Williams family making preparations for our voyage.

I shall be day begun into the Medical lectures in progress in this place, & am

North Troy Apr. 16. 1860.

Rec'd Apr. 18.

Ans. Apr. 18

Mr. Gordon 327

Burlington, Vt. May 10, 1860.

Rev. R. Anderson, D.D.
Boston.

My Dear Brother,

Since I last wrote you, I have thought it expedient to make some change in our plans. On making inquiries in this place, it seemed best that our oldest son - William - should establish himself here in the printing business, & that Saml. Sh. live with him, & pursue his studies preparatory & collegiate in this place. With this arrangement Samuel is well pleased.

Having decided on this plan, I went immediately to N. Troy to break up & to remove to Burlington. I got back here the night before last. Mrs. Ward and myself are now stopping in William's family, making preparations for our voyage.

I have to-day been into the Medical Lectures in progress in this place, & am

so well pleased with them that I think it will be more profitable for me to attend them a few weeks than it will be to go to the hospital. If time will permit, I shall be glad to visit the hospital after I get through here.

In carrying forward our preparations, I now need three hundred dollars. If you can send me this amount, it will greatly help me, and the matter can be adjusted when we arrange that of outfit.

Yours Very. Affy.

N. Ward

Burlington May. 10. 1860.

Rec'd. May 12.

Mr Gordon ✓

✓

Burlington, Vt. May 19. 1860.

Rev. R. Anderson, D.D.
Boston.

My Dear Brother,

Though I wrote you a few days since, I take the liberty to write again, fearing you overlooked the merits of the material part of my last letter. Immediate attention to it is a matter of very considerable importance to me. We are now almost at a stand-still in the preparation & procuring of our outfit. We have made preparation to the amount probly of $150. & need to make further purchases. I have advanced funds to the extent of my means. I now urgently need those funds to aid in making such arrangements as duty requires me to make before leaving for Ceylon.

The affection which our three sons manifest for their parents & for each other is most gratifying to parental feeling, but it adds to the pain of separation especially on their part. They have wept day & night over the thoughts of it. The youngest has not been cheerful & happy since we went to Boston till the proposal was made that William should settle here & make a home for him while pursuing his preparatory & collegiate studies.

William left a situation in Missouri worth $40. a month & the prospect of a better one to come home & see us, & was of opinion he Co. do better there than he Co. here, still seeing how unhappy Saml was, he promised him not to leave him. In view of this state of things I told William if he would stay here & make a home for Saml, I would help him to get a printing press & start in business. For this purpose I need in addition to present means about $175. I do not propose to ask the Board for any part of this; but to make out the amt. I now need funds advanced for outfit. I meant also money to procure additional outfit, for I meant this matter of outfit so far for provided for that we should not have it to do after we get to Boston.

If therefore you can permit me any sum from $200 to $300, I shall feel greatly obliged. For the present $250. will do.

Untill William can get started in business we are having no income, & are very limitted as to means of living. I am not well to day, & can make but poor work in writing.

Yours Very Aff

S. Ward

Burlington May 19. 1860.

Recd. May 22.

Ans. June 9 –

For Mr Grison

$250 – ✓ sent.

Burlington, Vt. June 22, 1860.

Rev. R. Anderson D.D.
Boston.

Dear Brother,

Yours of the 18th came in during my absence from home. Mrs. Ward & myself went up to Montpelier to be at the General Convention once more before leaving, & to see such friends as might be there.

The remarks you make in regard to ~~going~~ the time of going to Ceylon accord entirely with my own views. Were we to sail now we could hardly hope to reach Madras in time to find a vessel going to Jaffna. In making our arrangements for the next two or three months, Mrs. Ward proposes, after finishing up a little more work on outfit, to spend some time in visits with her friends. She needs rest, being worn down with the work & care of preparation for the voyage.

As to myself it seems to me best that I should spend a few weeks in the hospitals of New York or Boston. I attended the Medical Lectures here to the close of the term. I concluded then I sh^d not have time to get ready to sail in June & find time for ~~further~~ visiting the city hospitals to any purpose. The delay will give ample time, & if you still approve, I will make my plans to go to New York before long. I sh^d be glad also for the benefit of my own health to go near the sea.

In making my arrangements I have to be influenced by the fact that we have used up our means and see little prospect of earning more by such temporary service as I can perform.

Believe me to be, as ever,

Affect^y Yours

N. Ward

Burlington June 22. 1860.

Rec:d June 25.

Ans: June 25

Rev. N. Ward M. D. 330

Rec'd Sep. 10.

New York, Sept. 7. 1860.

Rev. R. Anderson, D.D.
Boston,

a. by J. W. Y. June Sept. 10 '60.

Dear Brother,

I came here the 24th of last month. I find the facilities for improvement in medical & surgical matters fully equal to my expectations. Lectures in the preliminary course commenced this week. My wish is to stop as long here as I can consistently with my further work of preparation for embarkation, perhaps two weeks more after this week.

To meet my expenses here & those of coming & returning I shall need more than the Twenty Five dollars which Mr. Merrill is authorized to pay.

Rec'd. Sep. 12 1860.

just how much I cannot
now say.

In regard to this matter of
money I must say a few words
I have not a dollar in the
world save the little paid
me by Mr. Nerneir, & I do
not know where I can
get any. I have not found
any opportunity to preach &
otherwise earn anything
Mrs. Ward has not been able
to make the visits to her broth
& friends which she thinks s
sh. make before leaving th
Country. I paid away in the
spring all I had to make su
arrangements as we deemed
needful before leaving the coun
We have lived with our oldest so
during the summer & he we
glad to have us there. At the

same time he is poorly able
to afford the expense. Now
will it be wrong for me to ask
if the Committee will allow
me say a hundred dollars
for our expenses of board and
travelling; also what is needful
for my expenses in New York?
If the Com.ee will grant this
please send $20. to Mrs. Ward
in Burlington, Vt. to enable
her to proceed on her journey to
her friends & allow Mr. Nerven
to pay me the balance.
I would not ask or take
any thing from the Board if
I could get along without
it. I have always felt it to be
my duty to economize as far as
possible in the use of Mission funds.
In point of fact I have in money
matters, placed Mission interests

before my own. I did so in Ceylon. I did so on my way home. For example I paid the expenses of myself & family in London for about sixty weeks, charging in mission account one week's board or so. I did this because I preferred to do so. On my ~~return~~ arrival in the Country I charged travelling expenses to my father's home & to Boston, one fr. Vt. on mission business. Besides this I rec^d nothing, next to nothing, not even for my first winter's clothing.

I do not say this from any dissatisfaction, but to show you that I have not been guilty of extravagence in the use of mis^y funds, & that I do not mean to be unreasonable in my requests.

Yours Very Truly

N. Wa

Batticotta Ceylon Apr. 3 1862.

Rev. Dr Anderson

My dear Sir

Your kind letter dated Feb 3. was rec^d March 31. I thought of writing you a few lines concerning the death of my dear husband, but supposed Mr Smith had written you and that a letter from me would not be expected. The death of my husband was so sudden and unexpected, that I have but few particulars to give. He was quite well, and in excelent spirits, after going on board, till within a week of his death. For a few days he suffered, as he thought, from indigestion, but was relieved by medicine and he was able to be on deck. After a walk on deck, a few days ~~before~~ before his death he stood for some time conversing with one of the Missionaries, when he complained of feeling quite chilly & soon after complained of a severe pain in the region of his heart, similar to what he had previously suffered, and what he called hemralgia. He was relieved by the usual remedies. The day before his death, he appeared very cheerful and as I supposed, was quite well, but I afterwards learned, that he had said on Saturday evening,

that the pain in his side had not entirely left him. It was a lovely moonlight evening, and as he sat with me on deck, he remarked, that the breeze was so bland and pleasant that it seemed quite like a Ceylon breeze. A little after 8. the Dr assisted me down the steps into the Cabin. (I had not fully recovered from sea sickness) I then retired to my state room. The Dr returned to the deck and commenced a conversation with the first Officer, when he was called into the Cabin, and arrangements were made for the Sabbath. The Dr was very social and cheerful through the evening. That night, I thought he slept better than usual. I heard him cough once towards morning. I awoke early, but as he seemed to be quietly sleeping, I thought I would not wake him. Not long after, he turned upon his back with a moan that startled me. I immediately spoke to him, but he gave me no answer. He was already in his Saviours arms.

"We saw not the Angel who met him there,
The gates of the City we could not see."

I cannot describe to you my feelings on that Sabbath morning, nor would I, if I could. These words, "I would be still and know that it is God."

were constantly on my mind. The Lord has graciously sustained me, and I would trust Him still.

My dear husband had uniformly great faith and trust, unwavering trust, in his previous Saviour. He had commenced a Bible class in the Cabin, and at our family prayers, his remarks on the chapters, which he read, were with great earnestness, and he had prayed with unusual fervor.

Our little company of missionaries, felt that their loss was great. They had anticipated much, from his advice and counsel during the voyage.

This Providence is dark and mysterious. I would say, Even so, Father, for so it seems good in Thy sight. Not My will, but Thy will.

Since my arrival at Battiatta, I have been pleasantly situated. Since the first of June, the Station girls school, which I commenced 19 years ago this month, has been under my care. This school occupies a part of my time, and I hope not without some profit. I spend some time daily in reading Tamil, which with my other duties, keeps me quite busy. I am happy in again being permitted to do something for Christ in this heathen land.

As to my future course, the Mission must decide. I did not design to tax you, with so long a

letter, as it may be some time before an Official reply to your letter will be sent, I thought I would write a few lines.

Much love to Mrs Anderson, and many thanks for kinds regards and sympathy.

I am my dear Sir,
Yours sincerely,
H. W. C. Wood.

Battacotta April 3rd 1862.
Rec'd. July 2.
Ans'd Jan. 7. 1863

Mrs. H. H. C. Ward. 332

Batticotta Aug. 24. 1864.

Batticotta Jaffna Ceylon Aug. 24. 1864

Rec'd. Oct. 15.

Rev. Dr. Anderson

Ans'd Nov. 4, 1864

Sec. of A.B.C.F.M.

My dear Sir,

The last mail brought me a letter from my dear Edward who is in the army informing me of his safety although he has been in some of the late severe battles. He was sick and in a hospital in Hampton Va. Yet it was a great relief to me to know that he was alive and not now exposed to shot and shell. I felt greatly that a kind Providence covered him in the day of battle. I felt that I could go on with my work, with renewed strength and courage.

But the next day, Bro. Hastings sent me a note, with your letter inclosed relating to myself, which quite overwhelmed me. I feel that justice to myself demands a few

clearly my duty to come to Lam
I hope I may be enabled to go cheer
because you think it my duty, but
not as Mission Economy.

Please excuse the freedom I have
used in writing and believe
me as ever, Yours Sincerely
H W C Wood.

P.S. In consequence of my extreme
suffering at sea, My Children are
opposed to my returning by "the b
but urge me, when I come, to come
by the shortest way. The way may be
made clear as well as every other
duty. "The will of the Lord be done

Burlington Jan 9th 1866.

Mr. L. S. Ward

Dear Sir

In reply to your letter of the 20 Dec. I paid for board at the end of Dec. $30. of the amount sent by yourself. In accordance with your request I have tried to make an estimate of what I may need for 1866. I have consulted a few confidential friends; friends and contributors of the "Board", thinking that their judgement and knowledge of expenses at the present time, would be better than my own. I have been assured, that with all due regard to economy, I cannot expect to get on, for less than $400. at present prices.

It is thought, that being
alone, I could not save by
keeping house, a family
might do so.

My youngest son,
wishes to finish his course
of study, and will save
what he can earn, to pay
his way. He has united w
the new Cong. Church
Washington, though he
may not remain there
very long. I think perhaps
what he has written me
that he would like to be a
Missionary. In that case, he
will wish to go through a
Theological course, are lon
It has been his wish to ma
a home for his Mother.

As I am now situated, that may stand in his way. If it were otherwise, I think he would not hesitate.

I would not keep him from the missionary work. I would, that all my sons, were fitted, and could devote their lives to labor for the cause of Christ among the heathen.

Very truly yours,

H. W. C. Wood.

Mrs. H. W. C. Ward,
Jany 10/66.
arg. Jan. 30, 1866.

Dr. Anderson.

Rec'd. Cd.

Would not allow me

Rem $300

Burlington Apr. 21. 1866.

Rev. Dr. Anderson Sec. of the A B C F M

Dear Sir,

I have delayed writing you, hoping to be able to say more definately what I could do, to reduce my expenses for the remainder of the year. I have thought of taking rooms and boarding myself; but I have had so much opposition to that plan, I have given it up. I have engaged board for 5. dollars per week, fuel lights and washing included. This is cheaper than the common price, and is thought to be quite low as prices are now. I hope to visit some this summer which may diminish my expenses somewhat. I shall not pay for room while absent. Traveling expenses must be paid. My expenses for the year, must be over 300. dollars.

Whatever the Committee think proper to allow me, will be gratefully received. What little work I have been able to do in Burlington has been poor labour. I do not as yet see any way in which I can earn my support in this Country. My health not being very good. I should be glad to do something for my own support and for the cause of our blessed Saviour.

I much regret being obliged to trouble you. The Committee I feel assured, will do what is just and right in the case.

As ever very truly yours

H. W. C. Wood.

PS. I should like some money ere long.

Mrs. H. W. C. Ward.

Burlington, April 21. 1866.

Rec'd April 24

Ans'd Apr. 24

Pub. Cal.

27. Egan Ave, Chicago Ill. Aug. 20. 1870.

Dr. H. G. Cherry

Dear Sir:

Your letter of the 12. inst. duly received. Its contents took me very much by surprise painfully so. Nothing would give me greater pleasure than to be able to relieve the Board from any expense on my account - and my children would gladly do it if they were situated so that they could do so. Samuel is just starting in the practice of Medicine - came here about the first of last Nov. If a young Dr. can pay his own expenses for the first few years he is doing well. He may not be able to do that. We think Samuel has reason to feel encouraged in his practice. He has been successful and has many friends. Edward also is just starting out in the business of Law and Real Estate. Wm is learning for Beith and Brothers, a good House in Chi. on Commission. How they will succeed is yet to be seen; they thought by their uniting together that they could make a home for Samuel so that he could eventually with what he had to put in get a foothold in practice, and that with $250. per annum to aid me from the Board they could

make a home for me also, we thought by living together we could get on cheaper than we could board. My part of the expense was to furnish my room and pay 4. dollars per week, this is a small price to what the others pay but was all I could do. I had no idea but that I was safe in my proposal to my children founding my faith on the resolves and promises of the Board at the annual meeting at Norwich Conn. There is one point in your letter on short service and claims on the Board, which was painful to my feelings. It is difficult for me to overlook the fact that my husband devoted nearly 15. years of his life and I nearly twenty years of mine to the missionary work and that we started out in 1850. for the second time expecting to devote the remainder of our days to the missionary work, are they many or few. My Heavenly Father kindly put me under the care of the Board again and then took my beloved husband up higher to himself. I cannot help feeling that a correct understanding of my circumstances on the part of yourself and Prud com. is all that will be needed and that my name may remain on the list for as long as hereafter. I would by no means be ungrateful

for the assistance received I think I appreciate fully. I have received $75. this year, over $40 are much needed to meet my present necessities. My health is poor and has been ever since my return. Hoping to receive a favorable reply,

I remain

Truly Yours

H. H. C. Ward.

Dr. R. G. Clark

Sec. M. A. B. C. F. M.

Mrs Mary E. Adams

Aug. 20. 1870

Sept. 20

336

Miss M. Webster

July 19. 1868

Rec'd 26 "

Ans "

Binghamton July 19th 1868

Rev. A. G. Clark,

Dear Sir,

Mr Boardman handed to me yesterday your of the 10th addressed to him. I have been at home for two months and intend remaining here during the Summer.

I would accept with pleasure an appointment to go to Ceylon this Fall. The position is just such an one as I desire.

Very Sincerely

Maggie Webster.

Binghamton Aug. 10th. 68

Rev. N. G. Clark,

Dear Sir,

I have been waiting for the past week for a letter from you with anxiety and some degree of impatience; hoping that each day would bring me the decision of the Committee with regard to my going to Ceylon this Fall.

October is drawing very near and certainly the time which intervenes is needed for making preparations.

Will you please let me know immediatly, if possible, whether my appointment is so certain as to warrant me in accepting the kindness of my friends in making ready my out-fit?

Very Sincerely
Maggie Webster.

Miss Maggie Webster
Binghamton, Aug. 10. 1868.
Recd Aug. 12.
Ans 12

Binghamton Aug. 14th 68

Rev. A. G. Clark,

Dear Sir,

Your letter was very grateful to me. I am so glad to feel settled and to know what to do. I am going to take advantage of your kind offer and ply you with questions. I know so little about what I should do.

For how long a sea voyage must I prepare? Must I furnish sheets and other bedding for the voyage? Will I have to take the furniture for my room with me? Will it be necessary to secure a passport for myself or will

to be under the protection
of Mr De Reuner?

Is Ceylon will I board
the Seminary building?

Will it not be best for me
have one trunk to keep me
me on the voyage?

I believe these are all
the enquiries for the present

My friends here have
only been waiting for me to
know that my appointment
was certain to commence sooner
ing for me. They are going
to relieve me of a great deal
of anxiety. Every day I receive
fresh encouragement and sym
pathy.

Only two days ago one
of our oldest church members
came to me & told me how
happy the knowledge of my

purpose had made her
then she related to me
how in her younger days
she had longed to enter upon
the foreign work but had not
been permitted. She had
never ceased to pray though
that God would raise up
others in our church to labor
for Him in the remote corners
of the world. I know I have
her prayers and that another
christian heart is encouraged
and another interest in
missions strengthened.

The pamphlets came
safely to hand. I have a
number of friends who will
be glad to have them.

Very Sincerely
Maggie Webster

Miss Maggie Webster.

Binghamton, Aug. 15. 1868

Rec'd Aug. 18.

Ans'd Aug 19.

Binghamton Sept. 20th 78

Mr. A. G. Clark

Dear Sir.

I want my
much your advice with regard
to a question which has been
matter for debate in my
mind it. Shall I go to the
meeting of the "Board" or no?
I am very much low
and shall have to be
very quiet from home at all
events. it will take another
week of quiet time just
at the last moment if I go
to Chicago & yet I do not
want to miss it if I shall

What rule are we to take to Ceylon? Will we stop at any port?

get it in the future.

Do you think I would get enough good & enjoyment from it to compensate for the loss of a week home and the sending of work? Where you think it also better I shall not make an effort to go.

I received a beautiful letter from Miss Lane a few days ago - I think I shall find her a very pleasant companion.

I found the enclosed list of great consequence & also a letter which I received from Mrs Hitchcock.

Friends have a dress sent to have a bonnet made to order & pack it with light articles of clothing.

Very Sincerely. M. Webster.

Miss Maggie Webster.

Binghamton, Sep. 2. 1868.

Rec'd. Sep. 5.

am. gen

rec'd Sep. 26.

Binghamton Sept. 23

Rev A. G. Clark.

Dear Sir,

I have been
so undecided about my being
able to go to the meeting
of the Board I have not
written to Aimide to secure
a stopping place and cir-
cumstances do not know when
to address them. My sem-
ing will be almost com-
pleted this week however
thanks to a host of kind
friends and unless we
are called to embark very

early in October I know
nothing to hinder my a
ence at A— I know it
is rather late in the d
but if you will inter
Councils for me and le
me know the result y
will do me a great fa

I had a very
pleasant visit from The
& Mrs De Renne on the
2nd of this month — First
impressions are very satisf
tory

I do not wish to m
funds at present. I supp
my mattrass — pillows &
bedroom crockery I had
better purchase in Boston
My bureau — rocking chair
bedding — toilet table linen
I shall take from home

Well Mr. C get those

things I mentioned to be
bought in B and also
what other articles of furni-
ture I shall need for
my room? I know nothing
about the cost of things in
India - my wash stand,
dressing table, common chairs
& bed stead. I am to get these.

Maggie Wheeler

Binghamton, Sep. 23. 1868.
Rec'd. Sep. 26.

ans 29

Binghamton Oct.

Rev. H. G. Clark,

Dear Sir,

When I wrote you short time ago I confident expected to be present at the meeting of the Board but unforseen events will detain me at home. A friend whom I have not seen for some time has come to make me a farewell visit & will remain through next week. Two other friends one of which is to become my Brother in a few months

are coming on in a few days. As these visits are made for me and it is my last opportunity to see these friends to whom I am closely bound I feel as though going to Storrie is impossible.

I regret this exceedingly for I have looked forward with great pleasure to meeting those who are interested in the missionary work & feel that I am losing a great privilege.

My thoughts and prayers will be with you and I trust the meeting may be the means of awakening a deeper interest and strengthening the cause of Christ.

Very Sincerely
Maggie Webster.

Miss Maggie Webster.

Binghamton, Oct. 1868.

Rec'd. Oct. 6.

Batticotta May 15th 1869.

Rev. A. G. Clark,

Dear Sir,

Mr Sandus has written to you in his official capacity informing you of an engagement to marry between Rev David Ward, English missionary at Copay, Jaffna and myself, and asking that I may be cleared from my connection with the American Board.

This intelligence will surprise and disappoint you and the step will appear to you hasty, perhaps rash.

Hasty it indeed is but it has not been taken without careful thought but in the fear of God. My acquaintance with Mr Ward has been short. It is hardly two months since I first saw him but I know that he is loved

and honored by the members of our mission and that those, who have labored side by side with him for ten years, return him as a faithful servant of Christ.

We were attracted toward each other from the first and both feel that our lives would not only be more happy but more useful for being united.

It is true that there is much, very much to be done among the women here but I am filling a place which can as well be filled by another and there is no one who can fill the place at Copay to the satisfaction of all parties as well as I can. There is a girls school there and fifty or sixty christian women who need the counsel and sympathy of a missionary's wife. In divers ways I could be a great help to Mr Wood and I have consented to become his wife on being released from my connection with the Board.

I consulted with two or three of the older ladies of the mission and my decision has their approval.

I believe I have duly considered all that this marriage will involve. I know I have many sacrifices to make - but I believe I am making them for my own good - and the good of the work to which I have devoted my life.

I could not write you a formal business letter, Mr Clark. I have tried to write to you as to a true christian friend. I have not consulted my own happiness, wholly, in this matter - I believe my Heavenly Father has guided me as truly as I believe he brought me hither.

Will you please answer immediately - At best we shall have to wait four months for a reply and I know it is an injury both to Mr Ward & myself and to our work for us to remain unmarried.

Yours Very Sincerely

Maggie Webster.

and honored by the members of our mission and that those, who have labored side by side with him for six years, esteem him as a faithful servant of Christ.

We were attracted toward each other from the first and both feel that our lives would not only be more happy but more useful for being united.

It is true that there is much, very much to be done among the women here but I am filling a place which can as well be filled by another and there is no one who can fill the place at Copay to the satisfaction of all parties as well as I can. There is a girls school there and fifty or sixty christian women who need the counsel and sympathy of a missionary's wife. In divers ways I could be a great help to the Work and I have consented to become his wife on being released from my connection with the Board.

I consulted with two or three of the older ladies of the mission and my decision has their approval.

I believe I have duly considered all that this marriage will involve. I know I have many sacrifices to make - but I believe I am making them for my own good - and the good of the work to which I have devoted my life.

I could not write you a formal business letter, Mr Clark. I have tried to write to you as to a true christian friend. I have not consulted my own happiness, wholly, in this matter - I believe my Heavenly Father has guided me as truly as I believe he brought me hither.

Will you please answer immediately - At best we shall have to wait four months for a reply and I know it is an injury both to Mr Ward & myself and to our work for us to remain unsettled.

Yours Very Sincerely
Maggie Webster.

Miss Maggie Webster.

Battacotta, May 10. 1869.

Rec'd June 23.

Ans'd July 6

Miss Maggie Webster.

Battacotta, May 10. 1869.

Rec'd June 23.

Ans'd July 6